

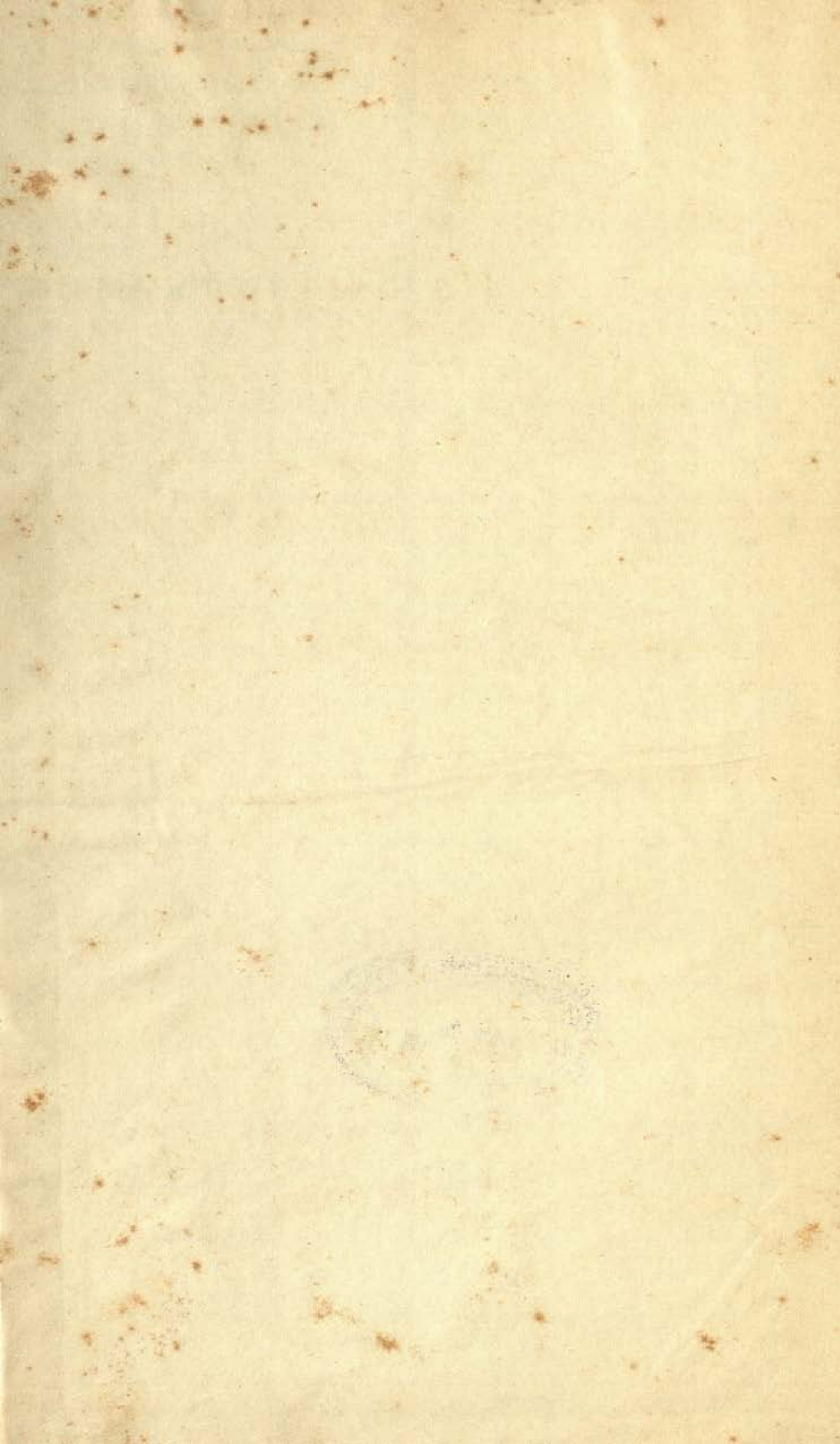
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CENSUS OF INDIA, 1931

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Part I—REPORT



UNITED PROVINCES OF AGRA AND OUDH

SOCIAL MAP

SHOWING POPULATION BY CLASS.

Scale.—1 Square Inch of Rectangle Represents 2 Million People.

HINDU DEPRESSED CLASSES	
" OTHERS	
MUSLIMS	
OTHERS	

Key to Natural Divisions.

1. HIMALAYA, WEST.	5. CENTRAL INDIA PLATEAU.
2. SUB-HIMALAYA, WEST.	6. EAST SATPURAS.
3. INDO-GANGETIC PLAIN, WEST.	7. SUB-HIMALAYA, EAST.
4. " " " CENTRAL.	8. INDO-GANGETIC PLAIN, EAST.

NOTE:—The Key to this Map will be found in Appendix No. 1.

SHOWING POPULATION BY CLASS.

Scale.—1 Square Inch of Rectangle Represents 2 Million People.

OTHERS

MUSLIMS

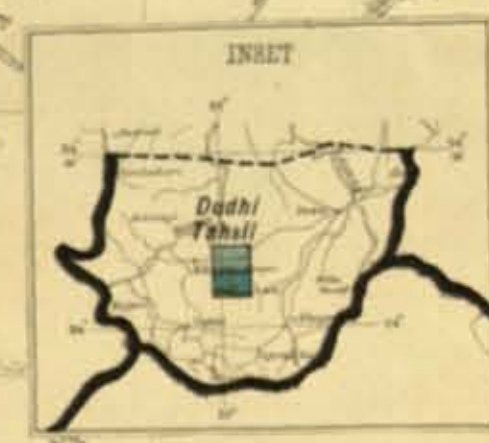
OTHERS

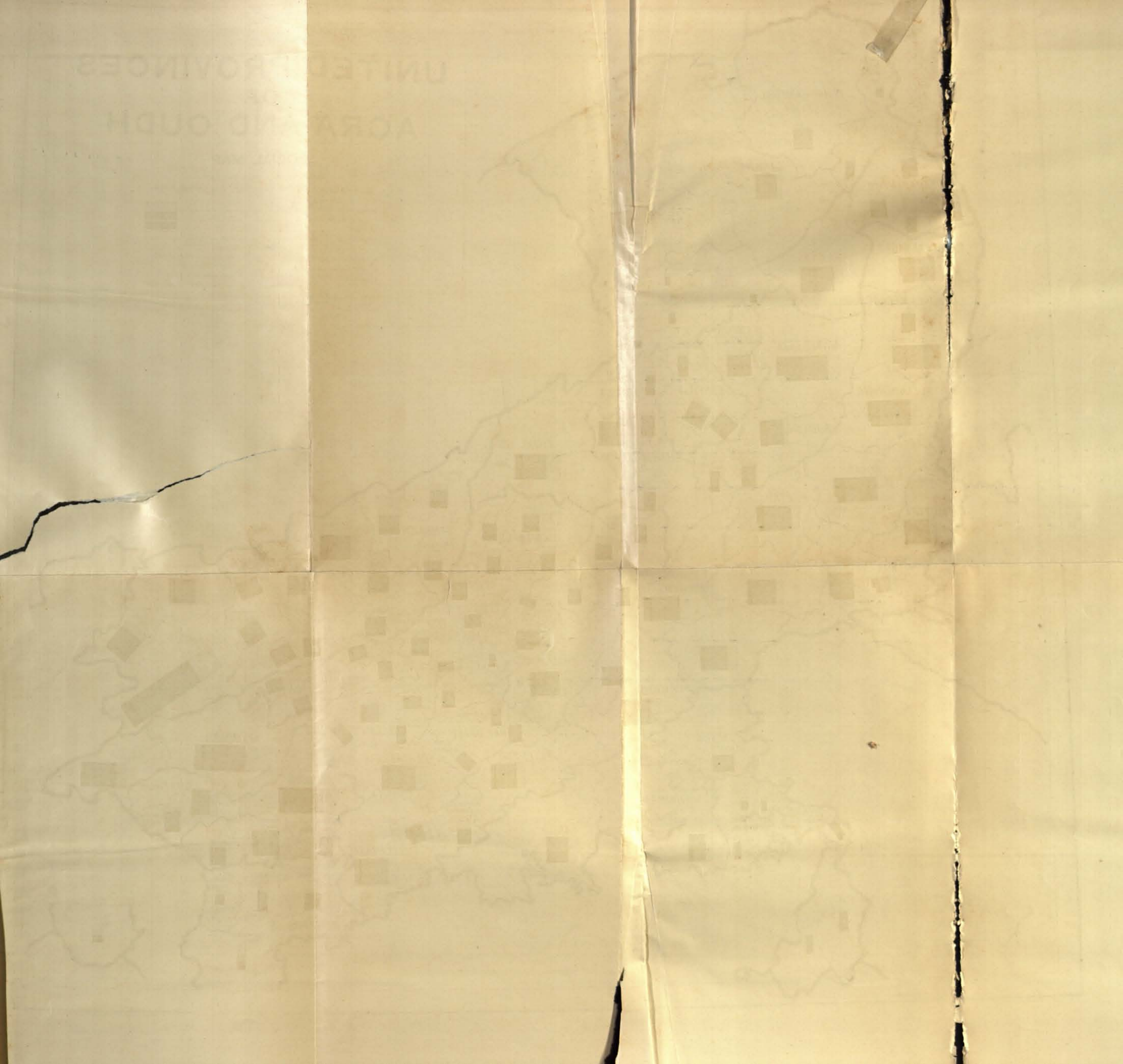
Others ---

Key to Natural Divisions.

1. HIMALAYA, WEST.
2. SUB-HIMALAYA, WEST.
3. INDO-GANGETIC PLAIN, WEST.
4. " " CENTRAL.
5. CENTRAL INDIA PLATEAU.
6. EAST SATPURAS.
7. SUB-HIMALAYA, EAST.
8. INDO-GANGETIC PLAIN, EAST.
- NOTE :—The Key to this Map will be found in Appendix No. 1.

NOTE:—The Key to this Map will be found in Appendix No. 1





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UNITED PROVINCES

OF

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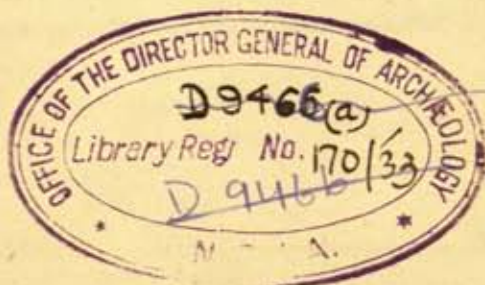
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FOREWORD

TIMES have changed and a Census Superintendent can no longer be regarded as a knowledgeable fellow on every subject under the sun. Government is now equipped with experts in every department and I am of opinion that a Census Superintendent's job has resolved itself into securing the maximum accuracy in the figures and presenting those figures in such ways as may appear useful. He can safely leave the full dissection of the figures and the drawing of conclusions to experts in the various Government Departments and to the much larger body of experts who are not in Government service. Holding this view I have refrained as far as possible from arriving at conclusions, and have devoted my time and energy to securing the fullest and most accurate statistics possible under the circumstances. And the circumstances have been by no means ordinary. The opening of the Census operations synchronized with the beginning of Mr. Gandhi's walk to Dharsana to manufacture contraband salt, and was carried through when the Civil Disobedience Movement was at its height. The revenue staff, who form the backbone of the enumeration staff and who carry out the census side by side with their ordinary duties, were in 16 out of the 48 districts of the province heavily engaged in survey, record, settlement or roster operations, and in every district were busy preparing statements in connexion with rent and revenue remissions. The enumeration over and the more placid work of abstraction and compilation starting, along came the financial crisis bringing "retrenchment" (and 10 per cent. cuts) in its train. This meant speeding up all round. At both stages therefore there were powerful factors militating against accuracy, but I believe the difficulties have in great measure been overcome, and I feel sure that the statistics of this Census will compare very favourably in accuracy with those of any of its predecessors.

I would here emphasize that any opinions that have been expressed and such conclusions as have been drawn from the figures are those of the writer and not necessarily those of Government.

Finally I would acknowledge my indebtedness to my predecessors in office, both in this and in other provinces, on whose reports I have drawn freely for ideas.

ERRATA

On page 142 in the seventh line of the marginal tables for Cawnpore Municipality and Benares Municipality, and on page 144 in the corresponding line for Fyzabad-cum-Ajodhya Municipality, *for* "Excess of births over deaths" *read* "Excess of deaths over births".

On page 339, seventh line from bottom of page, *for* "last Satpuras" *read* "East Satpuras".

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REPORT

ON THE

CENSUS OF THE UNITED PROVINCES

OF AGRA AND OUDH

1931

INTRODUCTION.

A.—INTRODUCTORY.

1. The sixth synchronous census of the whole of the United Provinces of Agra and Oudh was taken on February 26, 1931. The decennial series began in 1881, but previous to that Oudh had been enumerated in 1869 and Agra (then the North-Western Provinces) in 1872. The area now dealt with is, with negligible modifications, the same as that dealt with in 1921.

Date and extent of the census.

2. The procedure adopted for taking the census, which was practically the same as in 1921, is fully described in the Administration Report. Here it is merely summarized. The operations can be divided into three main stages :—

Scheme of Census Operations.

- (1) the enumeration,
- (2) the preparation of the final tables, and
- (3) the writing of the report.

B.—ENUMERATION.

3. The dearth of literate persons in this province (and in fact in India as a whole) makes it impossible to follow the European method of giving the head of each household a schedule in which to enter the desired particulars for each member of his household. The general principle adopted therefore is to select men to enumerate their neighbours and to train them to do so.

Arrangements for the enumeration.

In organizing the taking of the census I dealt directly with the districts, for each of which a member of the District Officer's gazetted staff was appointed District Census Officer. The first important step taken in each district was to number all houses. The houses were then made up into "blocks" of 30 to 50 houses each in charge of an "enumerator." From 10 to 15 blocks were formed into a "circle" under a "supervisor." From 20 to 30 circles were grouped into a "charge" (containing between 12,000 and 15,000 houses) under a "superintendent." The latter, whose charges covered the whole district area, worked directly under the District Census Officer. In practice, for all units except the block—and for this where possible—existing administrative sub-divisions were maintained : and for all posts except that of enumerator, officials were appointed. In rural tracts the charge superintendent was the revenue supervisor *qanungo*, and the supervisor was the *patwari*. The enumerators were the most intelligent literate men—or boys—available. In urban tracts, the greatest possible use was made of the various municipal and Government establishments, the educated public being called upon to help only after these had been exhausted. The bulk of the work both in towns and in the rural areas fell upon the more lowly paid servants of Government, especially upon the *patwaris*.

There were 325,960 enumerators, 30,017 supervisors and 1,226 charge superintendents in the whole province.

4. After appointing the census staff the next stage was to train it. Simple though the schedule appears, there are few who without preliminary training can fill it up without making mistakes. I trained the District Census Officers myself ; they trained the charge superintendents, who in turn trained the supervisors. These made the best use they could of the enumerators who also received training from the charge superintendents. Brief instructions and specimen

The training of the staff.

entries for the enumerators were printed on the schedules, and manuals with fuller instructions were issued to everyone down to and including supervisors.

When the house-numbering had been completed and the various census divisions finally made, a statement showing the details was sent to me from which it was possible to correct the rough indent for the forms of all kinds that had already been sent to the press.

The preliminary record.

5. When trained the staff was ready to make the preliminary record. This consisted in filling up the schedules for the ordinary residents of each house. The information recorded consisted of name, sex, age, civil condition, religion, race, tribe, or caste, earner or dependent, principal occupation, subsidiary occupation, organized industry (if any)*, mother-tongue, subsidiary languages birth-place, literacy (or illiteracy) in any language or script, literacy (or illiteracy) in English, and certain infirmities. This record was to have been made straight on to the printed schedules and was to have been completed in rural areas between January 15 and 29, 1931, and in urban areas between January 29 and February 12. As signs were not wanting that Congress was bent on launching a campaign against the census and my arrangements were in all respects very well advanced I decided to safeguard the census by bringing forward the preliminary enumeration by nearly six weeks. It was therefore commenced early in December and finished in most districts by Christmas, 1930, *i.e.*, three weeks before it was officially supposed to start. As a further precaution the preliminary record was made on plain paper. The period between the completion of this preliminary record and the final enumeration was utilized in checking the entries. The principal objects of the checking were to see—

- (1) that every place where it was reasonably possible that a human being might take his evening meal on February 26, 1931, was numbered as a house,
- (2) that every numbered house was included in the schedules, and
- (3) that the entries in the schedules were correct both in form and substance.

Checking was done by all touring officers as well as by the actual census staff, and was on such a scale that inaccuracies must have been rare. I and my Personal Assistant, Pandit Ganga Narain Bhargava, B.A., between us toured over the whole province in the cold weather, 1930-31, and as the final enumeration drew near found that the record was as accurate as could possibly be expected.

When the plain-paper copy had been thoroughly checked the entries were faired into the printed schedules and these were kept thereafter by the supervisors who were held responsible for their safe custody and were expressly warned that they were to be left safely locked up at home on the night of the final enumeration. They were amended from time to time before the final enumeration in order to keep them up to date as far as possible with the plain-paper copies which were left in the hands of enumerators.

The actual census.

6. The actual census or final enumeration was taken between 7 p.m. and midnight on February 26, 1931. Each enumerator visited in turn every house in his beat and brought his plain-paper record up to date by striking out the entries relating to persons no longer present and entering the necessary particulars for all new-comers.

Special arrangements were made for the enumeration of travellers. Those on the roads were stopped at posts established every few miles. Those on trains were enumerated on arrival or departure at a station if they were found not to have been enumerated already: and all trains were stopped at about 6 a.m. on February 27, 1931, and any passengers who remained unaccounted for were dealt with. Travellers in boats were caught at the *ghats* where posts were located to enumerate them. In a few hilly and jungly tracts the final enumeration was carried out just before dark on the evening of February 26, or after day-break on February 27. In the Kumaun hill-tracts the preliminary enumeration was carried out in the autumn before the annual migration to the *bhabar* and *tarai* had begun, and the final enumeration was carried out in the ten days ending February 26, owing to the difficult nature of the countryside.

* On account of retrenchment this information was not eventually tabulated.

7. On the morning after the census (in many places soon after midnight) the enumerators of each circle met their supervisor and the fair printed enumeration schedules were brought into line with the plain-paper copies. I had arranged previously that any cases of serious interference from Congress volunteers were to be brought to my notice by wire and the fair copy was not in such cases to be amended pending my further instructions. Fortunately saner counsels prevailed and the obstruction met with was negligible. So the amendment of the fair copy was carried out everywhere, save in one small village (Nonara of district Fatehpur) where a tahsildar was murdered while endeavouring to collect rents on the afternoon of the census day. The state of that village on census night necessitated the abandonment of the final count and the preliminary enumeration was accepted.

*The
provisional
totals.*

The enumerators then added up their totals, which after being checked were entered by the supervisor in a summary for his circle. The supervisors then met their charge superintendents who prepared a charge summary and sent it to district headquarters. There provisional totals were compiled for the district and wired to me. As usual every District Census Officer had prepared beforehand his own scheme for getting in his provisional totals as quickly as possible and submitted it to me for any suggestions I had to make.

The first figures to reach me were those of Almora district which came at 7.45 a.m. on February 27. The figures of Rampur State came at 9.15 a.m. Altogether the figures of 13 districts and states reached me that day and all figures were in by March 4, a very creditable performance considering the unusual delay involved in having to correct the fair enumeration schedules from the plain-paper copies after the final enumeration. I wired the provincial figures to the Census Commissioner on the morning of March 5. Shah-jahanpur district left out the figures of a whole charge, but the error was soon discovered and the correction wired to the Census Commissioner on March 8, in time to be embodied in the provisional totals for India as a whole. The provisional total for the province differed from the final total by only 14,039 or 0.028 per cent.

8. The attitude of the public towards the census was no better than in 1921, in fact was probably worse on account of the Civil Disobedience Movement. At the best of times it is difficult to secure willing and suitable non-officials to work as unpaid supervisors and enumerators, but when in addition these posts carried with them the opprobrium of being stigmatized a *todi ka bachcha* and such like, and not only ridicule but often abuse and threats of violence, our difficulties were increased a hundredfold especially of course in the towns. These difficulties were largely overcome by tact and persuasion on the part of the district officials and the census is a triumph for those officials and their loyal friends who carried on in spite of it all. The Census Act was scarcely used. There were occasional instances of people refusing to give information but these were satisfactorily dealt with. Sometimes the help of the police proved successful, in other cases the required information was obtained indirectly through domestic and municipal servants. Sometimes "strangers" clad in *khaddar* elicited the required information in the course of ordinary conversation.

*Attitude of
the public.*

C.—PREPARATION OF THE FINAL TABLES.

9. For tabulation the slip system of Dr. Georg von Mayr was used as at the previous two censuses. A slip was prepared for each person enumerated, on to which were copied the details recorded about him in the schedule. The task of copying was simplified by the use of different colours for different religions, of printed symbols for sex which could rapidly be adjusted by hand to indicate civil condition, and of prescribed abbreviations. The slips when prepared were then sorted for each final table in turn, the sorter entering in each case his totals on a "sorter's ticket." On completion these totals were entered in a "compilation register" and added up to give the district totals. From the district totals the final tables for the whole province were compiled.

*Method of
tabulation.*

10. The majority of the slip-copying was done locally by *patwaris* in the districts between the preliminary and final enumerations. It was not done locally in the hills where geographical difficulties were too formidable, in

*How carried
out.
(i) in the
districts.*

the States, in those parts of districts which were under survey, record, settlement or roster operations (with the exception of Bijnor district where with the generous assistance of Mr. H. S. Bates, I.C.S., the Settlement Officer, it was carried out quite successfully) and in certain urban areas where no suitable copying staff could be found locally.

(ii) in
Central
Offices.

The balance of the copying, the sorting and the district compilation were done in eight Central Offices—at Saharanpur, Muttra, Lucknow, Fyzabad, Basti, Jhansi, Jaunpur and Naini Tal. The location of these offices was determined by the availability of office accommodation. Each Central Office was under a deputy superintendent selected (except in the case of Lucknow which was in the charge of Pt. Ganga Narain Bhargava who had acted as my Personal Assistant in the previous cold weather) from the ex-District Census Officers. The staff consisted of a head assistant, record keeper, assistant record keeper, accountant, correspondence clerk, four or five inspectors and a varying number of supervisors (and assistant supervisors during the copying stage) in charge of gangs of copyists, sorters or compilers. Copyists were paid piece-rates, all others flat-rates.

Copying was started between March 14, (Lucknow) and March 26 (Jhansi) and was finished between April 11, (Jaunpur) and May 7, (Naini Tal). The average number of copyists employed was 1,514.

Sorting was started between April 25 (Jaunpur) and June 1 (Saharanpur) and was finished between June 20 (Jaunpur) and August 20 (Saharanpur).

District compilation began between May 4 (Lucknow) and June 8 (Jhansi) and ended between August 6 (Jaunpur) and September 24 (Saharanpur).

The first Central Office to close down was Jaunpur (August 12) and the last two Naini Tal and Saharanpur (September 30). The average time that Central Offices were open was just under six months.

(iii) in the
Head Office.

The Head Office meanwhile had begun the provincial compilation of the final tables. Incidentally more work than usual fell on the Head Office. In the case of Imperial Tables VII, IX, XIII and XIX the ages were first compiled by Central Offices into intermediate groups and then smoothed in the Head Office into the ordinary quinary groups by using certain formulae, aimed at eliminating the bulk of the errors that arise in the quinary groups as a result of unintentional misstatements of age. Further in order to economize, the Central Offices were closed as soon as they had finished district compilation, and the Village Directories were sent as they were, to be finished in the Head Office. Also the tenement census figures of Lucknow and Cawnpore, referred to later, were at this census compiled at headquarters for the same reason. Provincial compilation was done entirely under my own supervision. The first of the Imperial Tables went to the Press on August 20, 1931 and the last (Imperial Table X—Occupation) went on May 4, 1932. The final proofs of the Tables Volume were all returned to the Press by September 28, 1932.

D.—THE REPORT.

The report.

11. Besides the Imperial and Provincial Tables for the Tables Volume innumerable subsidiary and miscellaneous tables were prepared in the Head Office for the report. These were completed by September 24, 1932, by which time the compilation staff was reduced. Owing to the time I spent over the provincial compilation I was unable to write anything but a few appendices before the beginning of 1932. The last chapter went to the Press at the end of December, 1932, when the Head Office, which had already been considerably reduced in size, itself was closed.

The report itself will appear long and I fear in many ways dull, following as it does a report which suffered from neither of these defects. But I shelter behind Mr. Blunt's remark of 1911*—

“A census report is a work of reference and it seems to me that completeness must be preferred to brevity.”

A census report is essentially a statistical publication and it is difficult to present a mass of statistics without appearing tedious. I have tried to brighten them with numerous diagrams which the Government Photo-Litho Press at Roorkee kindly faired from my originals.

*Vide United Provinces Census Report 1911, Part I, page 4.

E.—MISCELLANEOUS.

12. Village Directories have been prepared in the same form as in 1921, with the addition of the population and infirmities by wards and *muhallas* for each municipality. Unfortunately their printing has been stopped, at any rate for the present, on account of retrenchment.

Village
Directories.

13. Revised *tahsil* and *thana* population figures have been supplied to all districts for revision of the District Gazetteers, and the population by mortuary circles was supplied to the Director of Public Health.

Other
miscellaneous
work.

14. Certain housing statistics were collected for the municipalities of Lucknow and Cawnpore which have been discussed in paragraph 12 of Chapter II, the actual statistics being exhibited in Subsidiary Table V of that chapter.

Tenement
census.

15. An attempt was made by means of a separate schedule to secure figures of those males literate in English who were out of employment and seeking it. The results are shown in Imperial Table XII.

Educated
unemploy-
ment.

16. As the final enumeration was in the cold weather when the population of the hill stations is at a minimum, in order to provide statistics of the summer population for which the municipal and cantonment authorities have to cater a special Census was taken of all hill stations on the night of October 3, 1930. The figures are discussed in paragraph 18 of Chapter II, and the actual statistics are exhibited at the end of Imperial Table IV in the Tables Volume.

Hot weather
census of
hill stations.

17. The cost of the census of the province is dealt with in detail in the Administration Report. The net cost to Central

Expenditure.

Year.	Net expenditure.
	Rs.
1930-31	1,32,902
1931-32	3,96,241
1932-33	32,123
Total	5,61,266

revenues is shown in the margin. It averages Rs. 11-5-0 per 1,000 of population as against Rs. 9-15-2 in 1921. Two-fifths of the increase is due to a difference in the method of accounting, by reason of which all purely census expenditure now falls on Central revenues whereas formerly part was debited through provincial revenues. The rest of the increase is due to enhanced rates of pay granted

to the establishments of the Central Offices. The increase would have been much greater but for the fall in the cost of paper, the elimination of certain Imperial Tables, the speeding up of work in the Central Offices, and the transfer of part of the work of the Central Offices to the Head Office.

18. In conclusion I have to express my gratitude to the many who assisted me.

Acknowledg-
ments.

Firstly to the District Magistrates and other district officers for their cordial co-operation at all stages. They were themselves fully pre-occupied by the Civil Disobedience Movement and agricultural calamities, but nevertheless gave what time they could spare to census matters and also gave their invaluable backing without which very poor results, if any at all, would have been achieved. Especially I thank Mr. G. D. Parkin, I.P.S., the then Superintendent of Police, Sitapur, for the invaluable assistance provided by himself, his officers and men at the enumeration of the Paikarma fair at Nimsar.

Secondly I thank those Settlement, Record and Roster Officers who spared me the *patwaris*, often at great inconvenience to their own work. In this connexion I would like especially to thank Mr. A. A. Waugh, I.C.S., and Mr. H. S. Bates, I.C.S., the then Settlement Officers of Meerut and Bijnor respectively.

Next I thank the District Census Officers who bore the brunt of the actual organization of the census in the districts from start to finish. Most of them were harassed in other directions but worked ungrudgingly and thoroughly. Unfortunately for those concerned, where political trouble was most acute and their other duties correspondingly heavier, there the census work also was most difficult. But they one and all achieved success. If discrimination can be made I would like especially to mention those who afterwards became Deputy Superintendents—*viz.*, Mr. F. L. Smith, I.C.S., (Dehra Dun), S. Muhammad Zakir (Fatehpur), Pt. Anrudh Kishan Sharma (Budaun), B. Sri Dhar Agarwal (Hamirpur), Pt. Surat Narayan Mani Tripathi (Azamgarh), M. Abdul Jalil (Shahjahanpur), and Th. Kuldip Narain Singh (Jaunpur), and in addition Mr. R. H. Saloway, I.C.S., (Almora), Mr. R. F. S. Baylis, I.C.S.,

(Allahabad), Khan Bahadur M. Muhammad Yusuf Khan (Bulandshahr), S. Nisar Haidar Zaidi (Farrukhabad), B. Gauri Prasad (Cawnpore), Pandit Jagdish Prasad Sharma (Benares), and Pandit Raghubir Saran Das (Gonda).

As to the work of the Deputy Superintendents in the Central Offices it was excellent (save perhaps in one case), and it is very difficult to single out any for special praise. All had to work long hours at very high pressure and I thank them for their invaluable support. The best results were achieved by Pt. Anrudh Kishan Sharma at Muttra and Th. Kuldip Narain Singh at Jaunpur, but there was very little in it. The last-named incidentally succeeded in finishing his work and closing his office first in the province.

I also thank Pt. Ganga Narain Bhargava who shared with me the touring in the first cold weather and prepared some preliminary notes for parts of the report. He invariably evinced the greatest keenness in his work.

Another class of officers must be mentioned—the ethnographical officers. These were officers selected to collect the material for the purely ethnographical part of the work. They were mostly officials whose time was already very fully taken up (in many cases they were the over-worked District Census Officers themselves) so had very little time to give to research. Further the state of the province at that time was such that it was difficult to press inquiries very far. I thank them for what they have done and in this connexion would especially mention Mr. B. R. James, I.C.S., (Gorakhpur), Mr. J. M. Lobo-Prabhu, I.C.S., (Moradabad, who also did very well as District Census Officer), Pt. Uma Datt Dangwal (Tehri-Garhwal State, who was also the State Census Officer), Pt. Anrudh Kishan Sharma (Budaun, who was also District Census Officer and subsequently Deputy Superintendent of the Muttra Central Office), Pt. Bhola Datt Pant (Garhwal, also District Census Officer), B. Raghubir Saran Das (Gonda, also District Census Officer), and Pt. Vidya Prasad Shukla (Ballia).

Besides the ethnographical officers I thank Mr. E. S. Oakley of Almora and Rai Bahadur Pt. Tara. Datt Gairola, Advocate, of Pauri (Garhwal) for their excellent notes on caste in Kumaun and Mr. N. B. Bonarjee, I.C.S., for his extensive inquiries among and most interesting note on the Saharias (or Saheriyas) of the Lalitpur sub-division.

The work of my own office has been acknowledged in the Administration Report.

I also thank Mr. W. H. McKinnon McGuire, late Superintendent of the Camp Press at Naini Tal, for his most reliable support during the first year of the operations, Mr. D. W. Crighton, Superintendent of the Government Press at Allahabad for the close personal attention he has given to the printing of this report, and Mr. W. J. Peychers, Officer-in-Charge Government Photo-Litho Press, Roorkee, for his personal supervision of the fairing of my numerous diagrams and preparation of their blocks.

Lastly I express my warmest thanks to the rank and file of the census army, the enumerators, supervisors and charge superintendents who gave their services without remuneration and spared themselves nothing in the discharge of their responsibilities. I thank most warmly that well-disposed and loyal section of the public who worked honorarily, exposed even more than Government officials to the ridicule and threats of the riff-raff and scum of the populace, especially in urban areas. They have the satisfaction of knowing that they have served their province and their country faithfully and acquitted themselves like men. For the revenue staff of each district, especially the *ganungos* and *patwaris*, I have nothing but praise. This census above all others has been a triumph of their industry and devotion to duty. Under the most adverse conditions, subject to contumely and not frequently danger of personal violence, at a time when they were unusually harassed with their other duties, they added census to their already heavy burdens, shouldered it cheerfully and carried it through to a successful conclusion.

Chapter I.—DISTRIBUTION AND MOVEMENT OF THE POPULATION.

PART I.—THE AREA DEALT WITH.

1. The territory dealt with in this report is that administered by the Government of the United Provinces of Agra and Oudh, together with the States of Rampur, Tehri-Garhwal and Benares. It lies between north latitude 23° 52' (Mirzapur) and 31° 18' (Tehri-Garhwal State) and east longitude 77° 3' (Muzaffarnagar) and 84° 38' (Ballia). The total area is 112,191 square miles, of which 106,248 square miles are British territory and the remaining 5,943 square miles fall within the States. This is 53 square miles less than the total area shown at last census.⁽¹⁾ The province is thus a little smaller than the British Isles and incidentally its population is a shade larger.

Topography.

2. The British territory is divided into 48 districts which are grouped into ten revenue divisions as shown in Imperial Table I. One of these, Kumaun, together with the six which at one time constituted the North-West Province proper, form the province of Agra, and the remaining two constitute Oudh. There has been no change in the arrangement of these divisions since last census. The only changes in district boundaries of any importance occurred in 1925 when, as a measure of economy, certain tahsils were abolished and added to other tahsils. As a result of this readjustment Farrukhabad lost 40 square miles to Shahjahanpur, Banda lost 147 square miles to Hamirpur, and Ghazipur lost 90 square miles to Benares. The other interchanges are negligible and were all occasioned by fluvial action.

Administrative divisions.

(1) The details of the changes in area since last census are as follows :—

I.—Extra-provincial.

Serial no.	District.	Area in square miles. (added +, subtracted —).	Population of 1921 (added +, subtracted —).			Cause of transfer.
			Total.	Males.	Females.	
1	Bahraich ..	—6	—130*	—78	—52	4,000 acres of the Oudh Reserved Forests in tahsil Nanpara including villages Kates and Bazpur were transferred on January 13, 1929 to the Nepal Government in connection with the Sarda-Kitcha Project under G. O. no. 2022/IV—184, dated October 31, 1927.
2	Ballia ..	—1	nil.	nil.	nil.	Transferred by diluvion to district Shahabad, Bihar and Orissa.
3	Bulandshahr ..	—fr.	—363	—187	—176	Transferred by diluvion and alluvion between Bulandshahr and district Gurgaon, Punjab.
4	Ditto ..	+fr.	+5	+3	+2	
5	Meerut ..	—1	—264	—144	—120	Transferred to Delhi Province when the boundary between the United Provinces and Delhi was fixed under G. O. no. 5171/B—173, dated September 7, 1923.
6	Muzaffarnagar ..	—fr.	—96	—58	—38	Transferred by diluvion to district Karnal, Punjab.
	Net Result ..	—8	—848	—464	—384	

* The slight differences between the total population figures of the United Provinces for 1881—1921 as shown in Imperial Table II and in the corresponding table in the all-India volume are due to the fact that in the former the totals referred to have been adjusted retrospectively on account of this ex-India transfer, whereas in the latter they have not.

II.—Within the province.

The area of the province has been reduced by a further 45 square miles owing to the following :—

- (1) The areas of 11 districts and one state were incorrectly shown at last census, the net result being that the total area of the province was then shown too high by 54 square miles ;
- (2) re-survey and map correction in 23 districts has resulted in a net increase of 9 square miles.

Natural divisions.

3. Throughout the tables volume the district figures are grouped into divisional totals according to the ten administrative divisions. These administrative divisions were determined by historical, political and administrative considerations, and vary considerably in size, density of population and physical features. In order to bring out the broader aspects of the census it is necessary to consider the figures for a limited number of areas which are fairly homogeneous in respect of their physical features and inhabitants, and so in the subsidiary tables to this report the districts have been grouped into eight natural divisions, and their figures set out accordingly. These natural divisions, which will be found delineated on the Social Map at the beginning of this volume, are the same that have been used for census purposes since 1901, and are based on differences mainly geological and meteorological, but also agricultural, linguistic and ethnological. The unit adopted is the district because although it is true that a few districts consist of dissimilar tracts belonging, strictly speaking, to more than one of the natural divisions, to use a unit smaller than the district would introduce unnecessary elaboration and complication into the figures.

The main physical features of the province are the Himalayas along the north, a section of which on the north-west falls in this province, and which are never far from the northern border; the Central India Plateau and Vindhya hills which touch the south-west; the Vindhya Plateau and Kaimur hills (a continuation of the Vindhya and Satpura hills) which reach the south-east; and the vast alluvial plain of the Jamna-Ganges Doab (extended eastwards by the Ghagra and the Rapti) which lies between. The province thus falls naturally into four well-defined tracts, which from other considerations have been further sub-divided as shown below:—

- (1) the montane tract (Himalaya West);
- (2) the sub-montane tract (Sub-Himalaya West and East);
- (3) the Gangetic Plain (Indo-Gangetic Plain West, Central and East); and
- (4) the trans-Jamna tract (Central India Plateau and East Satpuras).

These natural divisions have been fully described in previous reports (*vide* pages 9—11, Report 1901, and pages 7—9, Report 1911), so that only the briefest outline of their characteristics is here necessary, together with some indication of any portions which differ materially from the rest of the natural divisions in which they lie.

Natural division.	Percentage of provincial—	
	Area.	Population.
1. Himalaya, West..	14·0	3·4
2. Sub-Himalaya, West ..	9·2	9·0
3. Indo-Gangetic Plain, West ..	22·5	26·7
4. Indo-Gangetic Plain, Central ..	21·2	25·9
5. Central India Plateau ..	9·9	4·6
6. East Satpuras ..	4·1	1·6
7. Sub-Himalaya, East ..	12·1	17·3
8. Indo-Gangetic Plain, East ..	7·0	11·5
United Provinces (British districts)	100·0	100·0

They are enumerated in the margin, each with its percentage of the provincial area and population (British territory only).

- (1) *Himalaya, West.*—This is a large projection into the Himalayas on the north-west of the province and in fact includes the only portion of the Himalayas which lies actually within the province. It stretches northwards from the densely wooded Siwalik hills to the barren region of perpetual snow, embracing the Kumaun revenue division and the Dehra Dun district of the Meerut division, a total area of 14,911 square miles. This natural division can be further sub-divided into—

- (i) *sub-montane*, which includes some small tracts of Bhabar in districts Almora and Garhwal, the Bhabar and Tarai of district Naini Tal, and tahsil Dehra of district Dehra Dun; and
- (ii) *montane*, which includes almost the whole of Almora and Garhwal, the hill patts of Naini Tal, and the Chakrata tahsil of Dehra Dun.

The Dehra sub-montane area is the famous Dun, known as the garden of the United Provinces, lying between the Siwalik hills and the Himalayas and partly on the lower slopes of both. It is healthy enough to have attracted a considerable colony of European pensioners. The Bhabar is a strip lying immediately below the foot-hills, largely covered with forests, still the home of tigers and elephants. The hill streams which enter it sink and are lost, except in the rainy season, below a mass of boulders and gravel. The Tarai is a damp marshy strip south of the Bhabar where the streams from the hills reappear. It is covered for the most part with thick jungle and tall grass. The Tarai and Bhabar are among the most unhealthy regions of the whole of India. Their population is therefore mostly migratory, cultivators descending from the hills to the Bhabar, and entering the Tarai from the neighbouring plains districts, returning to their homes again after having cut their crops. The Tharu alone appears able to stand the Tarai climate throughout the year. The montane area is largely under forests, is but thinly populated and is cultivated only in scattered areas.

(2) and (7) *Sub-Himalaya, West and East*.—South of the natural division just described and stretching eastwards below the mountains of Nepal lies a sub-montane belt, within historical times almost entirely under forest, and even now largely afforested, but densely populated where the jungle has been reclaimed. This belt has been formed into two natural divisions, the dividing line being the river Ghagra.

Sub-Himalaya, West includes five districts with a total area of 9,822 square miles, viz., Saharanpur of Meerut division; Bareilly, Bijnor and Pilibhit of Rohilkhand division; and Kheri of Lucknow division.

Sub-Himalaya, East includes four districts with a total area of 12,834 square miles, viz., Gorakhpur and Basti of Gorakhpur division; and Gonda and Bahraich of the Fyzabad division. The southern half of this natural division is very similar to the Gangetic Plain.

(3), (4) and (8) *Indo-Gangetic Plain, West, Central and East*.—Bounded on the north by the sub-Himalayan belt and on the south almost throughout by the Jamna and after its confluence with the Ganges by the latter, lies the Gangetic Plain, a vast level expanse of alluvial soil, extending right across the province, a distance of nearly 500 miles, with an average width of about 100 miles, densely populated, studded with many cities, and cultivated almost continuously throughout. This vast plain is divided into three natural divisions, West, Central and East.

Indo-Gangetic Plain, West includes thirteen districts with a total area of 23,893 square miles, viz., Muzaffarnagar, Meerut and Bulandshahr of the Meerut division; the whole of the Agra division; Budaun, Moradabad and Shahjahanpur of the Rohilkhand division; and Farrukhabad and Etawah of the Allahabad division. Part of the Agra and Muttra districts lies on the right bank of the Jamna. This area differs somewhat from the rest of the natural division, being characterised by many ravines and some red stone hillocks which mark the eastern termination of the Aravalli hills. As, however, it is well protected by canals, it is unnecessary to draw any distinction between this and the rest of the natural division.

Indo-Gangetic Plain, Central includes twelve districts with a total area of 22,562 square miles, viz., Cawnpore, Fatehpur and Allahabad of the Allahabad division; the Lucknow division excluding Kheri; and the Fyzabad division excluding Gonda and Bahraich. The only part of this natural division which differs materially from the rest is a small area lying south of the Jamna and Ganges comprising tahsils Karchhana and Meja of district Allahabad. They are of exactly the same character as the Central India Plateau natural division (see below).

Indo-Gangetic Plain, East includes five districts with a total area of 7,388 square miles, viz., the Benares division excluding district Mirzapur; and district Azamgarh of Gorakhpur division.

(5) and (6) *Central India Plateau and East Satpuras*.—The trans-Jamna tract, excluding the parts of districts Agra, Muttra and Allahabad referred to above, is divided into two natural divisions.

The western part, comprising the four districts of the Jhansi division, with a total area of 10,470 square miles, lies on the eastern slopes of the Central India Plateau, from which it derives its name. It is broken up by low, rocky, outlying spurs of the Vindhya hills covered with stunted trees and jungle. The soil is chiefly of the type known as black cotton soil and differs entirely from the alluvial soil of the Indo-Gangetic plain.

The eastern part, consisting entirely of district Mirzapur of the Benares division, area 4,368 square miles, forms the natural division known as East Satpuras. A small area actually lies north of the Ganges and belongs, properly speaking, to Indo-Gangetic Plain, East. The middle portion between the Ganges and the Son belongs to the Vindhya Plateau. South of this (the southern edge of tahsil Robertsganj and the whole of tahsil Dudhi) are the hilly tracts of the Kaimurs, a continuation of the Vindhya and Satpura hills, some of the wildest country in the province, covered with forests, broken up by ravines, with occasional hill-encircled alluvial basins, the home of the few really primitive tribes of the province.

The States are from political and administrative considerations, kept apart in the subsidiary tables, otherwise Rampur would be included in Sub-Himalaya West, Tehri-Garhwal in Himalaya West, and Benares in East Satpuras.

PART II.—POPULATION.

*The meaning
of population.*

4. Before proceeding to discuss the population figures it is essential to explain precisely what is meant by the word "population" as used in this report. The population of any place or area may mean one of two things:—

(1) the number of people found present in that place or area at a particular moment of time—this is known as the *de facto* population,
or

(2) the number of people ordinarily resident in that place or area—this is known as the *de jure* population.

*Indian census
is de facto.*

The Indian census is a *de facto* census, and the population of any place or area at this particular census represents the number of persons recorded as present in that place or area at the final enumeration which took place between 7 p.m. and midnight on February 26, 1931.

*Non-
synchronous
tracts.*

5. To this, however, there is the exception of the non-synchronous tracts, which are regions in which, owing to the great distances and difficult terrain involved, the final enumeration had to be spread over a period of ten days or carried out by daylight.

In districts Almora and Garhwal, the Naini Tal tahsil of district Naini Tal, and the Chakrata tahsil of district Dehra Dun (*i.e.*, the montane areas of Himalaya, West) the final enumeration took place between February 16 and 26. This involved an area of 11,739 square miles and a population of 1,238,038. But even here by a liberal distribution of slips bearing the word "enumerated" and by reason of the fact that in those ten days movement of the population in the hill tracts is at a minimum, the figures approximate very closely to the *de facto* population at that time of the year.

In Chakrata Forest division and Mussoorie municipality (both in district Dehra Dun) the final enumeration was carried out before dark on February 26; in parts of Nagina and Najibabad tahsils of district Bijnor, parts of tahsils Bisalpur and Puranpur of district Pilibhit, and parts of all four tahsils of district Mirzapur it was carried out on the early morning of February 27. This involved an area of 3,530 square miles and a population of 273,872. Here the figures are identical with the *de facto* population because the areas concerned are all jungle or hilly tracts in which no movement of the population takes place between sunset and sunrise.

Exact details of these non-synchronous tracts will be found in the Administrative Report volume. The only departure from previous practice was the inclusion of Mussoorie municipality, which covers 19 square miles of hill-side, is largely devoid of population in February, is frequently visited by wild animals, and is liable to be under snow.

6. The adoption of a *de facto* basis for the census in India is due primarily to its simplicity. The criterion of location at a given point of time involves a minimum of difficulty in determination; individuals are included in their appropriate enumeration books by reference only to their actual presence, and the

collection of the enumeration books immediately after the final enumeration automatically ensures a rapid and accurate computation of the populations of all areas from the smallest to the largest units. Further, the *de facto* population, at any rate in the case of this province, approximates very closely to the *de jure* population, for the people are little addicted to movement, and by choosing, as is invariably done, a date for the final enumeration when the movement of the population may be expected to be at a minimum, the divergence is rendered almost negligible.

What divergence remains at this census is due mainly to the following small factors :—

- (1) Travellers, who were enumerated wherever found, whether on roads, in boats, waiting at railway stations, or in railway trains, ordinarily go to swell the population of places where they do not reside. The numbers involved are negligible except in the case of trains. A train may carry a thousand people and make a large difference to the population of the place of enumeration, and produce an abnormal proportion between the sexes.
- (2) Fairs may attract large numbers of people from distant places. At the present census the only instance of this on a considerable scale occurred at Nimsar in district Sitapur where some 10,000 people were gathered on census night in the Paikarma fair.
- (3) The migratory cultivators and graziers of the Tarai and Bhabar had not at the time of the census returned to their permanent homes in the hills of Almora and Naini Tal.

The actual population enumerated at this census in trains, boats and in temporary encampments including fairs, amounted to 86,877 (see column 23 of Imperial Table III), i.e., only 0·18 per cent. of the total population. For the purposes of all the Imperial Tables (except III) such population is included in the unit in which it was enumerated but in the village statistics (published as the Village Directories) it has invariably been shown separately.

7. Many of the most important countries of the world take a *de jure* census by providing in the schedule a column for "normal or usual residence." This has its complications for it is not always easy to determine the normal residence of an individual. Well-to-do people often have a town and a country house or regularly spend several months of the year in another part of their own country or abroad. In the cities of India which have a large number of temporary migrants, mostly illiterate, such as mill-hands, vagrants, mendicants and travellers, the recording of normal residence might prove a very troublesome affair. In Great Britain a *de facto* census is taken and, as in India, results approximating to a *de jure* census are secured, as far as possible, by choosing a census date upon which there is likely to be least movement of the population. But owing to changed conditions such as the increased mobility of the population and the growth of the week-end habit it has become increasingly difficult to select such a date, so that in the census of Great Britain in 1931 a column was provided for "usual residence" with a view to "exploring the extent to which a *de facto* enumeration alone will suffice".

In this province at any rate, and presumably throughout India, this state of affairs has not yet arisen, nor does it seem likely to arise for many many years. The immobility of the population makes it perfectly easy to select a date which will reduce the difference between a *de facto* and *de jure* census to a negligible quantity, and as long as this is so the more simple *de facto* enumeration is, in my opinion, better suited to India.

8. During the past eighteen months I have been questioned *ad nauseam* as to the degree of accuracy which can be attributed to the census figures. The correctness, or otherwise, of the entries made in the census schedules will be considered in the course of the chapters which follow. Here it is only necessary to estimate how far the enumeration is complete. There are two factors to be considered, firstly the enumeration staff and secondly the people to be enumerated. With regard to the former it must be remembered that they consist very largely of Government employees, who perform their census duties side by side with their ordinary work. At this census in no less than sixteen out of the forty-eight districts of the

The accuracy
of the
enumeration.

province the revenue staff, who form the backbone of the census staff were busier than usual owing to settlement, survey, record or roster operations. In addition there was very considerable harassment in many places on account of the Civil Disobedience Movement which was in full swing throughout the enumeration period. On the other hand a large proportion of the enumeration staff is well experienced in the process of census-taking and the system of checking and supervision has grown more and more complete as a result of the experience gained at each succeeding census, so that omissions tend to become fewer. As regards the people to be enumerated they are no longer suspicious of the intentions of the census, and normally are most helpful, but at one time it looked probable that the Civil Disobedience Movement might lead to widespread obstruction, and special precautions, which are outlined in the Administrative Report Volume, had to be taken. Fortunately saner counsels prevailed, largely owing to the communal question, for the leaders of the various communities eventually realised that as their shares of representation in the legislatures under the coming reformed constitution (and also on municipal and other local bodies) would be determined mainly by the numerical strength of those communities, it would have been suicidal for any community to have run the risk of under-enumeration. In the end both the preliminary and final enumerations were carried through without serious hindrance. The staff worked heroically throughout and omissions were, in my opinion, reduced to an absolute minimum. Omissions there must always be, which can in no measure be counter-balanced by the rare cases of double enumeration. One point of importance is that omissions occur more and more frequently the higher we ascend the social scale and this means that omissions are more frequent in towns than in rural areas and amongst literates than illiterates, though the comparative error from this must be very small. There is also no doubt that proportionally more Europeans are omitted than Indians, though omissions of Europeans at this census were largely reduced by including them in both preliminary and final enumerations on general schedules (printed in English), and avoiding the use of Household Schedules wherever possible. Some Europeans reported to me after the census that they had not been enumerated. In the majority of these cases their entries were actually found in the schedules; where they were not I had them enumerated at once and included in the locality in which they said they spent the census night. Although the number of persons omitted throughout the province may reach a few thousands this is negligible compared to the enumerated population of nearly fifty millions, in which an error of as much as 50,000 would be less than 0·1 per cent.

In spite of the peculiar difficulties of the present census I can confidently state that its completeness will compare very favourably with that of any of its predecessors.

PART III.—AREA, POPULATION AND DENSITY.

9. The Imperial Tables with which this chapter is mainly concerned are Table I, which shows the area, number of census houses (*i.e.*, commensal families) and the population of each state, district and revenue division, and Table II, which shows the variation in the population of these administrative divisions during the last fifty years. Table VI, which gives statistics of birth-place, should also be consulted with reference to movements of the people, though, as inter-district migration figures are not available, that table is considerably reduced in value for this purpose. Provincial Table I gives for tahsils similar figures to those in Imperial Table I, and, in addition, shows the density for all areas down to tahsils. I may here mention that the Survey Department are expected shortly to publish revised figures for the areas of tahsils and districts based on modern surveys. The density figures produced in this report may then need some revision in the light of the new area figures. As far as the incomplete information yet available goes, the result will be to reduce the density of the province as a whole from 442 to 441, increase that of British Territory from 456 to 457 and decrease that of the States from 203 to 186. Although there may be appreciable changes in respect of certain individual districts and states they are not expected to vitiate any of the conclusions based on the areas shown in this report.

*Reference to
statistical
tables.*

10. The population of the province is—

British territory	48,408,763
States	1,206,070
Total	49,614,833

Population and density of the province.

This gives a mean density of 442 persons to the square mile throughout the province, the density in British territory being 456, and in the States 203.

11. My immediate predecessor tersely remarked (para. 3, page 9, Report Volume, 1921), that the average density figure means nothing. This remark should be qualified by adding the words "by itself." It is undoubtedly of value as an index by which to compare the population pressure of the province with that of other provinces and countries.

AREA, POPULATION AND DENSITY OF THE LARGER PROVINCES
AND STATES OF INDIA.

Province or State.	Area in square miles.	Order in point of area.	Population.	Order in point of population.	Persons per square mile.	Order in point of density.
India	1,808,666	..	352,837,778	..	195	..
Assam	67,334	13	9,247,857	11	137	9
Baluchistan	134,638	5	868,617	14	6	15
Bengal	82,995	11	51,087,338	1	616	2
Bihar and Orissa	111,784	9	42,329,583	4	379	4
Bombay	151,593	2	26,271,784	6	173	8
Burma	233,492	1	14,667,146	8	63	13
Central Provinces and Berar	131,095	6	17,990,937	7	137	9
Delhi	573	15	636,246	15	1,110	1
Hyderabad	82,698	12	14,436,148	9	175	7
Kashmir and Jammu	84,516	10	3,646,243	13	43	14
Madras	143,870	3	47,193,602	3	328	5
North-West Frontier Province.	36,356	14	4,684,364	12	129	11
Punjab	135,496	4	28,490,857	5	210	6
Rajputana	129,059	7	11,225,712	10	87	12
United Provinces	112,191	8	49,614,833	2	442	3

NOTE.—The above figures include those of the British Territory and Independent States of each province.

The above table shows that although this province comes only eighth in point of area, its population is second only to that of Bengal. In 1911 the United Provinces led Bengal but in 1921 the order was reversed, and at the present census Bengal has increased its lead roughly from one million to a million and a half. The United Provinces occupy only about one-sixteenth of India, but contain nearly one-seventh of the total population.

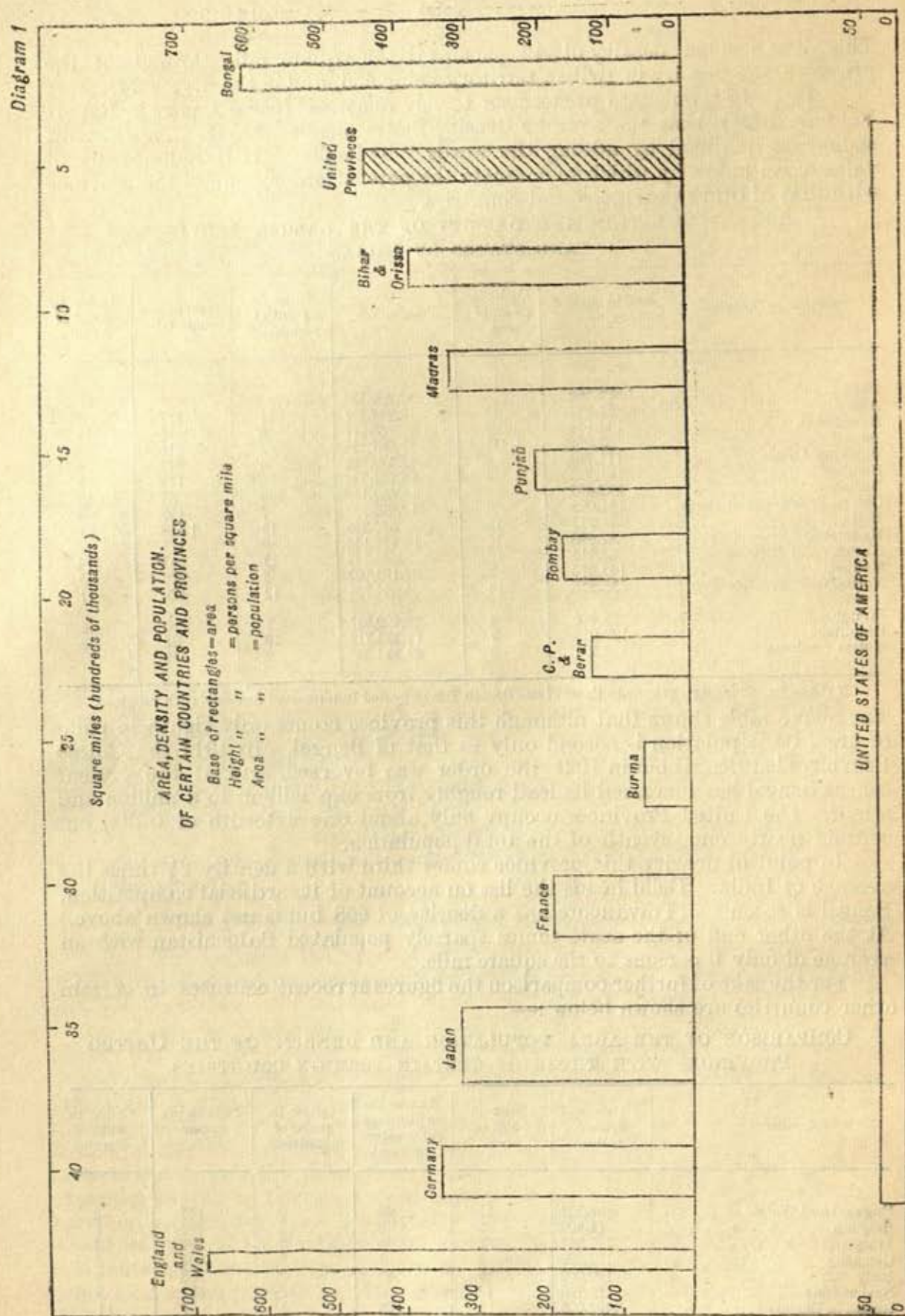
In point of density this province comes third with a density $2\frac{1}{3}$ times the average of India. Delhi heads the list on account of its artificial composition. Bengal is second. (Travancore has a density of 668 but is not shown above.) At the other end of the scale comes sparsely populated Baluchistan with an average of only 6 persons to the square mile.

For the sake of further comparison the figures at recent censuses in certain other countries are shown below :—

COMPARISON OF THE AREA, POPULATION AND DENSITY OF THE UNITED
PROVINCES WITH THOSE OF CERTAIN FOREIGN COUNTRIES.

Country.	Area in square miles.	Order in point of area.	Population in millions (to nearest million).	Order in point of population.	Persons per square mile.	Order in point of density.
England and Wales	58,343	11	40	9	685	2
Belgium	11,400	13	8	12	702	1
France	213,000	6	41	8	192	8
Germany	182,200	8	63	5	348	6
Italy	120,000	9	43	7	358	5
Netherlands	12,760	12	8	12	627	3
Russia in Europe	1,492,000	3	108	3	61	11
Spain	196,700	7	22	10	110	9
China	4,270,000	1	449	1	97	10
Japan	260,800	5	84	4	321	7
Egypt	363,200	4	14	11	38	12
United States	3,738,000	2	137	2	36	13
United Provinces	112,191	10	50	6	442	4

In diagram 1 the figures of some of those countries are compared with those of the greater provinces of India.



12. The population of this province slightly exceeds that of the British Isles, and is greater than that of Italy or France. The population of Oudh alone is one and a quarter times that of Canada, and the population of the Gorakhpur and Fyzabad divisions each exceeds that of Australia.

The only countries in the world with a greater density are England and Wales, Belgium, the Netherlands, Java (817), Bali and Lombok (443). Many provinces of China have a density as great or greater than that of Java, but not China as a whole.

13. Below are given separately the densities of British territory and the States for the larger provinces :—

Province.						British Territory.	Order in point of density.	States.	Order in point of density.
India	..	..	..	..	..	248	..	114	..
Assam	..	..	..	..	..	157	7	51	8
Bengal	..	..	..	..	..	646	1	179	3
Bihar and Orissa	..	..	..	..	..	454	3	162	4
Bombay	..	..	..	..	..	177	6	160	5
Burma	..	..	..	..	..	63	9	..	..
Central Provinces and Berar	..	..	..	..	..	155	8	80	7
Madras	..	..	..	..	..	329	4	285	1
Punjab	..	..	..	..	..	241	5	130	6
United Provinces	..	..	..	..	..	456	2	203	2

14. The presence of large towns in a district naturally increases the district density which then represents neither the density of the urban nor of the rural area. In column 3 of Subsidiary Table I of this chapter the density of the rural areas of British districts and the natural divisions has been shown in brackets. The figure for British territory as a whole is 407.

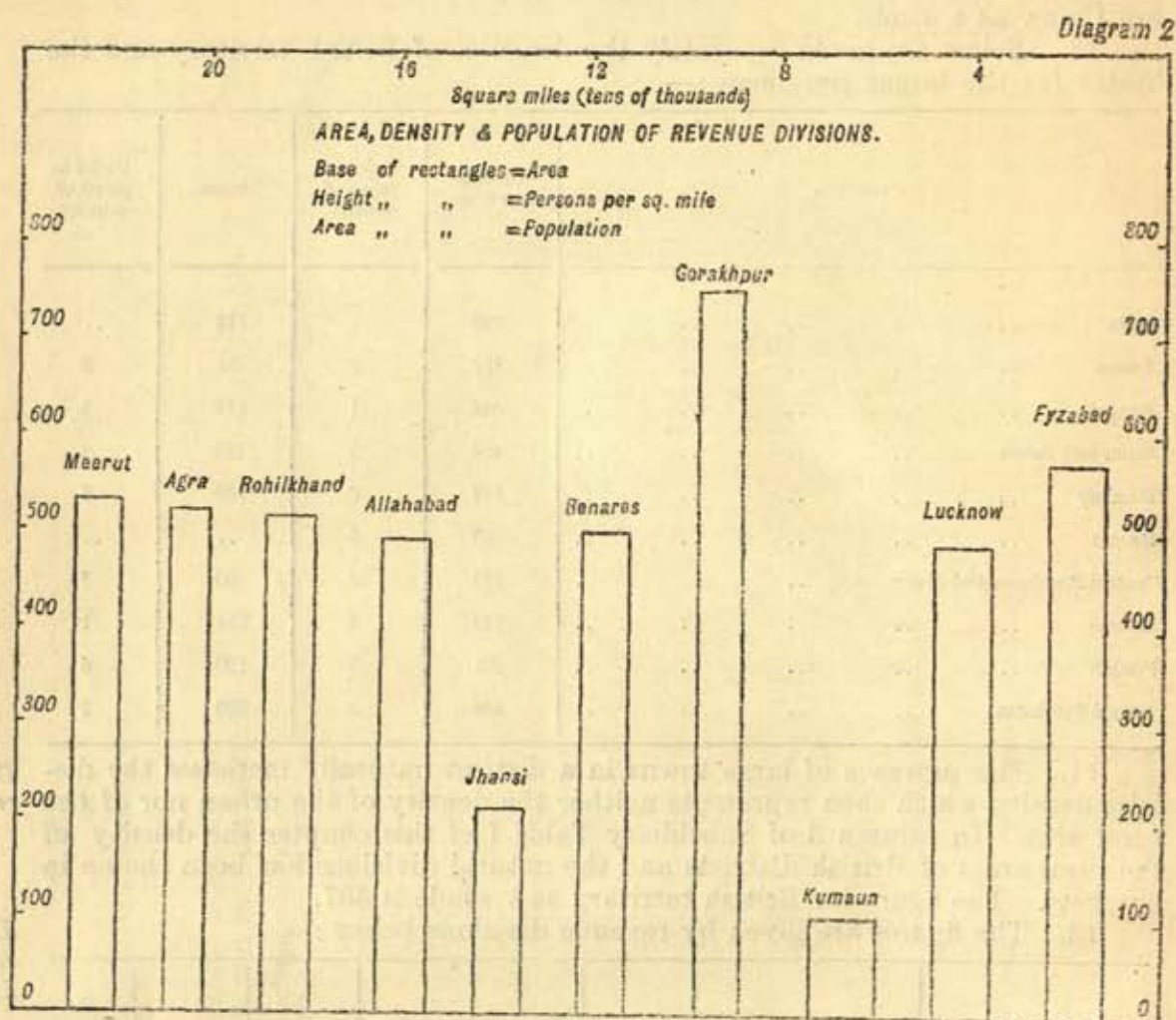
Density in the rural area.

15. The figures are given by revenue divisions below :—

Density by revenue divisions.

Administrative unit.	Area in square miles.	Order in point of area.	Population.	Order in point of population.	Density.	Order in point of density.	Density of rural portion only.	Order in point of density.
British Territory	106,248	..	48,408,763	..	456	..	407	..
<i>Revenue divisions</i>								
Meerut	9,180	9	4,907,632	6	535	3	448	3
Agra	8,638	10	4,493,246	8	521	4	435	6
Rohilkhand	10,786	4	5,556,105	4	515	5	427	8
Allahabad	10,189	6	5,016,352	5	492	7	429	7
Jhansi	10,470	5	2,244,895	9	214	9	189	9
Benares	9,544	8	4,778,919	7	501	6	448	3
Gorakhpur	9,565	7	7,217,162	1	755	1	728	1
Kumaun	13,722	1	1,394,473	10	102	10	97	10
Lucknow	12,040	3	5,856,543	3	486	8	439	5
Fyzabad	12,114	2	6,938,436	2	573	2	548	2
States	5,943	..	1,206,070	..	203	..	182	..
Rampur	893	..	465,225	..	521	..	420	..
Tehri-Garhwal	4,180	..	349,573	..	84	..	84	..
Benares	870	..	391,272	..	450	..	411	..

The figures of the British revenue divisions are illustrated in diagram no. 2 :—

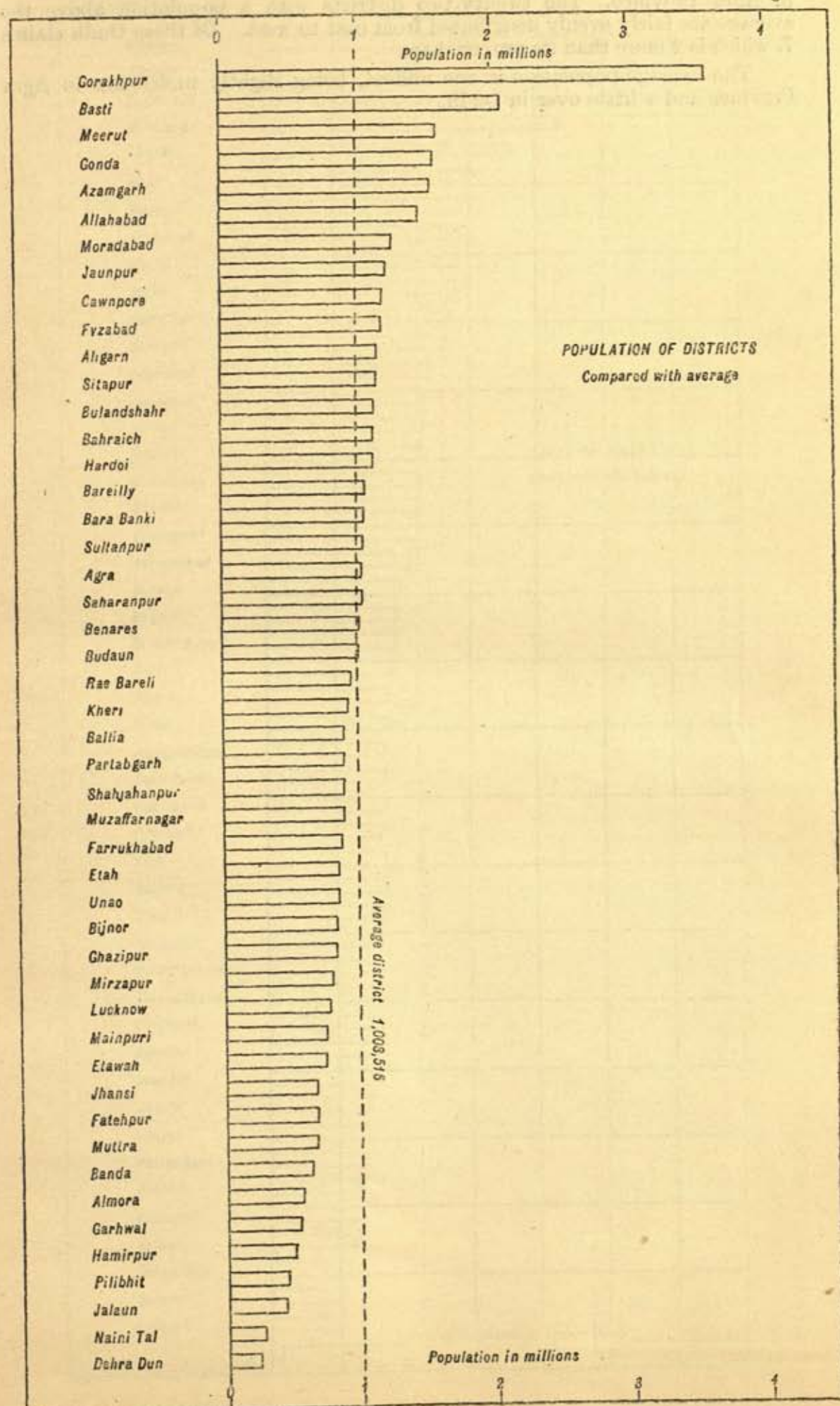


Kumaun is the largest division but has the lowest population and density on account of the sparsely populated mountainous areas of which it almost entirely consists. Gorakhpur division, although only seventh in size, has the largest population and by far the greatest density almost one-third as much again as that of Fyzabad, the next most densely populated division, and seven and a half times as great as that of Kumaun.

16. Diagram no. 3 shows the population of districts in order of magnitude.

Population of British districts

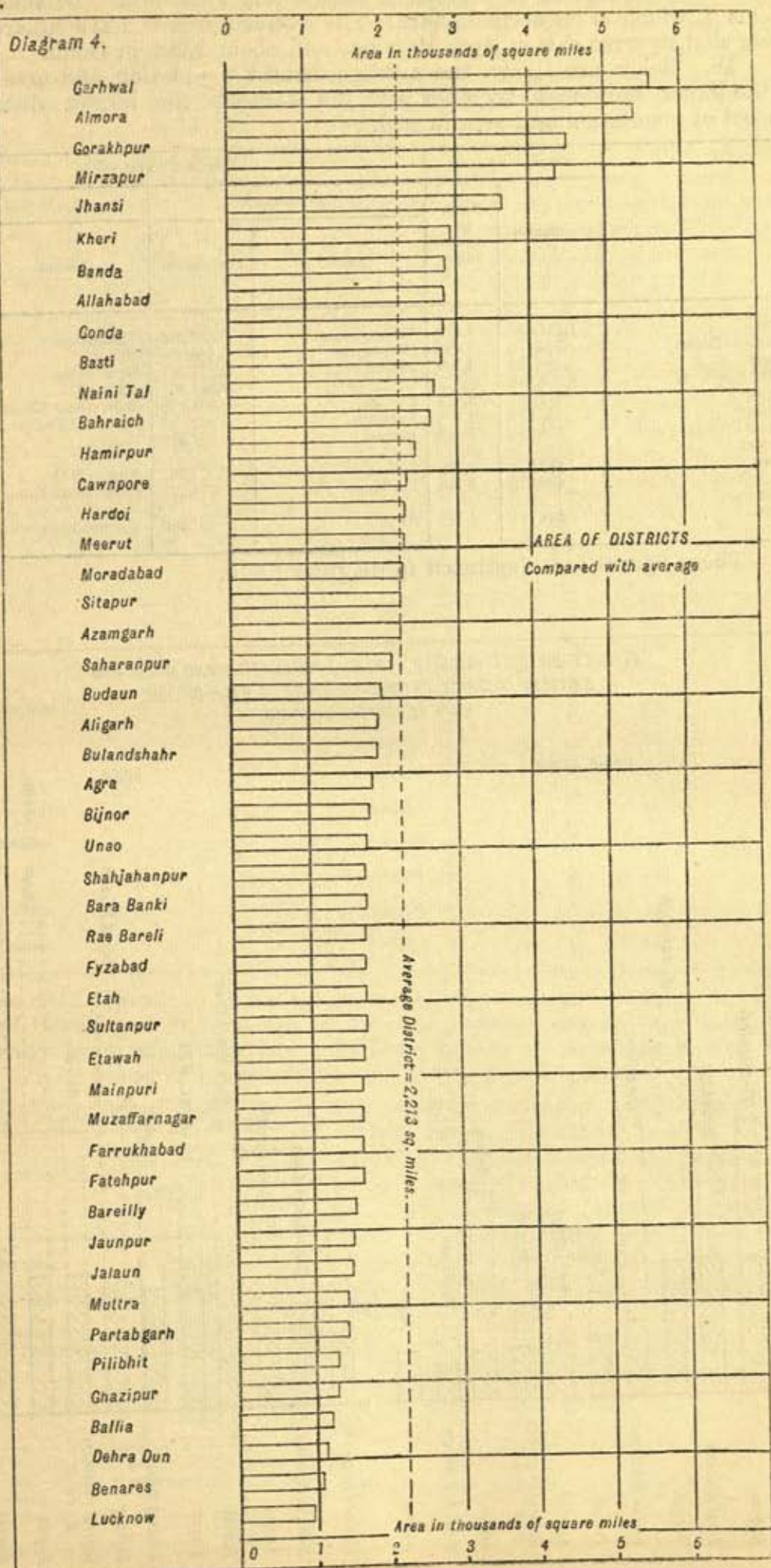
Diagram 3.



Of the six districts with a population of one and a half million or more five lie in the east of the province, (I have included Allahabad of which district the population is a shade below one and a half million), and all save Gonda lie in Agra Province. The twenty-two districts with a population above the average are fairly evenly distributed from east to west. Of these Oudh claims 7, which is 2 more than its proper share.

The average population is one million, being slightly under this in Agra Province and a little over in Oudh.

17. Diagram no. 4 shows the area of the districts arranged in order of size. Area of districts.



The larger districts are well distributed. Of the 20 districts over average size 10 may be classed as western, 3 central and 7 eastern. Of these Oudh claims 5, which is its normal share. The average area is 2,213 square miles, being slightly over this in Agra Province and about 2,000 in Oudh.

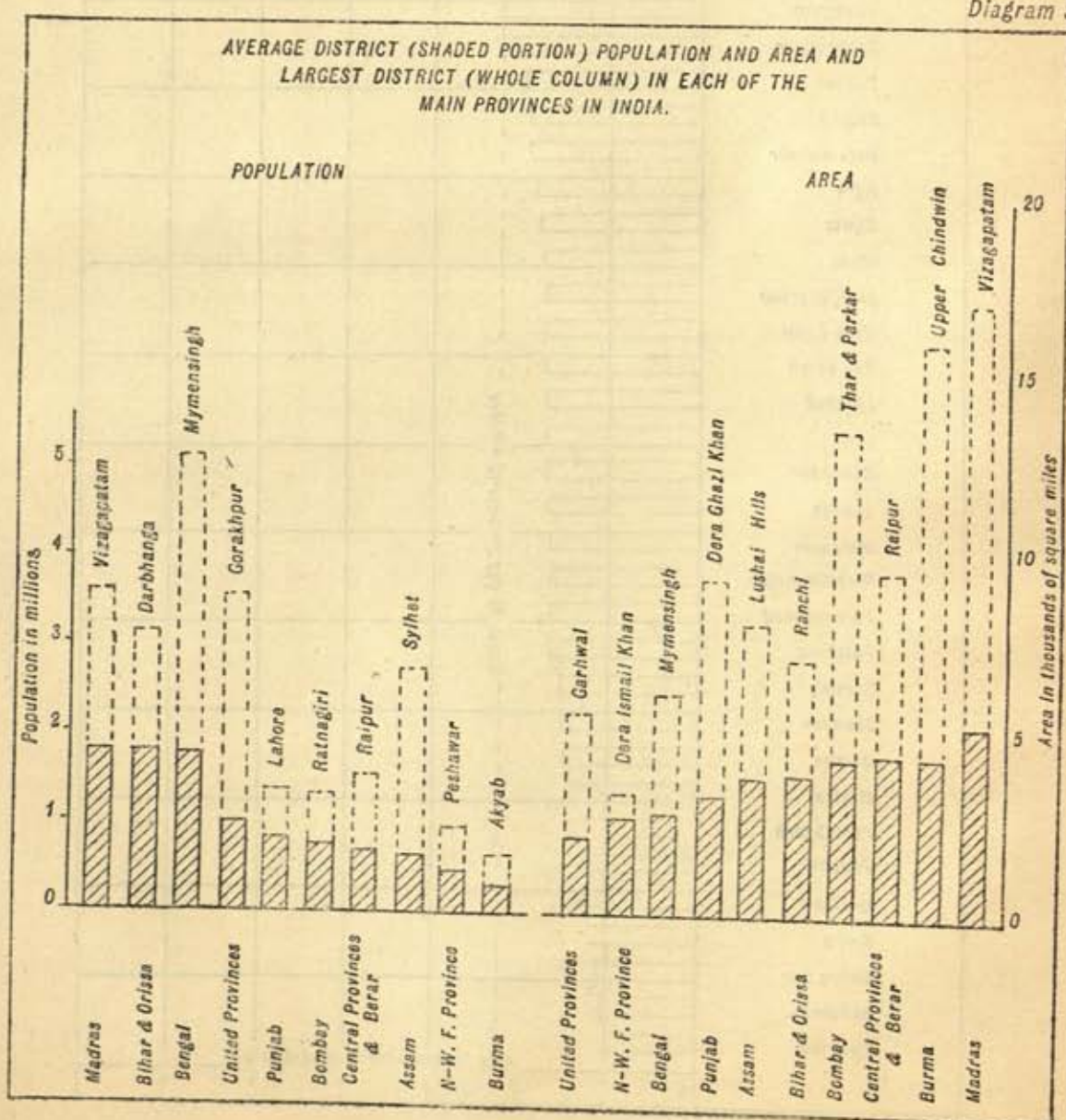
18. Below are shown the average district population and area figures of the larger provinces, together with the names of the largest districts in respect of population and area in each :—

Average district in United Provinces compared with the average district in other provinces.

Province.	Average district.		District with largest—			
	Population.	Area, in square miles.	Population.		Area.	
			District.	Population.	District.	Area, in square miles.
Madras	1,797,696	5,472	Vizagapatam ..	3,607,948	Vizagapatam ..	17,186
Bihar and Orissa ..	1,794,170	3,955	Darbhanga ..	3,166,094	Ranchi ..	7,102
Bengal	1,789,786	2,769	Mymensingh ..	5,130,262	Mymensingh ..	6,237
United Provinces ..	1,008,516	2,213	Gorakhpur ..	3,567,561	Garhwal ..	5,612
Punjab	813,133	3,372	Lahore ..	1,378,570	Dera Ghazi Khan..	9,378
Bombay	778,692	4,414	Ratnagiri ..	1,302,527	Thar and Parkar ..	13,636
Central Provinces and Berar.	704,896	4,542	Raipur ..	1,527,573	Raipur ..	9,717
Assam	615,875	3,930	Sylhet ..	2,724,342	Lushai Hills ..	8,092
North-West Frontier Province.	485,015	2,704	Peshawar ..	974,321	Dera Ismail Khan..	3,471
Burma	344,791	4,549	Akyab ..	637,580	Upper Chhindwin..	16,037

These figures are illustrated in diagram no. 5.

Diagram 5.



The United Provinces comes fourth in point of average district population, though there are only two other districts in India with a population exceeding that of Gorakhpur. The permanent settlement in Bihar and Orissa and Berghal has made Land Revenue Administration a lighter task in those provinces than it is in other parts of India, and in Madras a somewhat different system provides that the district officer may pass more of his responsibility on to subordinates. It is for these reasons that larger districts (in point of population) are possible in those provinces. The actual area of a district is of secondary importance to its population, so that when districts were being formed their areas were naturally to a large extent determined on the population basis. On account of the high density of population in this province and the complexity of land revenue administration, it is not surprising to find that the average district area is lower here than in any of the other large provinces.

19. Below are shown the average population and area figures for tahsils, by revenue divisions :—

Average population and area of tahsils.

Division.	Average tahsil.			
	Population.	Order in point of population.	Area in square miles.	Order in point of area.
United Provinces (British Territory)	236,140	..	518	..
Agra Province	219,838	..	507	..
Meerut division	245,382	5	459	7
Agra division	173,009	7	332	10
Rohilkhand division	205,782	6	399	9
Allahabad division	200,654	8	408	8
Jhansi division	118,152	10	551	5
Benares division	281,113	3	561	4
Gorakhpur division	424,539	1	563	3
Kumaun division	126,770	9	1,247	1
Oudh	297,558	..	562	..
Lucknow division	266,206	4	547	6
Ayazabad division	330,402	2	577	2

The chief feature of these figures is the large area and population of the tahsils of Gorakhpur division and of the two divisions comprising Oudh. As has already been mentioned the tahsilwise figures of area, population and density will be found in Provincial Table I of the Tables Volume.

In the marginal table the average tahsil is compared with those of the

Province.	Average tahsil—	
	Population.	Area, in square miles.
United Provinces	236,140	518
Punjab	206,350	805
Central Provinces and Berar	189,119	1,218
Madras	188,468	574
Bihar and Orissa *	152,541	336
North-West Frontier Province	134,726	751
Bombay †	82,871	494
Burma ‡	60,378	797
Baluchistan	22,682	2,588

other large provinces (where tahsils exist) in respect of area and population. The average tahsil in this province includes a larger population than in any other in which tahsils (or their equivalent) exist, though the average area is lower than anywhere else save Bihar and Orissa.

* These divisions are termed "revenue thanas" but correspond to the "revenue tahsils" of the United Provinces.

† These divisions are called "talukas" or "mahals".

‡ These divisions are called "townships".

Average
population and
area of thanas.

20. Below are shown the average population and area figures of *thanas* (police station areas) :—

Division.	Total number of <i>thanas</i> .	Average <i>thana</i> .			
		Population.	Order in point of population.	Area in square miles.	Order in point of area.
United Provinces (British Territory)	1,018	47,553	..	104	..
<i>Agra Province</i>	837	42,549	..	98	..
Meerut division	75	65,435	4	122	5
Agra division	91	49,431	7	94	9
Rohilkhand division	103	53,943	6	105	7
Allahabad division	105	47,775	8	97	8
Jhansi division	69	32,535	9	152	1
Benares division	77	62,064	5	124	4
Gorakhpur division	79	91,356	1	121	6
Kumaun division	238	5,859	10	58	10
<i>Oudh</i>	181	70,690	..	133	..
Lucknow division	84	69,721	3	143	2
Fyzabad division	97	71,530	2	125	3

The chief feature is the large area combined with large population of the average *thana* area in Gorakhpur district and in the Oudh divisions.

The marginal table compares these figures with those of such of the other large provinces in which *thanas* exist and for which figures are available. In the United Provinces the average area is less than usual and the average population is less than in either Bengal (excluding Calcutta) or the plains districts of Assam.

Province.	Average <i>thana</i> .	
	Population.	Area, in square miles.
Bengal (excluding Calcutta).	77,401	123
Assam (plains districts only).	75,494	299
United Provinces (plains districts only).	60,275	119
North-West Frontier Province.	29,939	167

21. To return to the density figures. The mean density figures given for districts in Subsidiary Table I of this chapter are by themselves somewhat misleading on account of the variations in density within each district itself, sometimes on account of the presence of large towns, and less frequently on account of variations in density in the rural tracts. For instance, in Lucknow district there are three tahsils, *viz.*, Lucknow, Malihabad and Mohanlalganj. On account of the presence of Lucknow city the density of Lucknow tahsil is 1,319, whereas that of the other tahsils is 524 and 504 respectively. The mean density of the district works out to 814, but it would be totally incorrect to assume that this is the density of the major part of Lucknow district. Again, take the case of Dehra Dun district. It consists of two tahsils, *viz.*, Chakrata with a density of 127 and Dehra Dun with a density of 233, giving a mean density for the district of 194. It may safely be said that a very small area of the whole district has this mean density.

The effect of towns on the mean density of districts has been eliminated in the figures in brackets in column 3 of Subsidiary Table I, and these figures give a much more accurate idea of the density of the major portion of each

district. How great the divergence may be is illustrated by the following selected figures :—

District.				Density includ- ing urban population.	Density exclud- ing urban population.
Bareilly	..	..	..	679	561
Meerut	..	..	..	699	579
Agra	..	..	..	567	416
Cawnpore	..	..	..	512	409
Lucknow	..	..	..	814	519
Benares	..	..	..	930	742

The smallest unit which it is practicable to use for this report is the tahsil, and in Subsidiary Table II the density figures have been presented in a different way using the tahsil as the unit. In that table are shown for each natural division the areas which fall into various grades of density and the percentage which these areas bear to the total area. From these figures it becomes apparent that the density figures of the natural divisions shown in Subsidiary Table I correspond closely to the density of the greater part of these divisions when worked out on tahsil figures. In Himalaya, West 82·4 per cent. of the area has a density of under 150; the density of that natural division as shown in Subsidiary Table I is 109. In Sub-Himalaya, West 42·4 per cent. of the area has a density of between 300 and 450; the divisional density shown in Subsidiary Table I is 442. There are three exceptions. Indo-Gangetic Plain East, has 70·5 per cent. of its area with a density between 600 and 750, whereas the divisional density shown in Subsidiary Table I is 753. It has no tahsil with a density in a lower grade and the rest of the area being more densely populated, the average density has just exceeded the upper limit of the density grade of the majority of the divisional area by 3. It can scarcely be called an exception. In East Satpuras 60 per cent. of the area has a density less than 150, whereas in Subsidiary Table I the density of the natural division is shown as 180, but here the natural division and the district correspond and the case is really one of district density. In Sub-Himalaya, East 39·6 per cent. of the area has a density between 450 and 600, whereas the divisional density is shown in Subsidiary Table I as 651. This is due to the fact, pointed out in paragraph 3 *supra*, that the southern areas of this natural division resemble the Gangetic Plain and are correspondingly more densely populated. The United Provinces (British Territory) figures exhibit the general correspondence; 30·9 per cent. of the area has a density between 450 and 600, while the density figure shown in Subsidiary Table I is 456. In this case 44·9 per cent. of the total area has a lower density and 24·2 per cent., a higher density.

Density by districts and states.

22. The following maps (diagrams nos. 6 and 7) exhibit by districts and states the density per square mile :—

- (1) including towns ;
- (2) excluding towns.

Diagram 6.



Diagram 7



The densely populated rural areas of the east of the province are brought sharply into relief in diagram 7. The larger proportion of urban population in the north-west of the province is also noteworthy.

23. The factors which influence the distribution of the population may be classed under the following heads :—

1. Historical.
2. Social.
3. Physical (which includes agricultural).
4. Economic.
5. General.

Factors which affect distribution.

These factors were discussed in detail by Mr. Blunt in the 1911 report to which I will refer the reader. It is, however, convenient here to summarise those factors and mention briefly the main conclusions arrived at in the reports of 1911 and 1921. I shall touch on them again later in this chapter when considering the movement of the population during the decade 1921-1931 :—

(1) *Historical*.—Mr. Blunt, in paragraph 10, page 21 of the 1911 Report, Part I, drew attention to the fact that density is generally speaking higher in the east than in the west of the province, and ascribed this to the fact that the east came under British administration earlier than the west. The high density of Oudh, which was acquired later than any other part of the province, was ascribed to its great natural fertility which must always have resulted in its having a relatively high density.

(2) *Social*.—In paragraph 11, page 21 of Part I of the 1911 Report Mr. Blunt noted that the lower castes prevail eastwards and higher castes westwards, and that in the case of those castes found all over the province, the poorer and lower branches are found in the east. (Due, according to Sir H. H. Risley, to increased contacts with the Dravidian tribes and consequent loss of social standing). This, coupled with the fact that the prohibition of widow remarriage, the dislike of female off-spring with its consequences, and infant marriage (which all make for low density) are on the whole characteristics of the higher rather than the lower castes, is also a factor in keeping the density in the west below that in the east.

(3) *Physical*.—Mr. Blunt dealt with this at length on pages 10-21 of Part I of the 1911 Report, and came to the following conclusions:—

Density is determined by :—

- (a) the fertility of the soil ;
- (b) the agricultural water supply, i.e., the rainfall *plus* other means of irrigation ;
- (c) in the plains portion of the province, by the percentage which the gross cultivated area bears to the cultivable area ;*
- (d) the proportion of valuable crops grown, i.e., crops which find a ready market at good prices, or which go to improve the diet of the people who grow them.

Mr. Edye on pages 16 and 17 of Part I of the 1921 Report, expressed the opinion that in the case of (c) it is the density which determines the percentage of gross cultivated area to cultivable area and not the latter which determines the former.

(4) *Economic and general*.—Under the former head come such factors as weather and crops, the demand for labour, wages, prices, famine, industry, trade and manufacture. Under the latter come public health, communications, emigration, etc. These vary from decade to decade. They were dealt with on pages 21 and 40-51 of Part I of the 1911 Report, and on pages 11-15 of Part I of the 1921 Report.

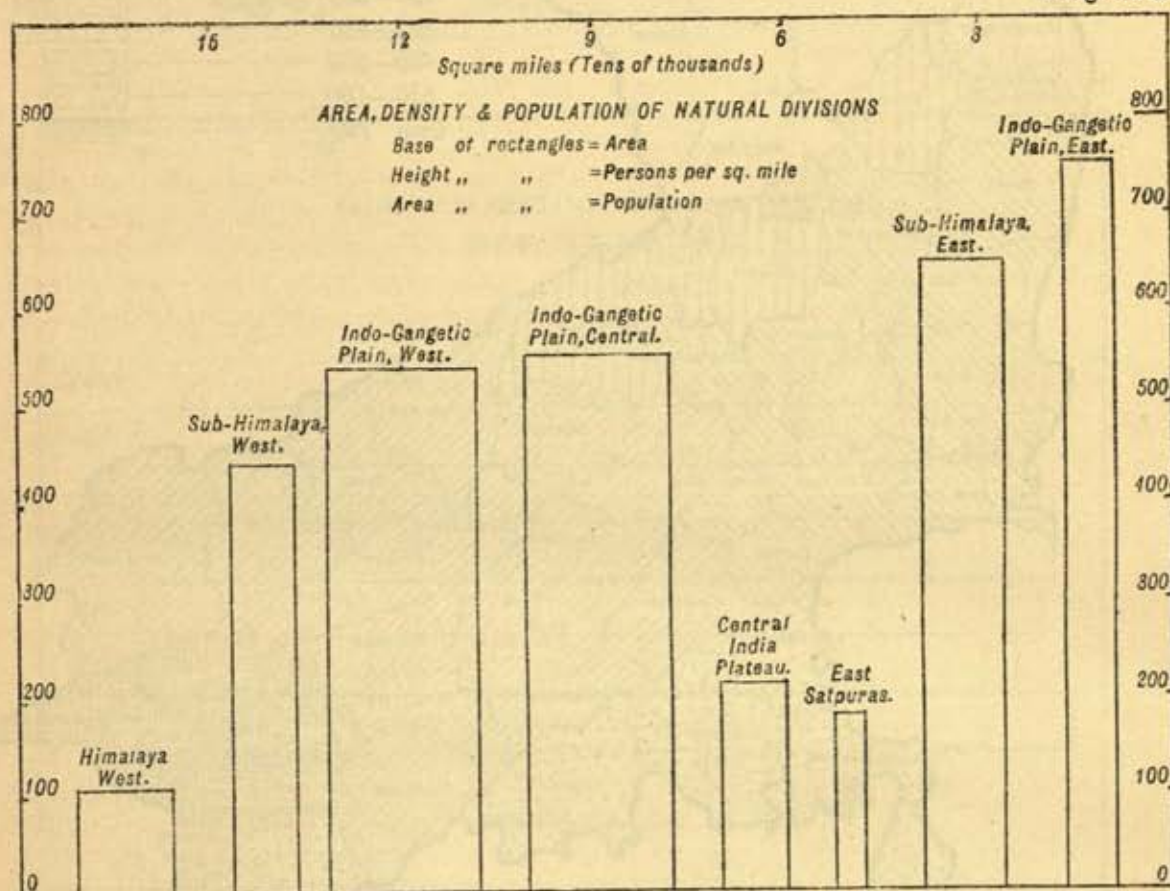
24. The distribution of the population between the natural divisions is as follows (the states have been excluded):—

Natural division.	Area in square miles.	Order in point of area.	Population.	Order in point of population.	Density.	Order in point of density.	Density of rural portion only.	Order in point of rural density.
Himalaya, West	14,911	3	1,624,720	7	109	8	101	8
Sub-Himalaya, West	9,822	6	4,345,085	5	442	5	374	5
Indo-Gangetic Plain, West	23,893	1	12,954,527	1	542	4	459	4
Indo-Gangetic Plain, Central	22,562	2	12,531,104	2	555	3	504	3
Central India Plateau	10,470	5	2,244,895	6	214	6	189	6
East Satpuras	4,368	8	788,409	8	180	7	162	7
Sub-Himalaya, East	12,834	4	8,357,936	3	651	2	624	2
Indo-Gangetic Plain, East	7,388	7	5,562,087	4	753	1	686	1

* The cultivable, or culturable, area is the area fit and available for cultivation. The gross cultivated area is the total sown area, i.e., the area which produces one or two crops in the year *plus* the double-cropped area.

The most densely populated part of the province is the Indo-Gangetic Plain in the order East, Central, West. Sub-Himalaya East comes between Indo-Gangetic Plain, East and Central, but, as mentioned before, the southern areas of each of the districts which go to make up this natural division are scarcely submontane in character. On the other hand they resemble very closely Indo-Gangetic Plain, East and so the density of Sub-Himalaya, East approaches that of the Eastern Plain. The lowest density is naturally found in Himalaya, West. The densities in the rural areas only, are in the same order as those including both urban and rural areas. There has been no change in the order of density since 1911, and the only change since 1881 has been Sub-Himalaya, East exchanging places between 1901 and 1911 with Indo-Gangetic Plain, Central. The figures of area and density (including towns) are illustrated in diagram no. 8 :—

Diagram 8.



They are also illustrated in diagram no. 9.

Diagram 9.



PART IV.—VARIATIONS IN POPULATION DURING THE LAST FIFTY YEARS.

*Variations
since 1881.*

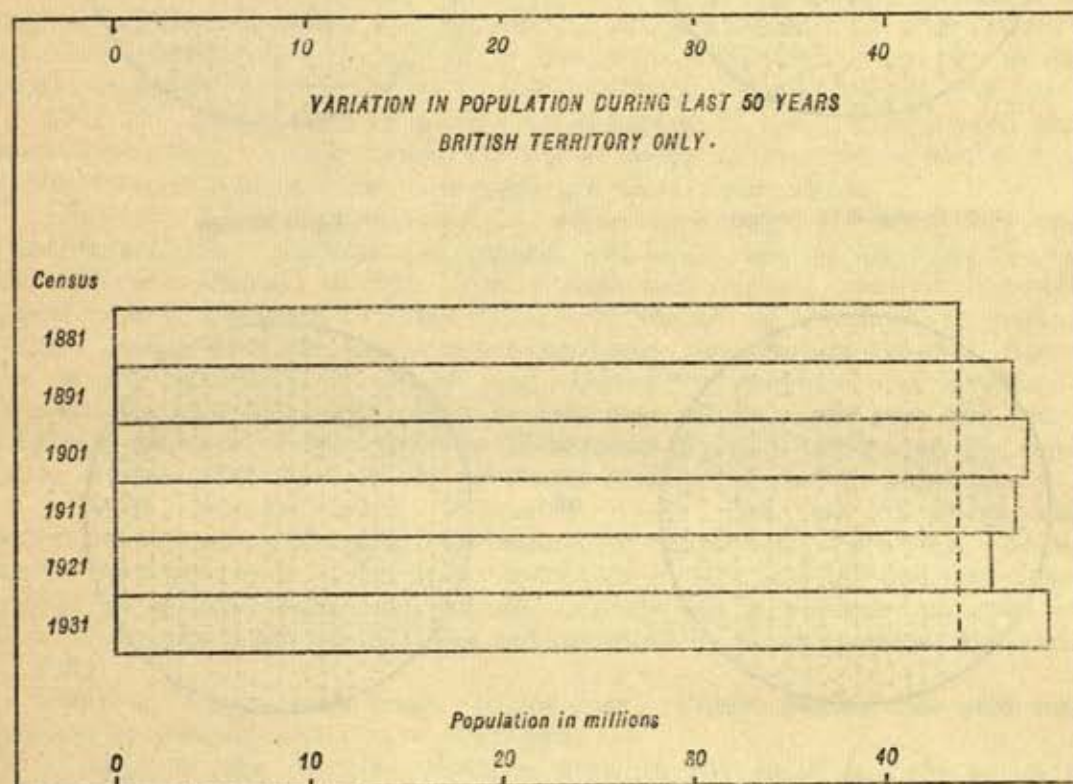
25. A brief reference to the earlier attempts at counting the people is made on page 39 of Part I of Mr. Blunt's Census Report of 1911. The first enumeration of the whole of the United Provinces was made in 1881 and here I shall consider only the variations in population that have taken place in the succeeding half-century. The area of the province has undergone but little change since 1881, and where population has been transferred into or out of the province (or between districts) as a result of such transfers of land, it has been allowed for in the figures set out in Imperial Table II. The population and

density of the area which now comprises the British territory of this province

Date of census.	Population.	Inter-censal per-centage variation.	Density.
		Per cent.	
1881 ..	43,776,180	+6·2	412
1891 ..	46,501,345	+1·7	438
1901 ..	47,312,312	-1·1	445
1911 ..	46,806,484	-3·1	441
1921 ..	45,374,939	+6·7	427
1931 ..	48,408,763		456

are, in the marginal table, shown for each census since 1881, together with the intercensal percentage variations in the former. The percentage variations in density follow those of population as the area is constant, the populations of previous censuses having been adjusted to the present area. The population figures are also illustrated in diagram no. 10.

Diagram 10.

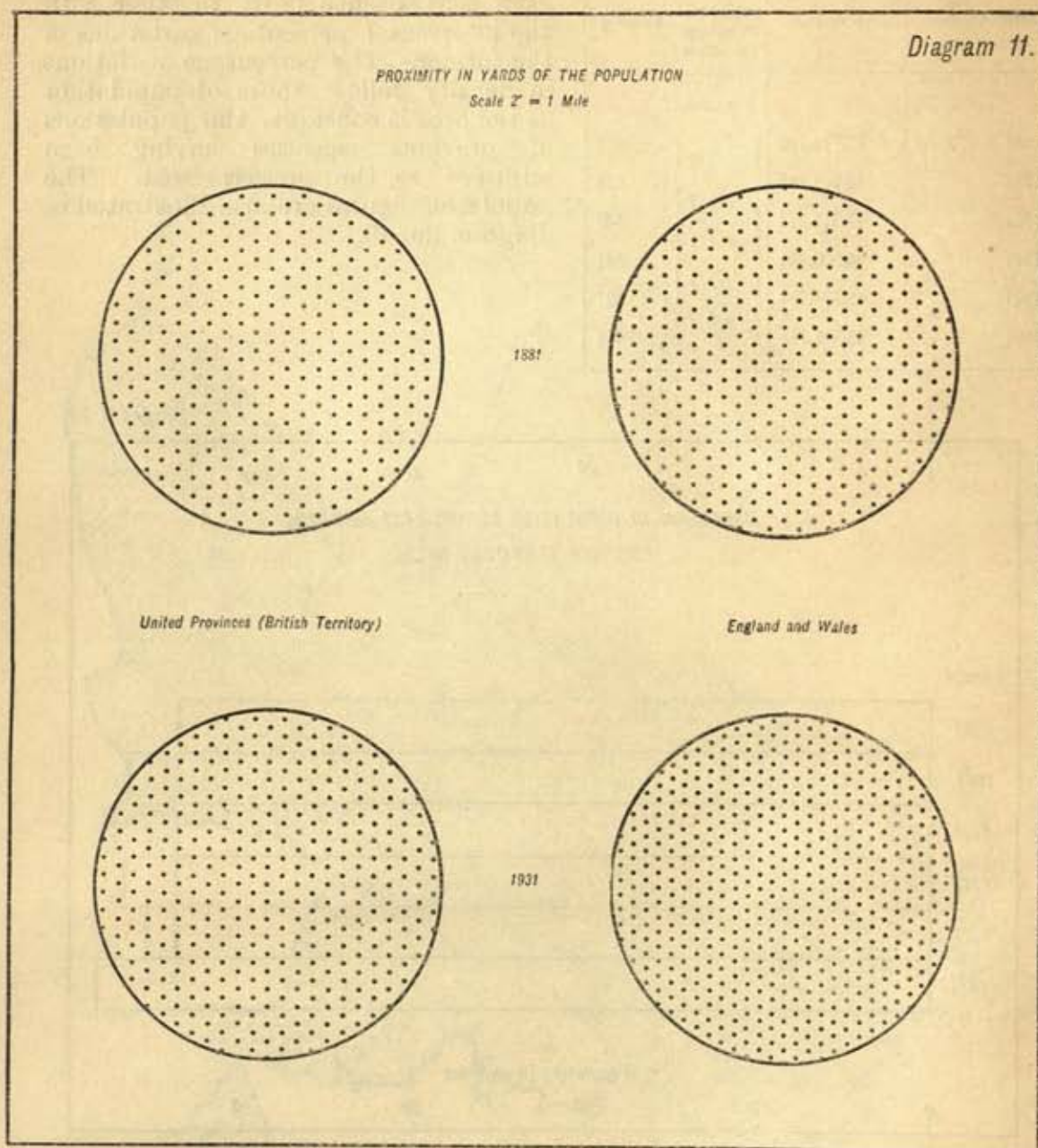


26. To some readers a statement of the density of population at successive enumerations as the number of acres per person may give a clearer conception of its meaning. These figures are given below and compared with similar figures for England and Wales. The figures in the last two columns refer to the distance which would separate each individual inhabitant from his nearest neighbour if all were distributed at equal intervals over the whole surface of the land :—

Date of census.	Persons per square mile.		Acres per person.		Proximity in yards.	
	United Provinces (British territory).	England and Wales.	United Provinces (British territory).	England and Wales.	United Provinces (British territory).	England and Wales.
1881	412	445	1·55	1·44	93	90
1891	438	497	1·46	1·29	91	85
1901	445	558	1·44	1·15	90	80
1911	441	618	1·45	1·04	91	76
1921	427	649	1·50	0·99	92	74
1931	456	685*	1·40	0·93*	89	71*

* Based on the preliminary figures.

The figures of 1881 and 1931 are illustrated in diagram no. 11.



*Variations,
1881-1911.*

27. Some of the increase in 1891 may be ascribed to improved methods of enumeration, but the previous decade was prosperous and immune from serious calamities. From 1891 onwards the enumerations have been reliable and improvements in the methods thereof can have had but negligible effects upon the figures. Between 1891 and 1901 there was a diminished increase, the diminution being due to a series of famines, and the increase having occurred in spite of those famines. Between 1901 and 1911 came an actual decrease in population due mainly to the famine of 1907-8, the exceptionally severe malaria epidemic of 1908 and to a new calamity—plague. The recorded mortality from plague alone in that decade was 1,351,252 and the actual mortality was far higher.

*Variations,
1911-1921.*

28. Between 1911 and 1921 there was a still more marked decrease, amounting to 3.1 per cent. The salient features of each year are summarised below.

1911-12. Crops were excellent. Prices and wages normal. Trade was excellent showing increases under both imports and exports; public health was bad, due to a severe epidemic of plague (which was responsible for a mortality of 7 per mille), a serious cholera epidemic and unusually prevalent fever.

1912-13. Harvests were normal. Prices began to rise. Wages were stationary. Trade continued to increase. Public health was good.

1913-14. The monsoon of 1913 failed, with the result that the cropped area in 1913-14 was $2\frac{1}{2}$ million acres short of the normal, and harvests were very poor. Famine was declared in Jhansi division (Bundelkhand), and "scarcity" in Rohilkhand and parts of the Agra and Allahabad divisions.

Lucknow, Fyzabad and Meerut also suffered severely. Prices continued to rise and wages commenced to rise in response to an exceptional demand for labour. Imports continued to expand but exports declined seriously. Public health was good.

1914-15. Crops were only fair. Prices of commercial crops fell temporarily owing to the dislocation of trade caused by the outbreak of the European War. Wages continued to rise. Trade declined generally especially in respect of exports. Public health was good.

1915-16. Harvests were good. Prices rose but were still somewhat unsteady on account of the War. Exports recovered but the decrease in imports continued. Public health continued good.

1916-17. Crops were very good indeed. Prices ruled high but a sharp rise in respect of cloth, metals and salt due to a contraction of imports combined with profiteering and speculation counterbalanced to some extent the benefit accruing to the cultivating classes from the high prices of cereals. Imports improved somewhat but exports declined. Public health was good.

1917-18. Crops were good. Prices continued to rise. Imports fell and exports rose again. Public health was not so good. Plague persisted throughout the summer and malaria was more prevalent than usual.

1918-19. A bad monsoon in 1918 resulted in a very poor *kharif* crop and an indifferent *rabi*. Distress was general, but acute only in the Etawah district. Prices continued to rise. Trade improved, imports generally increasing and exports increased in value though decreasing in volume. In respect of public health, however, this year was probably the worst on record. Apart from severe epidemics of plague and cholera the province was devastated in the late summer and early winter by influenza, which swept over the country in two epidemic waves, carrying off between 2 and 3 million people, and leaving a large proportion of the survivors greatly reduced in physique.

1919-20. Harvests were reasonably good. The rise in prices was checked but wages rose abruptly, the demand for labour being very keen. These features were the result of the heavy mortality in this and the previous year. Imports fell in both value and volume, exports fell in volume but rose in value. Influenza persisted and was accompanied by a fairly severe epidemic of cholera.

1920-21. Crops were poor. Prices rose. Public health was still unsatisfactory, malaria being very prevalent.

Throughout the decade industries were on too small a scale to have affected the variations in population.

In summing up, Mr. Edye, in paragraph 9, page 14 of Part I of the 1921 Report, attributed the variation of the decade "to disease, relatively to which all other influences are insignificant: to some extent to plague, cholera, and malaria, but overwhelmingly to the influenza epidemic." At the end of paragraph 6 on page 13 of the same Report, he goes further and generalises to the effect that "the population reacts extravagantly to conditions of health, and this reaction completely conceals any reaction there may be to agricultural, economic, or commercial conditions: which latter reaction, if it occurs at all, is so slight as to be negligible," qualifying the last remark by a footnote to the effect that this reaction would be very considerable but for the system of famine administration. How far this statement is borne out by the conditions and the figures of the decade 1921—1931 will be seen later in this chapter.

29. It is an extremely difficult matter to decide how far variations in the excess of emigration over immigration in various past decades has influenced the net intercensal variation figures of the population of the province. The measure of migration has always been, at any rate in part, conjectural. So far as can be gleaned from past census reports there is nothing to show that the balance of migration has been subject to any very marked fluctuations and it seems safe to say that such variations as have occurred have been

Balance of migration.

completely overshadowed by the variations due to the other factors referred to above. More will be said about this later.

Variation
1921—31.

30. In paragraph 9, page 14 of Part I of the 1921 Report, referred to in paragraph 28 *supra*, Mr. Edye went on to say—"as a result of the vicissitudes of the decade (1911—21), the constitution of the population is now such as to be favourable to great expansion in the future." In the decade 1921—31 the population of British territory has increased by 3,033,824 or 6·7 per cent., the greatest increase absolutely and proportionally, of any decade in the half century; but we shall see later that this increase was not so much the result of the constitution of the population in 1921 as the remarkable freedom from epidemics enjoyed during the subsequent decade.

Variation
1881—31.

31. The net result is an increase in the population of British territory by 4,632,583 or 10·6 per cent. in the half-century. During the same period the population of the states has increased from 1,099,460 to 1,206,070 or by 9·7 per cent.

PART V.—CONDITIONS OF THE DECADE 1921—31.

32. Before proceeding to analyse the movement of the population in the past decade it is necessary to set out fully the conditions which obtained in the province during that period that are likely to have influenced that movement.

It may be as well to state at this stage, that the term movement includes variations in population and density due to births and deaths and also to emigration and immigration.

Agriculture.

33. The vast majority of the population is either directly or indirectly dependent on agriculture for their livelihood. Table X shows that 71·1 per cent., of earners returned agriculture as their principal means of livelihood and a further 8·2 per cent. returned it as their subsidiary means of livelihood; and to these must be added a large proportion of the remainder who draw their incomes from agriculturists for services rendered or commodities supplied them. Agricultural conditions are therefore of prime importance. Further, the harvests are to a very great extent dependent on rainfall, so that weather is a factor to be reckoned with, and has a marked effect on the economic condition of the people, and consequently on their health, power to resist disease, and their reproductive capacity.

(a) Weather and
crops.

In this province the monsoon usually breaks towards the end of June. The so-called official date is June 15, but of late years there has been a marked tendency towards a late break of the monsoon. The rains normally continue till the first week of October. Light cold weather rains usually fall at the end of December or early in January, but the rainfall between October and June rarely exceeds a few inches. The monsoon rains are provided by the Bombay and Bengal currents. It is noticeable that the average rainfall decreases from east to west. This is probably due to the fact that the Bombay current, which is responsible for most of the rain in western districts, has farther to come before reaching the province than the Bengal current which gives rain to the east. It is also noticeable that rainfall is heavier towards the north and in Mirzapur district on account of the increased precipitation due to the cooler atmosphere occasioned by the presence or proximity of hills and mountains.

But more important from the agriculturist's point of view than the total rainfall is its distribution throughout the year. The ideal distribution is a good fall to begin with followed by a short break, moderate but well-distributed rains throughout July, August and September, and about a couple of inches at the beginning or middle of October. This distribution enables the cultivator to plough the softened soil at the end of June and sow rice, maize, *juar*, and the smaller millets, cotton and certain of the pulses, which are harvested between August and December. If the distribution of rainfall throughout July, August and September is even, these *kharif* crops need no artificial irrigation. An early cessation of the rains or long breaks in the monsoon usually means damage to these crops, though it can in some areas be mitigated in the case of rice by irrigation. A fall of rain in October ensures the sowing of a goodly area of the winter or *rabi* crops, which consist of wheat, barley, gram and pulses, and oil seeds sown in October and reaped in March or April. Winter

rains at the end of December or early in January are beneficial to this crop but at other times in the cold weather are liable to result in damage. The *rabi* crop is usually irrigated, but a sufficient supply of water will naturally only be available after a good monsoon. Sugarcane is sown in March and April and the land has invariably to be previously irrigated. It is reaped in January to March.

Certain catch-crops (*zaid*), usually vegetables or *sawan* (the smallest of the millets), are sown throughout the spring. These also are invariably irrigated.

From the foregoing remarks it will be seen that the sown area in any given year is to a considerable extent dependent on the monsoon. It is, however, obvious that the sown area is not the sole criterion of the result of the harvest. Owing to drought, floods, hail or pests the yield of any area may be sadly depleted.

In Subsidiary Table I of this chapter will be found figures for cultivable and cultivated area, irrigated area, normal rainfall and percentage of main crops sown, by districts and natural divisions. As will be seen later, the years 1928-29 and 1929-30 were abnormal so the figures exhibited in that table are the average of the three more normal years 1925—28, and may be taken as representative of normal conditions.

Below I have summarised the general conditions of weather and crops year by year for the past decade*.

1921-22. Rainfall was ample and fairly well distributed. The total cropped area was normal. The yield at both harvests was good. All round a good agricultural year.

1922-23. Rainfall was above normal throughout the province. Owing to its continuous nature it was impossible to sow the full *kharif* area, and in about 5 per cent. of the area that was sown the crops failed. The *rabi* and *zaid* areas were, however, above average and the gross cultivated area of the year was thus up to normal. Crops were good though there was some damage to early rice, *til* and cotton. On the whole a prosperous agricultural year.

1923-24. As in the previous year the monsoon proved less favourable to the *kharif* than to the *rabi* crops. In June there was a deficiency of rain which retarded the progress of agricultural operations, and subsequently there was an excess of rain, which damaged the standing crops. Serious damage was caused by floods in the districts of Kheri, Hardoi, Lucknow, Bahraich and Bara Banki. The *rabi* area was a little above normal and the *zaid* normal, so the gross cultivated area for the year was up to average. Crops were good except for some damage to rice (more particularly the early rice), rapeseed, and linseed. On the whole another prosperous year.

1924-25. This year was one of excessive and badly distributed rainfall. The monsoon made a feeble start but later strengthened enormously and resulted in extensive floods. The feeble start retarded agricultural operations and resulted in the *kharif* sown area being 10 per cent. below normal. Later a total area of 5,522 square miles, lying in 29 out of the 48 districts of the province, spread over all divisions excepting Jhansi and Fyzabad, suffered heavily from floods. Crops were completely destroyed in 669 square miles of cultivated area and damaged to the extent of 50 per cent. in another 562 square miles. In most other districts cotton, sugarcane, *til* and the millets also suffered to a considerable extent. The *rabi* sowings were in some cases delayed, but the area finally was 7 per cent. above normal. This together with a normal *zaid* area brought the gross cultivated area up to normal. The *rabi* and *zaid* crops were good. Poppy yielded a bumper crop.

In those areas untouched by the floods the year was fairly satisfactory.

1925-26. The monsoon was uneven throughout the province. In the early stages some districts suffered from a deficiency of rainfall and others from excessive and continuous rain. This resulted in the *kharif* area being 10 per cent. below normal. This unevenness continued throughout the monsoon, the crops in some places suffering from drought and in others being damaged by floods. The *rabi* area was normal and *zaid* 20 per cent. above

* These facts have been abstracted from the Season and Crop Reports published by the Director of Land Records on the years 1921—1930.

normal. The gross cultivated area was thus not much below average. Untimely rain and hail in March and April damaged the *rabi* crops to an appreciable extent. Taken all round the year was only a fair one for agriculturists.

1926-27. Agricultural operations were retarded by the late appearance of the monsoon and resulted in the *kharif* area being 6 per cent. below normal. When it did appear it was well distributed, but it finished rather early and resulted in the *rabi* sown area being 5 per cent. below normal. The *zaid* area was 11 per cent. above normal. The gross cultivated area was eventually above average. The harvests were fairly good. On the whole a prosperous agricultural year.

1927-28. The rainfall, though on the whole ample, was not very well distributed. The *kharif* sown area was slightly below normal, but the *rabi* area was full and *zaid* above normal. The gross cultivated area was very little short of normal. The yield of the *kharif* crops was, however, not up to average due to long breaks in the monsoon in some places and excessive rain in others. Unusually frequent and sometimes excessive rain in the cold weather and in April considerably damaged all the *rabi* crops. On the whole a fair year.

1928-29. After seven years of good, and in some cases excessive, rainfall this was a year of drought. The monsoon set in early in June, but was uneven throughout the province and rain was badly needed everywhere by the end of the month. July and August gave insufficient rain to most districts and in most of the province September was rainless. The *kharif* area sown was 6 per cent. below normal. Luckily there was general rain at the end of October so the *rabi* area sown was normal. The *zaid* area was 30 per cent. above normal. The gross cultivated area was practically normal, but the yield of the harvests was quite another matter. Rice and the millets were extensively damaged throughout the province and their yield was estimated at less than half of the normal. Things would have been far worse if the Sarda Canal had not opened up earlier than was expected and the other canals had not been kept running throughout the period they are normally closed. A sharp frost in February was followed by dry westerly winds in March, and these two factors, coupled with a serious shortage of canal water, due to the low level of the Ganges and Jumna, resulted in considerable damage to the *rabi* crops in the Agra and Jhansi divisions and in parts of the Meerut and Allahabad divisions. Elsewhere the *rabi* crops were fair. The year was a trying one.

1929-30. This was another year of short rainfall almost all over the province, and the distribution throughout the monsoon months was also unfavourable. An average *kharif* area was sown but the crops were seriously damaged by the early cessation of the monsoon, which also considerably restricted the *rabi* area sown. Timely showers in December and January considerably retrieved the situation and in the end of the outturn of the *rabi* was the highest in the decade, the yield of wheat in particular constituting a record. The *zaid* area was nearly half as much again as usual on account of the restricted *rabi* area sown. The gross cultivated area was 5 per cent. below the normal of the province, but from district to district varied considerably relatively to the district normal. Moreover this year saw the advent of a new pest in the form of locusts, which did considerable damage in no less than 17 of the western districts. This coupled with drought made the year a particularly trying one for the west of the province, though the east escaped more lightly.

1930-31. The monsoon was a good one and both *kharif* and *rabi* areas were approximately normal. The *zaid* was somewhat above normal. The gross cultivated area was thus normal. The *kharif* harvest was good but the *rabi* crops suffered severely from hail, frost, rust or insect pests, and consequently their yield was appreciably below normal.

(b) *Famine.*

34. The decade opened with "scarcity" proclaimed in districts Almora, Garhwal and Mirzapur, necessitating the distribution of seed and subsistence *takavi* (agricultural loans), the opening of relief works and cheap shops, and the adoption of other remedial measures; but the distress disappeared on the advent of the *kharif* crops into the market.

The floods of 1924-25 caused acute distress in the affected areas. The following districts suffered most severely:—Saharanpur, Bareilly, Bijnor, Kheri, Agra, Farrukhabad, Etah, Budaun, Moradabad, Shahjahanpur, Unao, Sitapur and Hardoi. Prompt measures were taken by Government to alleviate this. Over Rs. 6 lakhs were allotted for direct irrecoverable relief, and nearly Rs. 27 lakhs of *takavi* were distributed, free of interest, to replace lost seed and cattle. Revenue was remitted to the extent of Rs. 4½ lakhs, and a further Rs. 2 lakhs were suspended. Private generosity also came to the aid of the sufferers.

Apart from the above, the first seven years of the decade were good years and the harvests more than satisfactory. But the last three years, characterised as they were by scanty and uneven rainfall and pests, led to some real distress, though fortunately it was acute only in limited areas.

Government met the situation in 1928-29 by a liberal distribution of *takavi*, remissions and suspensions of revenue, distribution of forest hay, and by the introduction of reduced railway freights for *bhusa* to the tracts where fodder was scarce. Further, in the northern tracts of Gonda and Bahraich districts, which are almost entirely dependent on the rice crop, the position was sufficiently serious to necessitate the opening of test works early in January, 1929. Other districts where test works were opened were:—Sultanpur, Fyzabad, Fatehpur, Cawnpore, Shahjahanpur and Muttra. In Muttra alone did the works prove that distress was at all acute and even there it was not necessary to declare famine nor yet scarcity.

In Jhansi division (Central India Plateau), usually the most precarious part of the province, no system of relief was found necessary, but in district Jalaun of that division the District Officer considered it desirable to organize a system of public charitable relief, to the funds of which Government contributed Rs. 5,000.

The only tract in which famine was declared and famine operations started, was the area lying west of the river Rapti and south of the Oudh forests, a tract which lies in the natural division of Sub-Himalaya, East. It included parganas Tulsipur and Balrampur of Gonda district (area 720 square miles) and parganas Ikauna, Bhinga and Tulsipur of Bahraich (500 square miles). This is a rough and undeveloped piece of country; the inhabitants depending almost entirely on a very simple form of agriculture. No industries are carried on in the tract through a certain number of the inhabitants find employment, during the working season, in the Government forests. Internal road communications are extremely poor, but the Bengal North-Western Railway which runs through the middle of the affected area in Gonda and along the southern edge of the Bahraich portion, forms a valuable connecting link with better developed areas. Scarcity was declared in a small tract of 120 square miles comprising tappa Balrampur of district Gonda, south of the river Rapti.

The population in the affected areas was estimated to be 362,000 in Gonda and 226,000 in Bahraich. There was little sign of emaciation, but the rapidity with which relief works filled up afforded clear proof that many people had come near to the end of their resources.

The fact that the province as a whole passed through a period of such real difficulty with resort to famine operations in such a small area gives a striking indication of the strengthened resources of the people and their increased powers of resistance. In Gonda district the general mortality was lower than the average of the previous ten years, in Bahraich it was only slightly higher. The figures of mortality for the first four months of the year 1929, when the distress was most acute, and for the corresponding months of the two preceding years in the districts of Gonda and Bahraich are as under:—

Month.	1927.		1928.		1929.	
	Gonda.	Bahraich.	Gonda.	Bahraich.	Gonda.	Bahraich.
January	2,173	2,031	1,115	1,570	2,086	3,226
February	1,542	1,503	1,675	1,556	1,629	3,366
March	2,246	1,602	1,425	1,416	1,829	3,091
April	2,935	1,881	2,895	2,236	2,129	2,678

As mentioned above, the year 1929-30 was an extremely trying one for the western districts of the province on account of drought and the widespread damage done by locusts. Government adopted relief measures on an extensive scale. Rupees 68 lakhs were distributed in *takavi* and Rs. 20 lakhs of land revenue were remitted or suspended. Forest hay was also made available and concession railway freight rates were introduced for the transmission of *bhusa* (fodder) to the affected areas. Gratuitous relief was also given where necessary. The district of Muttra suffered especially. A large portion of this district is not protected by irrigation, and after three years of drought followed by the visitation of locusts the cultivator's powers of resistance had become so seriously weakened that it was decided to open test works in December, 1929, which were converted into relief works when scarcity was declared in three tahsils in February, 1930, and continued till the end of July, 1930. The areas most affected were the north of tahsil Mat, the south of tahsil Muttra, and the dry tracts of tahsil Chhata. The total area affected was 1,135 square miles, with an estimated population of 469,595. The classes who suffered most were agricultural labourers and small tenants who found themselves deprived of employment. Cases of labourers reaching the relief works in an emaciated or starving condition were few and far between, but the increased mortality figures of Muttra district during the period of scarcity, exhibited below, testify to the fact that the vitality of the people had been appreciably lowered as a result of the prolonged period of hardship :—

Month.				Normal mortality.	Mortality in 1930.
				Persons.	Persons.
February	..	..	..	1,008	1,160
March	..	..	..	900	1,034
April	..	..	..	1,195	1,401
May	..	..	..	1,304	1,332
June	..	..	..	1,181	1,338
July	..	..	..	910	1,021

Taken as a whole, the decade was a distinctly good one from the point of view of weather and outturn of crops, though the last three years owing to drought, locusts and other insect pests caused anxiety and suffering in certain restricted areas. As, however, the powers of resistance of cultivators had considerably increased in the seven preceding good years, and timely relief measures were adopted where necessary by Government, the troubles of the latter years arising from these causes were easily dealt with ; though as we shall see later, the province and India as a whole, was, at the end of the decade, facing the most grave and critical situation which arose from the collapse of the prices of agricultural produce.

(c) *Irrigation.*

35. The following statement shows the total area irrigated from all sources and the estimated irrigable area of the province (British districts only) for each year of the decade (1921—31), and gives a good idea of the progress in irrigation :—

Year.	Area in thousands of acres, irrigated during the year from—					Total.	Estimated irrigable area.
	Government canals.	Private canals.	Reservoirs.	Wells.	Other sources.		In thousands of acres.
1921-2..	2,240	16	61	5,261	2,254	9,832	14,781
1922-3..	2,260	38	65	4,889	2,596	9,848	14,873
1923-4..	1,613	23	63	4,252	1,995	7,946	14,955
1924-5..	1,879	22	66	4,309	2,183	8,459	15,008
1925-6..	2,281	27	68	4,973	2,380	9,729	15,065
1926-7..	2,434	28	70	5,379	2,369	10,280	15,147
1927-8..	1,926	21	61	2,848	650	5,506	15,210
1928-9..	2,928	20	56	5,807	1,593	10,404	16,704
1929-30	3,325	24	64	5,611	1,947	10,971	16,592
1930-1..	3,060	37	64	4,915	2,110	10,186	16,757
Average 1921—31 ..	2,395	26	64	4,824	2,008	9,317	15,509

The average irrigated area appears to be about $9\frac{1}{2}$ million acres of which 5 million are irrigated from wells, $2\frac{1}{2}$ million from canals and 2 million from other sources. The maximum area irrigated was nearly 11 million acres in 1929-30. As mentioned in paragraph 32 *supra*, long breaks in the rains render artificial irrigation (especially of rice) essential, but a well-distributed monsoon avoids this. Again the October rains are important to ensure a sufficiency of moisture in the soil for the *rabi* sowings. If the monsoon withdraws early the land has to be irrigated before sowings can be made. The low figures for the years 1923-24 and 1924-25 reflect the good monsoons and cold weather rains of these years, and the exceptionally low figure of 1927-28 was due to the result of abnormally frequent and widespread cold weather rains. But the cold weather rains are as unreliable as the monsoon proper. Thus the importance of permanent means of irrigation cannot be over-estimated.

During the decade 1921—30, the activities of the Irrigation Department were mainly concentrated on the construction of the Sarda Canal in Rohilkhand and Oudh, and on hydro-electric development from the Ganges Canal. In 1921 preliminary work on the Sarda Canal had just begun and surveys everywhere were in progress. In the following years work proceeded apace and in 1925 one branch of the Sarda Canal, utilizing the supply of the Deoha river was opened for irrigation. In 1928 the Main Canal was opened and irrigation has been in progress since the *rabi* of 1928-29. The Sarda Canal system is the longest system in the world and comprises about 4,000 miles main line and distributaries and 1,700 miles drains. The area commanded is over 6,000,000 acres and it is anticipated that the average area irrigated annually will be 1,350,000 acres. The cost is in the neighbourhood of Rs. 9·5 crores, and when fully developed the revenue is expected to be Rs. 67 lakhs, giving a return of 7·1 per cent. on the capital. The actual area irrigated in 1929-30, the first year that the canal was fully in operation was 600,000 acres whereas the area anticipated in the project was only 450,000 acres. It is anticipated that it will take about 10 years for the full areas to be worked up to.

In addition to the Sarda Canal, a small Canal scheme, about 120 miles in length, has been constructed in the Bijnor and Moradabad districts from the Ramganga river. A low weir has been constructed across the Ramganga and a supply of 200 cusecs is to be pumped from the river to a height of 37 feet into the canal. The power for the scheme will be obtained from the hydro-electric generating stations. The area which will be commanded by this canal is about 100,000 acres and the annual irrigation is anticipated to be 40,000 acres.

A supply of about 100 cusecs has also been secured from the Kali Nadi, a local stream in the Bulandshahr district, for irrigating additional areas on the Upper Ganges Canal, by means of a weir and pumping station operated by hydro-electric power.

A scheme for developing hydro-electric power on four of the falls of the Upper Ganges Canal is now under completion and is capable of future development to include six additional falls, giving a total output of 28,500 kilowatts. The energy is being distributed by means of 836 miles of high tension lines to provide all towns of 5,000 population and over in the seven western districts of the province with cheap power for lights and fans and also for minor industries. The energy will also be used for irrigation pumping from rivers and low level canals as well as from tube and open wells. The total cost of the first stage of the scheme, including the pumping irrigation project, is about Rs. 1,40 lakhs and a return of 7 per cent. is anticipated. Apart from the insurance they provide against the vagaries of the monsoon, canals are important in that they make it possible to bring under the plough large areas that would otherwise be uncultivable, and now in addition they are being utilized for the production of cheap electric power. It is thus very gratifying to be able to record such giant strides in the progress of their construction as have been made in the past decade. The increase in canal irrigated areas (largely owing to the opening of the Sarda Canal) in the years of drought 1928—30, illustrate what a powerful factor the net-work of canals now spread over a large area of the province is, in the fight against famine when the monsoon fails.

In the absence of canals, irrigation is from wells and other sources such as reservoirs, rivers, *jhils* and ponds.

Wells,

The greater part of the irrigated area still receives its water from wells, which are of two kinds, masonry (*pakka*) and non-masonry (*kachcha*). The latter are inexpensive to make but in most areas last only a year or so and then collapse. They are largely dug as required, so their number varies considerably from year to year, as the figures in the margin show. In 1921-2 a large number were still standing that were constructed in the previous year of short rainfall. A little over one-eighth of the *kachcha* wells then standing were not brought into use in 1921-2. The increase in number in 1926-7 reflects the early cessation of the monsoon and the fact that no cold weather rains fell until February. Similarly the drought of 1928-30 was responsible for increases in those years, to be followed by a great decrease in 1930-1 when as the result of a good monsoon no fewer than a lakh were allowed to fall into disrepair and of those remaining another lakh were not used at all.

Year.	Number of non-masonry wells available.
1921-22 ..	808,279
1922-23 ..	687,180
1923-24 ..	636,765
1924-25 ..	596,393
1925-26 ..	631,162
1926-27 ..	738,468
1927-28 ..	635,855
1928-29 ..	791,279
1929-30 ..	794,427
1930-31 ..	694,382

Year.	Standing at beginning of year.	Collapsed during year.	Newly built during year.	Standing at end of year.
1921-22 ..	718,642	5,255	14,949	728,336
1922-23 ..	728,336	6,026	12,617	734,927
1923-24 ..	734,927	7,278	14,772	742,421
1924-25 ..	742,421	6,049	12,409	748,781
1925-26 ..	748,781	7,636	13,053	754,196
1926-27 ..	754,196	5,804	14,515	762,907
1927-28 ..	762,907	7,899	12,881	767,889
1928-29 ..	767,889	9,521	22,261	780,629
1929-30 ..	780,629	8,884	19,773	791,518
1930-31 ..	791,518	7,730	13,084	796,872

The next marginal table shows the progress made with permanent or masonry well-building during the decade. Their cost of construction is considerably higher than that of *kachcha* wells, but as a rule they last for many years. It is to some extent a sign of the general agricultural prosperity of the decade that no less than 150,314 new wells were constructed, and it is safe to say that the majority of these were built at the expense of the tenants themselves. The drought and distribution of *takavi* in 1928-30 is reflected in the large number of wells built in those years.

The increase since 1921 of nearly 11 per cent. in the number of masonry wells available means added security for the future.

Other sources.

Reservoirs exist chiefly in districts Mirzapur and Allahabad and the Jhansi division. The supply from these is limited. That from small rivers, *jhils*, and ponds is naturally dependent on a satisfactory monsoon.

Total irrigable area.

The steady increase in the irrigable area is noteworthy. Amounting in all as it does to 2 million acres or 13.4 per cent. in the decade, it spells added security and stability to cultivation in the province.

(d) Staple crops.

36. A careful examination of the Season and Crop Reports for the past 10 years discloses no marked alteration in the kind or distribution of the chief staples. Of the food crops rice, maize, and the larger millets (including *juar* and *bajra*) still hold chief place in the *kharif*, and wheat, barley and gram in the *rabi*. Between them these crops occupy nearly three-quarters of the gross cultivated area. The principal subsidiary food crop is *arhar*, which is sown mixed with *juar*, *bajra* or cotton. Its special importance in rotation is due to its value as a "host-plant" for the nitrogen-fixing micro-organisms. Numerous small millets such as *kodon*, *sawan* and *mandua* are sown in the rains (*sawan*

also in the spring and early summer as a catch crop) with the object of replenishing stocks of food at the earliest possible moment. Some variety in diet is provided for by growing potatoes, gourds, cucumbers, melons, yams, buckwheat, *brinjal*, *singhara*, etc.

The most important oil-seeds are linseed, *til* (sesame) rape-seed, mustard, and castor. They are often sown in lines through fields of wheat, barley and gram or mixed in with other crops, so their true area and yield is much greater than the returns show. Cotton is the most important fibre and is grown chiefly as a *kharif* crop unirrigated. Hemp is usually sown as a border to other *kharif* crops and is of special value in that it replenishes the nitrogenous element which other crops abstract from the soil. It is sometimes grown alone to prepare the way for sugarcane. Its leaves are left to rot on the fields as a fertiliser. Sugarcane is now one of the most important crops in the north-western districts of the province, and its area is increasing in other parts, especially in canal tracts. Its yield has been considerably improved during the last few years by the introduction of new varieties from Java and Coimbatore.

The area under tobacco shows some increase, whilst that under fodder crops is stationary. Indigo cultivation has steadily declined from 44 thousand acres to a mere 3 thousand acres.

The most noteworthy change of the decade is the reduction in poppy cultivation for opium. The area has fallen from 125 thousand acres to 33 thousand acres. This is in accordance with Government's policy. It is, however, a sad blow to the cultivator and the districts affected have undoubtedly felt its loss considerably.

37. Conditions for livestock during each year of the decade were as follows :—

(e) *Agricultural stock.*

1921-22.—The rainy season was unhealthy for cattle and mortality was rather high in August. Rest of year satisfactory.

1922-23.—On the whole satisfactory.

1923-24.—Rinderpest and foot and mouth disease were more prevalent than usual, but the mortality was not high.

1924-25.—Rinderpest was very widespread, affecting 46 out of the 48 districts. Foot and mouth diseases, hæmorrhagic septicæmia and anthrax also affected some districts. Jhansi, Hamirpur and Banda (Central India Plateau), Mirzapur (East Satpuras), Bulandshahr and Mainpuri (Western Plain) and Cawnpore (Central Plain) suffered most. Heavy losses were occasioned by the floods in districts Saharanpur, Bijnor, Muzaffarnagar, Meerut, Bulandshahr, Budaun, Moradabad, and Unao; and especially in plough cattle in districts Saharanpur, Bijnor, Muzaffarnagar, Budaun, and Moradabad. On the whole conditions were not bad.

1925-26.—The same diseases took considerable toll again this year, the Central India Plateau faring worst. Muzaffarnagar and Moradabad (Western Plain) and Naini Tal (Himalaya, West) also suffered. Elsewhere conditions were satisfactory.

1926-27.—Rinderpest caused much mortality in the Central India Plateau, Bulandshahr of the Western Plain, Sitapur and Hardoi of the Central Plain, and Naini Tal of Himalaya, West. Foot and mouth disease was responsible for a considerable number of deaths especially in Himalaya, West, Sub-Himalaya, West and the Western Plain. Apart from this conditions were good.

1927-28.—Foot and mouth disease and hæmorrhagic septicæmia were virulent in August and September, causing high mortality. In Bulandshahr (Western Plain) and Hamirpur (Central India Plateau) rinderpest caused losses in June. Otherwise conditions were good.

1928-29.—Disease was mild this year and mortality was not high therefrom. Scarcity of fodder adversely affected stock in some places. On the whole a satisfactory year.

1929-30.—Disease was not prevalent and the condition of stock was satisfactory.

1930-31.—The condition of agricultural stock was satisfactory.

To sum up, the condition of agricultural stock was good in the first three and last three years but not so satisfactory in the intermediate four years.

The results of the agricultural stock censuses of 1920, 1925 and 1930 of British districts are reproduced below :—

Stock.	1920.*	1925.*	1930.*	Variation per cent.†	
				1920-25.	1920-30.
Bulls	28	27	24	—3·9	—14·3
Bullocks	9,874	10,198	10,071	+3·3	+2·0
Cows	6,211	6,184	6,233	—0·4	+0·3
Male buffaloes	834	784	781	—6·0	—6·4
Cow buffaloes	3,596	4,072	4,082	+13·2	+13·5
Young stock (calves and buffalo calves) ..	9,221	9,781	10,269	+5·9	+11·4
Sheep	2,321	2,153	2,231	—7·2	—3·4
Goats	3,779	7,473	6,563	+91·7	+72·8
Horses and ponies (including young stock) ..	463	479	467	+3·5	+0·9
Mules and donkeys	281	297	271	+5·7	—3·5
Camels	20	25	26	+25·1	+31·4
Ploughs	4,872	5,042	5,053	+3·5	+3·7
Carts	841	963	998	+14·5	+18·6

*000's omitted.

†The variations are based on the actual figures, not on the approximated figures of the second, third and fourth columns.

In the years 1917-19 there was very heavy cattle mortality in the province occasioned by severe and widespread outbreaks of cattle disease, a shortage of fodder occasioned by the failure of the 1918-19 monsoon, and as one of the results of the virulent influenza epidemic of 1918. Hence the cattle census of 1920 revealed decreases under all heads, and as regards working cattle the province then stood much in the same position as in 1909. The census of 1925 showed a satisfactory recovery which was almost general. Owing to the vicissitudes of the following years, working cattle decreased slightly, though other animals mostly continued to increase, and the position in 1930 showed a very marked improvement over that in 1920. Especially noteworthy as indications of increasing prosperity are :—

- (1) the increase in cows and cow-buffaloes, which means increase in the supply of milk and *ghi* for food ;
- (2) the large increase in calves and buffalo calves ;
- (3) the increase in the number of sheep since 1925, which seems to indicate that the continuous decline in their numbers of the previous 16 years has been arrested and the indigenous supply of wool may now increase ;
- (4) the satisfactory increases in ploughs and carts.

The steady decrease in the number of bulls, is, on the other hand, a matter of some concern. This is due not only to disease and scarcity of fodder but also to the decline of the practice of dedication. The quality of the "Brahmini bull" is also said to have deteriorated of late. The Director of Land Records is of opinion that many bulls are included among bullocks at enumeration, but it is unlikely that this is happening to an increasing extent, and there can be little doubt that their numbers are actually declining. Their present number works out for the province as a whole at one bull to 263 cows, while the Report of the Royal Commission on Agriculture, 1928, mentions one bull to 56 cows as a conservative demand.*

* Vide paragraph 163, page 180, Report of the Royal Commission on Agriculture, 1928.

In the decade, Himalaya, West lost slightly in working cattle, and to a larger extent in cows and cow-buffaloes and young stock. Goats increased enormously and sheep declined slightly. Ploughs increased very little but carts increased substantially. There is a considerable decrease in the cultivated area to each plough and a small decline in the number of working cattle per 100 ploughs.

In Sub-Himalaya, West, working cattle declined a little, cows and cow-buffaloes also declined, but young stock shows some increase. Sheep declined enormously but goats increased by two-thirds. Ploughs show a small increase and carts a substantial increase. The cultivated area per plough decreased slightly and the number of working cattle per 100 ploughs likewise declined a little.

Indo-Gangetic Plain, West is the only division to show an increase in bulls. There were also very substantial increases in cows, cow-buffaloes and young stock, though working cattle declined a little. Goats increased enormously but sheep decreased materially. Ploughs show a slight increase and carts a considerable rise. The number of working cattle per 100 ploughs decreased very little, likewise the cultivated area per plough.

Indo-Gangetic Plain, Central shows a very slight loss in working cattle and fair increases in cows and cow-buffaloes and young stock. Sheep declined slightly but goats increased by 75 per cent. Ploughs increased slightly, and carts very materially. Both the number of working cattle per 100 ploughs and the cultivated area per plough declined slightly.

Central India Plateau returns a very large increase in working cattle, in young stock (no less than 41·2 per cent.), sheep and goats. Ploughs and carts have also increased very substantially, the former having increased more proportionally in this than in any other division. The number of working cattle per 100 ploughs has consequently increased and the cultivated area per plough has decreased very materially. These figures afford striking testimony of the favourable decade experienced by the agricultural population of Bundelkhand, which is normally regarded as one of the most precarious parts of the province.

East Satpuras records the biggest decrease in bulls of any natural division. Working cattle are stationary, cows and cow-buffaloes show a substantial decline, but young stock has increased. Goats have multiplied enormously but sheep have declined. Ploughs have increased substantially and the increase in carts has been larger here than in any other division. The number of working cattle per 100 ploughs has declined entirely on account of the increase in the number of ploughs. The cultivated area per plough shows a very satisfactory decrease.

Sub-Himalaya, East shows a large drop in the number of bulls. Working cattle have increased satisfactorily and cows and cow-buffaloes very materially. Sheep are stationary but goats have practically doubled. Ploughs show a substantial increase and carts have increased by over one-third. The number of working cattle per 100 ploughs and the cultivated area per plough have both declined, the latter very materially.

Indo-Gangetic Plain, East returns a material increase in working cattle and satisfactory increases in cows, cow-buffaloes and young stock. Sheep have increased slightly and goats have more than doubled. Ploughs have increased substantially and carts by one-third. The number of working cattle per 100 ploughs has increased a little and the cultivated area per plough has decreased considerably.

(f) *Expansion of agriculture.*

38. The normal net cultivated area of the British territory of the province is shown by the Director of Land Records as 35,069,000 acres but the average of the ten years 1921–30 was only 34,420,171 acres, i.e., 1·9 per cent. less than the normal, due chiefly to a reduction in the sown areas owing to adverse monsoons in the years 1928–29 and 1929–30 when this area was 3·1 per cent. and 3·8 per cent. respectively below normal. The figures of the years 1925–28, on which Subsidiary Table I to this chapter have been based, give an average net cultivated area 0·3 per cent. below the average of the decade and 2·1 per cent. below the Director of Land Records' normal figure.

A comparison of this table with that of last census reveals the fact that the net cultivated area of the province as a whole shows no sign of increase, and the double-cropped area is stationary.

Himalaya, West shows an increase in the net cultivated area of about 4 per cent. The figures for the double-cropped area at both censuses are incomplete and comparison is impossible except in Dehra Dun where there has been no appreciable change.

Sub-Himalaya, West shows a decrease of about 2 per cent. in the net cultivated area but an increase of 18 per cent. in the double-cropped area has resulted in a slight increase in the gross cultivated area.

Indo-Gangetic Plain, West shows a decrease of about 3 per cent. in the net cultivated area and a slightly smaller decrease in the double-cropped area.

Indo-Gangetic Plain, Central shows a decrease of 3 per cent. in the net cultivated area and a decrease of 6 per cent. in the double-cropped area.

Central India Plateau shows a decrease of 2 per cent. in the net cultivated area and 21 per cent. in the double-cropped area, but the latter area is relatively much smaller than that in the other divisions.

East Satpuras shows an increase of less than 1 per cent. in the net cultivated area and an increase of 5 per cent. in the double-cropped area, but here again the latter area is relatively small.

Sub-Himalaya, East shows an increase of a little over 1 per cent. in the net cultivated area and an increase of 9 per cent. in the double-cropped area.

Indo-Gangetic Plain, East shows an increase of 2 per cent. in the net cultivated area and a decrease of 9 per cent. in the double-cropped area, the gross cultivated area showing a very slight decrease on the balance.

It is significant that although the pressure of population has materially increased in the decade there has been no corresponding extension of agriculture, though in the most densely populated divisions of Sub-Himalaya, East and Indo-Gangetic Plain, East which have both recorded substantial increases in population, the net cultivated area has increased slightly. These matters will be touched on again later, when considering the relation between density and the cultivated area.

It may here be noted that the question is very much concerned with how far agriculturists can supplement their incomes by working at subsidiary occupations, especially those of a non-agricultural nature. This matter is fully dealt with in Chapter VIII—Occupation.

39. Below is given a summary of the conditions of each year of the decade—

1921-22.—As a result of the poor harvests of the previous year prices were generally high at the beginning of this year, and had an upward tendency. They eased when the *kharif* crop came on to the market, but soon rose again. A good *rabi* caused a slight drop towards the end of the year. There was an ample demand for labour, and wages were high. The material condition of cultivators and labourers was generally good.

1922-23.—The fall in prices that commenced in January, 1922, continued steadily and food grains were much cheaper throughout the year. There was ample work at good wages for agricultural labourers. The fall in prices gave some cause for anxiety to tenants of slender means who had accepted land on high rents impelled by the former phenomenally high prices of the produce; but on the whole the material condition of agriculturists as well as of labourers was satisfactory.

1923-24.—The downward trend in prices continued. Agricultural labour continued in demand at good wages. Falling prices resulted in the relinquishment of some land taken on high rents when prices were high, but the area was insignificant.

1924-25.—Prices opened easy but, owing to the monsoon holding off at the start, they rose sharply in July. They eased a little and then rose slightly, on the whole remaining higher than in the previous two years. There was ample employment for labourers at good wages.

(9) Prices,
wages, and the
labour market.

1925-26.—Prices were steady until October when they rose sharply on account of indications of the monsoon being unfavourable for sowing the *rabi*. They remained high to the end of the year. Labour found ample employment at good wages throughout the year.

1926-27.—Prices were easier throughout the year than in the previous year, though a bad gram crop put up the price of that commodity. Labour still found ample work on good wages.

1927-28.—Prices were on the whole lower in this year except for gram and rice which remained steady. Labour still found ample employment on good wages.

1928-29.—Prices on the whole ruled much higher than in the previous year. This was due to the unfavourable season. In most districts there was an ample demand for labour on good wages, but, as mentioned in paragraph 34, the condition of the labouring classes was not satisfactory in many districts where Government had to open test works.

1929-30.—Prices were practically stationary from June, 1929, till January 1930, but from February, 1930, onwards, when the *rabi* crop was garnered, the price level collapsed with very unpleasant consequences for the cultivator who depends upon the proceeds of the *rabi* to pay his dues to the landlord and his other creditors. Reluctance to sell, which means a temporary shortage of supply, did not improve the situation, and the landslide in prices continued. Contraction of currency, depression in trade, abundant supplies of grain, all conspired to depress the price level still further, and by June, 1930, prices had declined to the pre-War level, i.e., a drop of about one-third.

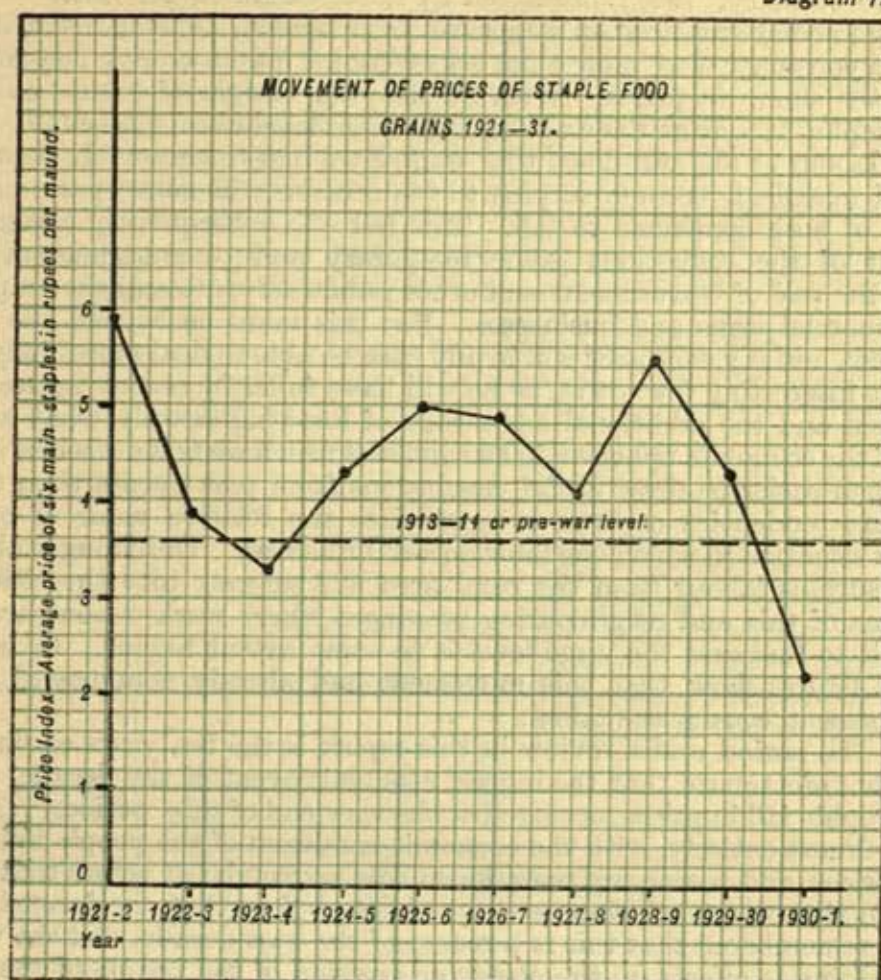
As mentioned in paragraph 34 *supra*, this year was a particularly trying one for the western districts and relief works were opened in Muttra. Elsewhere the condition of labour was fair.

1930-31.—Prices continued to fall and more so after the harvesting of the *kharif* crop. The fall became precipitous at the beginning of 1931, and prices showed no signs of recovery at the close of the year. The prices of staples in seers per rupee are shown in the next table for each agricultural year of the decade, from which the severe nature of the collapse in prices at the close is patent.

Year.				Wheat.	Barley.	Gram.	Juar.	Maize.	Rice.
				Seers per rupee.	Seers per rupee.	Seers per rupee.	Seers per rupee.	Seers per rupee.	Seers per rupee.
1921-22	..	..	..	4.8	7.9	6.1	8.1	8.5	4.8
1922-23	..	..	..	7.0	12.2	11.5	12.5	13.0	5.7
1923-24	..	..	..	8.1	14.4	14.9	14.6	15.8	6.1
1924-25	..	..	..	6.9	10.2	11.0	9.7	11.9	5.3
1925-26	..	..	..	6.3	9.1	9.5	8.3	8.9	5.4
1926-27	..	..	..	6.7	9.1	8.9	9.4	10.2	5.1
1927-28	..	..	..	7.8	10.5	8.8	14.2	13.4	5.2
1928-29	..	..	..	6.4	8.1	7.3	8.8	8.6	4.8
1929-30	..	..	..	8.4	11.6	8.3	11.4	11.7	5.3
1930-31	..	..	..	14.0	24.1	14.2	23.0	26.4	8.2

The variations are illustrated in diagram no. 12 in which the average price per maund of the above six staples together has been plotted for each year:—

Diagram 12



The general rise in wages which started towards the end of the European War and continued into the decade under review as far as 1928, was more marked in the case of skilled than of unskilled labour due to the increased demand for skilled workers without a proportionate increase in their supply. The demand for skilled workers was naturally greater in cities, so that as one would expect the wages of skilled workmen rose higher in cities and large towns and in rural areas bordering on such cities and large towns, than in the rest of the rural area. Owing to the distribution of the large towns of the province this fact can be restated as follows:—the rise in wages of skilled labour was more marked in the three Indo-Gangetic Plain divisions than in the other natural divisions of the province. Taking the province as a whole the rise in wages between the years 1916 and 1928 was about 50 per cent. for unskilled labourers, 60 per cent. for ploughmen in regular service, 70 per cent. for blacksmiths, 80 per cent. for carpenters, and on an average 70 per cent. for other skilled workmen. These are only average figures and the deviations therefrom due to local causes were numerous, but they do serve to give an idea of the enormous rise in the general level of wages that occurred.

Grain.	Percentage increase in price 1916-28.		
	Per cent.		
Wheat	35
Barley	33
Gram	53
Juar	48
Rice	33

The chief cause of this rise was the increase in the prices of the commoner food grains. In the marginal table the percentage increase in the price of these grains between 1916 and 1928 are shown.*

*For further details on the movements of wages the reader is referred to the report of the Fourth Wage Census of the United Provinces, taken in August, 1928.

This increase in prices was at least spread over 5 years (1916-21), and the resulting increase in wages over 12 years, but the subsequent collapse of the price-level was nothing short of a cataclysm. Within fourteen months (November, 1929-January, 1931) prices fell by no less than 70 per cent.

The immediate reaction on wages can be imagined. The gains of the cultivator as a consumer were more than set off by his loss in money income occasioned by the slump in prices. With his new low margin of profit no longer could he employ labour at the existing high wage-level even if he could afford to employ labour at all, and down that wage-level had to come. Labour, both skilled and unskilled, became surplus to requirements in many parts and the wage-level of both continued to fall. This fall was subsequently accentuated as a result of the reductions (some temporary and some permanent) made in 1931 in the pay of Government and other public servants and the employees of all commercial firms and businesses. But this takes us beyond the period under review, and my successor will in any case be able to deal more fully with these most interesting few years, as he will have fuller facts and figures available by then and the additional advantage of knowing exactly what was the outcome of the economic upheaval in the midst of which we find ourselves to-day. It is so much easier to draw useful conclusions from past events than to prophesy future tendencies or even to appreciate the relative value of existing factors in a situation in which one finds oneself immersed. One thing is obvious, *viz.*:—the surplus labour from the rural area will migrate into the cities and larger towns of this and neighbouring provinces where work is comparatively less difficult to find and the wage-level is to some extent higher. In fact the birth-place figures show that this movement had already commenced at the time the present census was taken.

Economic condition of the people.

40. The period under review in this report is the ten years ending with 1930. It is unfortunate that the biggest economic event of the decade, *viz.*:—the catastrophic fall in prices, occurred at the very end of this period. Dealing, as I must almost entirely, with the economic condition of the people before the slump in prices, and basing my remarks on *data* accumulated before that event, it will seem that my conclusions are out of date before they are formed. But it must be remembered that this is a record of the past decade, and the writing up of the ultimate effects on the economic position of the people of the fall in prices and wages, of the depletion in purchasing power of the people, and of the general depression in trade, will fall to the lot of my successor when dealing with the next decade.

Sources of information on the subject.

41. It may be stated at the outset that the material available from the statistics of occupation compiled at this census does not go beyond showing the occupational distribution of the people, and provides very little information as to their economic condition. It is to the reports of the various commissions and committees appointed during the decade that we must look for light on this subject.

Agriculturists.

42. As the bulk of the population consists of agriculturists, it is natural to commence with an examination of the conditions which have a direct bearing on their standard of living. This subject is very fully dealt with in chapter IV of the report of the United Provinces Provincial Banking Enquiry Committee (1929-30), to which the seeker after detailed information is referred. Here it will suffice to reproduce the main facts that emerged from their enquiries.

Indebtedness of agriculturists.

43. Popular opinion regards agricultural debt as something to be deplored and even reprobated. Yet in no country in the world can agriculture dispense with credit or entirely avoid debt. Like any other industrialist the farmer who wants to acquire additional land or live-stock, erect new farm buildings or construct an improvement such as a well or embankment, must generally borrow the fixed capital that he requires for the purpose. Again, like any other industrialist, the farmer must borrow working capital to meet his current requirements, in fact his need in this respect is greater than that of most industrialists since he must spend money for many months before he receives any return. It is only the wealthy farmer who can work without credit, and in any country wealthy farmers are rare. Agricultural debt is, therefore, no more deplorable than any other productive debt, on the contrary, except in

the most favourable circumstances, it is everywhere and always inevitable. But this assumes that the debt is not excessive compared with the farmer's assets, and has not been contracted to cover extravagant non-productive expenditure.

In the years 1928 and 1929 settlement officers who were working in six districts collected certain statistics relating to the extent and causes of indebtedness of tenants and peasant proprietors. They found that 61 per cent. of tenants were free from debt. The figures were so incredibly favourable that they occasioned surprise both to the settlement officers themselves*, and the Banking Enquiry Committee to whom the figures were handed on. In connexion with this figure it is as well to mention that—

- (1) Five of the districts concerned are prosperous above the average.
- (2) The figures were in many cases collected at a time when agricultural debt is relatively low, *i.e.*, after the *rabi* harvest had been disposed of.
- (3) The figures are not likely to have under-estimated indebtedness as it stood at the time they were collected, because assessment of new revenue and certain enhancements of rent were then imminent.

As these statistics were so surprising and were with one exception limited

to a single natural division, the Banking Enquiry Committee proceeded at the end of 1929 to collect further figures, through the superior revenue staff, on the same lines throughout the province. The figures then collected are shown by natural divisions in the margin.

Natural division.	Debt-free.		Indebted.	
	Number.	Percentage.	Number.	Percentage.
United Provinces (British territory).	23,350	46	27,545	54
Himalaya, West ..	515	57	389	43
Sub-Himalaya, West ..	884	40	1,361	60
Indo-Gangetic Plain, West ..	3,605	33	7,395	64
Indo-Gangetic Plain, Central.	6,918	47	7,788	53
Central India Plateau ..	2,306	37	3,838	63
East Satpuras ..	165	57	125	43
Sub-Himalaya, East ..	5,475	55	4,415	45
Indo-Gangetic Plain, East	3,482	61	2,234	39

Here we find a noticeable reduction in the number of debt-free due to the following facts :—

- (1) The agricultural position had grown worse as a result of the drought of 1928.
- (2) These figures were collected at a time when debt was relatively high, *i.e.*, in the autumn (of 1929) and early spring (of 1930) when the farmer is at his lowest ebb financially.
- (3) Whereas five of the districts in which enquiries were made by settlement officers were above the average in prosperity, the later returns were collected in average districts.

Here again it may be noted that the figures are not likely to have understated the amount of indebtedness because liberal *takavi* distribution had already been given and more was expected, and further the natural hope of cultivators, when indebtedness enquiries are being made, is that remissions of revenue and consequently of rent may follow if indebtedness proves high.

A comparison of the debts of tenants with their annual rentals gave the following results for the province:—

Condition of tenant.	Number of tenants.	Percentage.
Debt-free	23,350	46
Indebted less than 1 year's rent ..	6,199	12
Indebted between 1 and 2 years' rent ..	5,245	10
Indebted over 2 years' rent ..	16,101	32

* I myself as Settlement Officer of Rae Bareilly was responsible for collecting the statistics of that district and can well recollect my surprise at the favourable figures. I can vouch that villages typical of the various conditions of proprietorship and soil-fertility were selected for the enquiry. I can also recollect how noticeable were the effects on the figures collected of the indifferent harvests of 1927-28 and still more so of the drought of 1928.

The debt-free and those who owe less than a year's rent being regarded as "unencumbered" and the others as "encumbered" the figures are ;—58 per cent. unencumbered and 42 per cent. encumbered. The percentages by natural divisions are shown in the margin. The number of encumbered cultivators exceeds the number of unencumbered only in the three divisions Sub-Himalaya West, Indo-Gangetic Plain West, and Central India Plateau, and these, as we have already seen are the natural divisions which have suffered most severely from the calamities of the last two or three years of the decade. The figures serve to give us a very fair idea of the relative economic position of tenants and peasant proprietors in the various natural divisions.

Debtors were also grouped according to the size of their holdings, and the interesting fact was discovered that the percentage of debtors was approximately the same in each area group. *Prima facie* it would be expected that those with the smaller holdings are most likely to be indebted, but the following factors appear to even things up :—

- (1) It is amongst the small holders that villagers possessing a subsidiary occupation are found, such as blacksmiths, carpenters, barbers, ploughmen, etc., who are often better off than those with larger holdings and no subsidiary occupation.
- (2) The market-gardening castes, such as Murao, usually prefer small holdings, and by their skilful and intensive cultivation of special crops often derive a larger income from their small holdings than an ordinary cultivator does from his larger holding.
- (3) High caste tenants who have more than their fair share of the larger holdings, are usually extravagant and rarely out of debt.
- (4) Freedom from debt may be due to insufficiency of credit. A man with a small holding and thus little security to offer, may keep free from debt because no one is willing to lend to him.

The statistics collected proved another important fact, *viz.*—that in every natural division (with the solitary exception of Himalaya, West) the larger the holding the larger the actual debt; but everywhere the burden of the debt lies heavier on the small holder, *i.e.*, it is heavier in proportion to his assets or ability to repay.

Certain statistics of indebtedness were also collected for the larger landlords or *zamindars* properly so-called. It was found that whereas relatively fewer landlords were free from debt than tenants and peasant proprietors, the average debt of the former is nearly 24 times as large as that of the latter. The marginal table shows the percentage debt-free, by natural divisions. The figures for Himalaya, West, Sub-Himalaya, West, and East Satpuras are based on fewer instances than might have been desirable to ensure fully representative figures.

Natural division.	Unencumbered.	Encumbered.
	Per cent.	Per cent.
United Provinces (British territory).	58	42
Himalaya, West	64	36
Sub-Himalaya, West ..	48	52
Indo-Gangetic Plain, West ..	43	57
Indo-Gangetic Plain, Central ..	65	35
Central India Plateau ..	44	56
East Satpuras	69	31
Sub-Himalaya, East ..	60	40
Indo-Gangetic Plain, East ..	62	38

The larger landlords or zamindars.

Natural division.	Debt-free.	Indebted.
	Per cent.	Per cent.
United Provinces (British territory).	44	56
Himalaya, West	16	84
Sub-Himalaya, West ..	59	41
Indo-Gangetic Plain, West ..	46	54
Indo-Gangetic Plain, Central ..	37	63
Central India Plateau ..	50	50
East Satpuras	22	78
Sub-Himalaya, East ..	43	57
Indo-Gangetic Plain, East ..	58	42

44. In the case of the larger landlords, considering the disproportion of their debts compared with those of tenants and peasant proprietors, referred to at the end of the previous paragraph, and remembering the larger landlord's far greater wealth, the inevitable conclusion is that the greater part of their indebtedness is due to extravagance, born of a desire to maintain their social position and prestige beyond their means.

The case of the peasant proprietor and the tenant is identical. The marginal table shows the percentage of debt falling under three heads:—

Natural division.	Agricultural.		Non-agricultural.
	Productive.	Unavoidable.	Unproductive.
	Per cent.	Per cent.	Per cent.
United Provinces (British territory)	30	34	36
Himalaya, West ..	27	11	62
Sub-Himalaya, West ..	47	27	26
Indo-Gangetic Plain, West ..	38	34	28
Indo-Gangetic Plain, Central ..	24	40	36
Central India Plateau ..	41	29	30
East Satpuras ..	17	27	56
Sub-Himalaya, East ..	27	33	40
Indo-Gangetic Plain, East ..	21	21	58

(1) *Productive*, which includes purchase of seed or stock, labourers' wages, building and repair of wells, farm-buildings, etc., purchase and mortgaging of land, etc.

(2) *Unavoidable*, which includes borrowings for subsistence and the payment of revenue or rent.

(3) *Unproductive*, which includes borrowings for social or religious functions, litigation and repayment of old debt.

Here again it is noticeable that the percentage of agricultural debt is highest in the three natural divisions Sub-Himalaya West, Indo-Gangetic Plain, West and Central India Plateau, which suffered most from the calamities of 1927—30.

Further, caste and social customs play a very important part in determining debt among both landlords and tenants. The marginal figures show the distribution of debt by caste-groups for both landlords and tenants together for British territory. The groups include the following castes:—

Caste-group.	Percentage.		Percentage of total debt.	Debt per debtor.
	Debt-free.	Indebted.		
				Rs.
I.—High castes ..	45	55	66	624
II.—Good agricultural castes.	43	57	14	162
III.—Market gardening castes.	40	60	3	129
IV.—Low agricultural castes.	44	56	5	54
V.—Non-agricultural castes	63	37	3	386
VI.—Other castes ..	50	50	9	135
Total ..	46	54	100	299

I.—Brahman, Rajput, Musalman Rajput, Saiyid, Shaikh and Pathan.

II.—Ahar, Ahir, Kisan, Kurmi and Lodh.

—Baghban, Kachhi, Koeri, Iali, Murao and Saini.

IV.—Bhar, Chamar and Pasi.

V.—Kalwar, Kayastha, Khattri and Vaishya.

VI.—All other castes.

These figures demonstrate that although the proportion of debt-free among the high castes is average, the extent to which the indebted are involved is far in excess of that of any of the other caste-groups. The number of debt-free is average probably on account of the other substantial sources of income that most have from *purohiti*, money-lending, etc. It is quite safe to say that, if such subsidiary sources did not exist, the percentage of the debt-free among the high castes would be very materially lower. The relatively high debts of the indebted among the high castes are due partly to the fact that the debts include most of those of the landlords, and partly to their social position and the expenditure that it involves. The higher castes consider it derogatory to their position to handle the plough and watch their crops, so they have to hire

Causes of agricultural indebtedness.
(a) *Zamindars.*

(b) *Tenants and peasant proprietors.*

Effect of caste and social customs.

labourers to do their work. This is expensive, and further, their cultivation, being left to labourers, is not so skilful and productive, resulting in a greatly reduced margin of profit. They maintain a high standard of living considered commensurate with their social status, and they often spend extravagantly on social and religious ceremonies regardless of their means. The lower caste cultivators work with their own hands and are helped by their womenfolk and children. They employ no labourers, but themselves pay considerable attention to the preparation of their fields before sowing the seed and carefully tend the standing crops, with the result that their cultivation is more productive. Their standard of living is very low. If the high castes wish to survive they must march with the spirit of the times, abandon their false notions of social prestige and work like any other fit men, at the same time moderating their expenditure on social and religious ceremonies to their means and exploring fresh avenues for increasing their incomes.

The relatively large proportion of non-agricultural castes who are free from debt is due to the fact that for most of them agriculture is but a subsidiary source of income and their other sources of income keep them clear of debt.

Size of holdings and their relation to the economic holding.

45. Another line of enquiry taken up by the Banking Enquiry Committee was that concerning the size of holdings. Owing mainly to the existing laws of inheritance, holdings are continually being sub-divided. If this process is carried far enough then the holdings which are subjected to it will ultimately become too small to support the holders and their families at the standard of comfort to which they are accustomed. The cultivator must then acquire fresh land or reduce his standard of living. If he does neither he will run into debt with no hope of ever being able to repay and ultimately he will be sold up and join the ranks of the landless labourers.

The "economic holding" may be defined as the minimum area necessary for a cultivator, from which he can support himself and his family. It must first be made plain that in such a discussion no great measure of precision is possible. The question whether any particular holding can or cannot support its owner and his family in the degree of comfort to which he is accustomed is always a question of fact, the answer to which will vary according to the circumstances of each particular case. It will depend on—

- (1) the nature of the holding, *e.g.*, a holding which is economic in Meerut with its ample sources of irrigation and fertile soil would certainly be uneconomic in Bundelkhand where cultivation is difficult and precarious;
- (2) the skill and industry of the cultivator, a Brahman would starve on a holding that is more than sufficient to support a Koori,
- (3) the standard of comfort to which the cultivator is accustomed, three acres may suffice a Chamar but be insufficient for a Rajput, and the standard of living of a landlord is higher, in most cases, than that of a tenant.

In other words the point at which a holding becomes uneconomic in size is not fixed but variable, but it is possible to work out a complete set of average or typical economic circumstances and to fix a point in relation to them.

At this census 53·2 per cent. of male and female earners (excluding market gardeners and growers of special crops), in British territory only, returned actual cultivation as their principal source of income. A further 3·8 per cent. returned actual cultivation as their subsidiary source of income to some other principal occupation. This means that 57 per cent. of the total population is dependent on the income derived from actual cultivation of holdings. This involves 5,781,000 families. Of these a considerable number, which may be put at 5 per cent. of the whole, (*i.e.*, 289,000 families) are mere allotment holders—village artisans and menials, agricultural and general labourers, and petty rural tradesmen, who cultivate a field or two in their spare time. The total area of these allotments and the holdings of the market gardeners and growers of special crops who have been excluded, may be put at 320,000 acres leaving 34,749,000 acres of normal cultivation. Calculated in this way the average holding over the whole province (excluding the States) comes to 6·7 acres.

Similar figures have been worked out for the natural divisions (excluding Himalaya, West and East Satpuras which are exceptional cases) and the results are shown in the marginal table, together with the size of the average family in the rural areas of the divisions concerned. Below I give certain figures worked out on similar lines to those shown in the report of the United Provinces Provincial Banking Enquiry Committee (1930) and in a report on the agricultural conditions of the province prepared in 1926 for the use of the Royal Commission on Agriculture.

Natural division.	Average holding.	Average family in rural area.
	Acres.	Persons.
United Provinces (British territory).	6.7	4.8
Sub-Himalaya, West ..	6.9	4.5
Indo-Gangetic Plain, West ..	6.7	4.7
Indo-Gangetic Plain, Central ..	4.7	4.6
Central India Plateau ..	13.0	4.7
Sub-Himalaya, East ..	4.3	4.4
Indo-Gangetic Plain, East ..	4.7	5.3

Table A shows the calculation of the size of the minimum economic holding in each of the six selected natural divisions and compares it with the average actual holding as estimated above. Table B shows (1) the income and expenditure of an average holding calculated according to the figures given in Table A, and (2) the relation between the average and the minimum economic holding.

Table A.

Natural division.	Value of outturn per acre (1).	Cultivator's expenses.			Rent per acre.		Minimum economic holding.		Average holding.
		Food. (2).	Clothes.	Other expenses per acre. (3).	Statutory.	Occupancy.	Statutory.	Occupancy.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Acres.	Acres.	Acres.
Sub-Himalaya, West ..	70	215	50	8	10.0	6.0	5.1	4.7	6.9
Indo-Gangetic Plain, West ..	75	218	54	10	13.5	6.0	5.3	4.6	6.7
Indo-Gangetic Plain, Central ..	63	175	45	9	7.0	..	4.7	..	4.7
Central India Plateau ..	27	143	45	5	3.0	2.5	9.9	9.6	13.0
Sub-Himalaya, East ..	78	198	45	12	5.0	4.5	4.0	4.0	4.3
Indo-Gangetic Plain, East ..	80	200	50	13	5.5	5.0	4.1	4.0	4.7

(1) Based on harvest-time prices.

(2) Includes food for self, family and cattle.

(3) Includes wages of labour and cost of irrigation.

Table B.

Natural division.	Value of outturn.	Cultivator's expenses.					Percentage of average holding to economic holding.
		Food and clothes.	Rent.	Other expenses.	Total.	Surplus.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Per cent.
<i>Statutory.</i>							
Sub-Himalaya, West ..	483	265	69	55	389	94	135
Indo-Gangetic Plain, West ..	502	272	90	67	429	73	126
Indo-Gangetic Plain, Central ..	296	220	33	42	295	1	100
Central India Plateau ..	351	188	39	65	292	59	131
Sub-Himalaya, East ..	335	243	21	52	316	19	107
Indo-Gangetic Plain, East ..	376	250	26	61	337	39	115
<i>Occupancy.</i>							
Sub-Himalaya, West ..	483	265	41	55	361	122	147
Indo-Gangetic Plain, West ..	502	272	40	67	379	123	146
Central India Plateau ..	351	188	32	65	285	66	135
Sub-Himalaya, East ..	335	243	19	52	314	21	107
Indo-Gangetic Plain, East ..	376	250	19	61	330	46	117

These figures relate to 1929, i.e., before the price level had collapsed and they throw considerable light on the relative condition of cultivators in the natural divisions concerned, at that time. The following conclusions emerge.

A statutory tenant who possesses an average holding in Sub-Himalaya West, Indo-Gangetic Plain West, or Central India Plateau is in a sound financial position (or was in 1929) and the figures show that from normal years he will secure a surplus that will tide him over any ordinary calamities. In the case of Indo-Gangetic Plain East, his position is not so secure but in average years he should have a fair surplus. In Sub-Himalaya East, his position is still more precarious and in Indo-Gangetic Plain, Central, he can only just make ends meet in an average year and in bad years must lose heavily.

Occupancy tenants are materially better off than statutory tenants except in the eastern divisions where there is little difference.

When it is remembered that a large proportion of tenants have holdings below the average, it will be realized that there is a considerable body of agriculturists in Indo-Gangetic Plain, Central and East, and Sub-Himalaya East, who cannot make ends meet on the proceeds of their cultivation.

A comparison with the percentages of encumbered and unencumbered

Natural division.	Percentage of—	
	Average holding to economic holding.	Unencumbered cultivators.
Sub-Himalaya, West ..	135	48
Indo-Gangetic Plain, West ..	126	43
Indo-Gangetic Plain, Central ..	100	65
Central India Plateau ..	131	44
Sub-Himalaya, East ..	107	60
Indo-Gangetic Plain, East ..	115	62

cultivators by natural divisions, shown in paragraph 43 *supra* (the figures are given in the margin) reveals the fact that the highest percentage of unencumbered cultivators are to be found in Indo-Gangetic Plain Central, where the majority of them are working on uneconomic holdings, and that speaking generally the largest proportion of indebted cultivators occurs where the average holding is well above the economic level. The explanations of this phenomenon are as follows :—

- (1) The number of cultivators who carry on subsidiary occupations in the Central and Eastern Plain and in Sub-Himalaya, East is proportionally high, as will be seen in Chapter VIII—Occupation. There are others apart from those recorded in the census schedules, *e.g.*,—the artificial impetus given by the Non-co-operation and Civil Disobedience movements to spinning and weaving is not only confined to professional workers but has prompted others also to take up the production of yarn in their spare time. It is not possible to estimate the exact number of people involved, particularly among the higher castes, who entirely omitted to return spinning as their subsidiary occupation.

- (2) From the Central and Eastern Plain (and to a less extent from

District.	Amount of money orders paid out.
	Lakhs of rupees.
<i>Sub-Himalaya, West—</i>	
Saharanpur	27½
Bijnor	28
<i>Indo-Gangetic Plain, West—</i>	
Meerut	38½
Aligarh	39
Agra	69½
Moradabad	42
Farrukhabad	31
<i>Indo-Gangetic Plain, Central—</i>	
Cawnpore	87½
Allahabad	71
Lucknow	65
Rae Bareilly	27½
Fyzabad	48
Sultanpur	43½
Partabgarh	35½
<i>Sub-Himalaya, East—</i>	
Gorakhpur	60
<i>Indo-Gangetic Plain, East—</i>	
Benares	80½
Jaunpur	53½
Ghazipur	21½
Ballia	30½
Azamgarh	54½

Sub-Himalaya, East) large numbers emigrate to industrial centres partly within the province but mostly outside. The better classes seek service in the army, in the public offices or in private business concerns—as clerks if they are sufficiently educated, as orderlies, *darwans*, or other menials if they are not. The labouring classes are attracted by the mills and factories in large towns, collieries of Bengal, or the tea-plantations of Assam. These emigrants remit their savings home and this goes a long way to improve the financial position of the other members of their families who carry on the cultivation of their holdings at home. The total sum paid by money order during the year 1928-29 throughout the province was Rs. 13,85 lakhs. Of this Rs. 9,53 lakhs or nearly 69 per cent were paid out in the districts shown in the margin, from which

emigration is known to be considerable. In some of these districts there are big cities—Cawnpore, Allahabad, Agra, Benares, Lucknow, Meerut—and the volume of payments by money order would be large in any case. (In Gorakhpur also the amount is not extremely large considering its population of $3\frac{1}{2}$ millions, but seasonal emigrants to Bengal also bring back a considerable total sum each year.) Most of the other districts, however, are essentially rural and these high amounts are due to remittances by emigrants. Finally on retirement these emigrants often arrive home with substantial sums. There can be no doubt that these remittances from emigrants account in a large measure for the relatively good financial position enjoyed by cultivators in those natural divisions where many agriculturists are cultivating uneconomic holdings.

- (3) The so-to-speak bye-products of agriculture, viz.:—*juar* stalks, grass and *bhusa* also bring in a not inconsiderable subsidiary income to cultivators, especially in the Central and Western Plain where they are sold on a large scale. These articles are brought in large quantities to the neighbouring markets and find a ready sale in the large towns of these two natural divisions.
- (4) In the Western and Central Plain cultivators also prepare *ghi* from the surplus milk of their cows and buffaloes, which is sold in considerable quantities in local markets eventually finding its way to the larger towns.

These then are the explanations of the apparent discrepancies between the indebtedness and economic holding statistics.

I would again remind the reader that these figures all apply to conditions as they stood in 1929, when prices and rents stood at their old level. Since the end of the decade the new level of prices, rents and revenue will have altered the whole position, both absolutely and relatively as between the natural divisions.

46. Another serious evil both to agriculture and the agriculturist is the process of fragmentation of holdings which still persists in this province. Holdings, small though they are, are rarely in a compact block but are made up of small fields scattered all over the village, due chiefly to the method of partitioning holdings. Each heir invariably demands his share of each item of the property, his share in every kind of soil, of every well, tank, house, grass and pasture land, of roads and paths, and even of individual trees. The disadvantages are obvious. The nearer fields are apt to be overworked and the remote ones neglected. It involves waste of labour in moving manure, implements and water to a distance, waste of land in providing boundaries, and waste of time in going to and fro between the fields. It facilitates damage by theft and cattle trespass; makes the use of labour-saving machinery difficult; and it restrains cultivators from attempting improvements.

Fragmentation of holdings.

47. An examination of the distribution of agricultural debt by the sources of credit, revealed a most important fact. It was found that agriculturists themselves were creditors to the extent of 53·6 per cent. of the total debts, a surprisingly large proportion. But still more surprising was the fact that 14 per cent. of the total debt was financed by tenants, proving the existence of unexpectedly large reserves at their command, presumably the result of the series of prosperous years ending with 1928.

Reserves of agriculturists.

48. From an examination of the figures of transfers of land it is clear that certain agricultural classes, notably Rajputs and Muslims, parted with a considerable area of land during the decade, and this process must have been accelerated by the adverse seasons and fall in prices at the close thereof. The cause in most cases was undoubtedly their indebtedness. Of this land about 60 per cent. has passed into the hands of non-agriculturists, generally the creditors of the dispossessed owners. The rest has passed into the hands of other agriculturists. There can be little doubt that the debt which caused these losses was born of extravagance, itself the result of a desire to maintain social prestige. So far as the transfers have

Transfers of land.

been to agricultural purchasers the change was almost certainly for the better. So far as the transfer were to non-agriculturist purchasers, the change was not necessarily for the worse. The dispossessed landlord has generally belonged to one of the higher castes and as such is usually a poor cultivator and as often as not a bad landlord. The non-agriculturist is not likely to be a worse landlord and being a business man is more likely to spend on improvements in the hope of increasing his returns. Such transfers of land as have occurred are therefore not altogether to be deplored.

*Summary of
economic
position of
cultivators.*

49. To sum up, during the first 7 years of the decade there was steady progress in the economic position of cultivators and the majority managed to put by a considerable reserve. These reserves were sadly depleted by the calamities of the last three years, and at the end of the decade the collapse in prices of agricultural produce must have wiped out the reserves of many of the tenants and smaller landlords, though the most recent figures (received eighteen months after the close of the decade) suggest that even up to date the reserves of many are by no means exhausted; striking testimony to the prosperity of the first seven years of the decade. Yet even the debt-free peasant, if judged by any western standard of comfort is desperately poor. We have seen that a considerable proportion of cultivators are working on uneconomic holdings from which even in favourable years they can scarcely derive sufficient to keep body and soul together, and in unfavourable years they run further into debt. The possessions of the ordinary peasant are limited to essential capital—a little land, a pair of bullocks, and seed for the next crop; and bare necessities—an unsaleable house, the clothes he stands up in, a store of coarse food grains and the utensils required to cook it in. Bullocks are often sold after ploughing and more purchased later when required. In many cases even seed has to be borrowed for sowing. What are the possible remedies? There are as usual only two ways of improving the financial position of the peasant, *viz.* :—to increase his income and to decrease his expenditure.

His income can be increased—

- (1) by employing the $4\frac{1}{2}$ idle months from mid-April till the end of August in some subsidiary occupation such as rope-making, weaving, spinning, blanket-weaving, etc.
- (2) by growing more of the money-making crops such as cotton and sugarcane, and by obtaining better varieties of seed and fertilisers.

Another obvious way of alleviating the pressure on the soil is to break up fresh soil, but as we shall see later on there is very little fresh soil available in the province, especially in those areas where it is most required.

Lastly, emigration not only relieves the actual pressure on the soil but augments the incomes of those who remain at home by reason of the remittances sent home by those abroad. There has long been a considerable volume of migration from some of our over-populated districts, notably those in the East, and although as a result of the present trade depression this shows signs of decreasing, if the population continues to expand and agricultural conditions do not improve, emigration will undoubtedly have to increase again.

The cultivator's standard of comfort being already miserably low it is wholly impossible to suggest that he should reduce his expenditure on his own personal needs and those of his family or of his animals. There are two directions in which his expenditure might with advantage be reduced, *viz.* :—by keeping the size of his family within more moderate limits, and by borrowing less money, especially for unproductive purposes, and borrowing that at a lower rate of interest. Unfortunately the peasant, generally speaking, is an improvident fellow and has little idea of equating his expenditure to his income. He accepts as many offspring as he may be blessed with (credit in the next world), as cheerfully as he takes all the credit he can get in this world, and it is no exaggeration to say that at present he borrows for any purpose as much as he wants, whenever he wants, at any price and whether he can afford to borrow or not. Of what avail is it that when, as a result of a succession of good harvests his financial position improves, his family at the same time grows larger as a result of the absence of epidemics and the efforts of the

Public Health Department, and so his ultimate standard of living remains the same or even falls? He must take active measures to control the size of his family, and also the amount of his debts and the rate of interest he pays for them. He is unlikely to do this until enlightened by education, and by education is implied not mere literacy but the development of his mental powers, of his native shrewdness, and of his knowledge specially in such matters as affect his own wellbeing—in a word, his worldly wisdom. Such enlightenment can best be provided by the co-operative and panchayat movements. The future co-operative society should address itself to meeting the general needs of its members and not merely to supplying cheap credit; the supply of selected seeds, of improved agricultural implements and plough bullocks, the marketing of crops, the problems of illiteracy, sanitation, birth-control, human and cattle disease the prevention of waste and extravagance—in fact every form of activity which will make for the improvement of the peasant's lot should come within its scope. The supply of cheap credit will continue, but only as a means to an end. In operations such as these Government can obviously play but a secondary part. It can assist and advise through its various departments, but the leaders and organizers must come from the people, preferably from among the peasants themselves. Panchayats working in conjunction with co-operative societies could do much good work in this respect, especially in fostering a desire among the peasantry themselves for an improvement in their own social and economic conditions. This absence of a desire for better things on the part of the peasantry and their fatalistic and improvident contentment with their present lot, has, in the past, proved an insuperable obstacle to all the measures Government has taken with a view to improving existing conditions.

50. Before leaving this question of the economic condition of cultivators brief mention must be made of the most grave and complicated problem which faced Government at the close of the decade as a result of the fall in prices of agricultural produce. Rents had risen steadily with prices until the level was such that they could only be paid provided the price-level was maintained. In the case of recent settlements the revenue also had been enhanced, though in nothing like the same proportion as the rent rolls. When prices crashed and showed no signs of recovery it became apparent that the existing rents could not be paid so Government had not only to grant large remission of revenue and rent but also to undertake a wholesale revision of the prevailing rents (especially those of statutory tenants) and in some cases of revenue, in order to save both landlords and tenants from ruin and the country from economic disaster and chaos. In the revenue year 1929-30 nearly Rs. 33 lakhs of revenue were remitted and a quarter of a lakh suspended. In the year 1930-31 the corresponding figures reached no less than Rs. 135½ lakhs and Rs. 1½ lakhs respectively.

In each year roughly three times the above amounts were remitted in rents.

The question of reductions in rent and revenue for 1931-2 were considered by a Rent and Revenue Committee who decided that, as prices had fallen approximately to their level in 1901, rents should be brought back to the level of that year, due allowance being made for improvements and the developments or communications, irrigation, cropping and outturn of the last 30 years. As a result rents have been temporarily reduced by Rs. 412 lakhs, and revenue by Rs. 110 lakhs. In the 30 years 1901—1931 rents had risen by Rs. 665 lakhs and revenue by Rs. 75 lakhs, so that it will be seen how far Government has gone in its anxiety to relieve economic pressure. The temporarily revised Government revenue now stands actually lower than it did 30 years ago. For a fuller account of these matters the reader is referred to an excellent little pamphlet entitled *Rent and Revenue Policy in the United Provinces* prepared in 1931 by Mr. A. A. Waugh, I.C.S., who was then Settlement Officer of Meerut. How far these measures will suffice to restore the economic condition of agriculturists time will prove and the results will be chronicled by my successor.

51. The agricultural labourer is of less economic importance in this province than the cultivating owner or tenant who outnumbers him by almost eight to one. Whereas in 1921, in England and Wales there were 1,688 labourers to every 1,000 farmers, in this Province there are only 126 labourers to every 1,000 cultivating landlords and tenants. It is practically only the

Economic condition of labour.
(i) *Agricultural labour.*

high caste cultivators who employ agricultural labourer, the latter being drawn as a rule from amongst the lower castes. About 65 per cent. of agricultural labourers are paid their wages in cash, 20 per cent. in kind and 15 per cent. partly in each. The tendency is to replace grain wages by cash. Sometimes a labourer takes a plot of land either rent-free or at a nominal rental in lieu of wages. The economic condition of agricultural labour naturally depends upon the prosperity of the cultivating classes and on the amount of labour available. At the beginning of the decade, partly owing to heavy recruitment for the army during the war, and still more on account of the heavy influenza mortality of 1918-19, a shortage of labour was experienced in the province. As prices of agricultural produce ruled high and seasons were favourable there was, as mentioned in paragraph 39 *supra*, an ample demand for agricultural labourers during the first seven years, and wages by 1928 were 50 per cent. above those in 1916. But even then wages ranged as low as 4 annas to 4 annas 6 pies *per diem*, from which the extremely low standard of living of agricultural labourers in the province can well be imagined. As soon as agricultural conditions decline the demand for labour goes down, and having no margin of reserve the surplus labourers have to seek work as general labourers and this usually means migration to towns and cities in search of employment. The unfavourable last three years of the decade must have involved considerable suffering for the labouring classes, whose position is always precarious, being, as it is, indissolubly connected with the failure or success of crops. More will be said on this subject in Chapter VIII—Occupation.

(ii) *Industrial labour.*

52. Industrial labour is drawn for the few industrial centres of this province from the surrounding rural areas and even Cawnpore can secure most of the workers it needs at present from the neighbouring districts (see Appendix A of Chapter VIII). Labourers, although employed in factories still retain contact with their villages and do not become divorced from the land as in the West. Many of them leave behind their wives and children to cultivate their holdings at home and even if they leave no holdings they prefer to leave their family in the village where their maintenance is simpler and less costly. The industrial labourer is still a villager at heart as a result of his traditions and upbringing. He considers himself a mere stranger in an industrial centre, sent there by force of circumstance to earn a livelihood, to remit money to his family left at home, and to save as much as he can. Hence such migration is rarely permanent, the industrial worker is not cut off from village life, and his economic condition is often closely linked to that of agriculturists.

The most important industrial centre in the province is the city of Cawnpore where the majority of industrial labour is employed in cotton and woollen mills, leather factories, engineering and metals works. Below are given some facts and figures which throw light on the economic position of skilled and unskilled labour in that city (which is largely typical of the few other industrial centres of this province) towards the end of the decade.

The average earnings of skilled labour* were :—

			Rs. per mensem.
(1) Cotton Mill operative weavers	..	..	33
Ditto spinners	..	..	25
(2) Engineering and metal industries—			
(a) Carpenters ..	..	..	35
(b) Blacksmiths, fitters and turners ..	..	..	40
(c) Masons ..	..	..	30
(3) Seasonal factories (<i>e.g.</i> , cotton ginning and pressing)—			
Males ..	..	..	15
Females ..	..	..	10

In respect of both income and expenditure it is the family and not the individual that is important in relation to the standard of living. The figures collected in this province of the earnings of skilled industrial workers for the use of the Royal Commission on Labour (1931) reveal that the great majority

* See page 197 *et seq.* of the Report of the Royal Commission on Labour in India, 1931.

of families do not receive more than Rs. 30 *per mensem* in the cities of Cawnpore, Lucknow and Gorakhpur. The level is probably higher in Cawnpore than in other centres, but even here it was estimated that among the rank and file of industrial workers the average family earnings did not exceed Rs. 25 per month.

On the lines of the budgets printed on page 206 of the Report, the following figures have been prepared for Cawnpore on the basis of prices as they stood in 1931, *i.e.*, after the fall in agricultural prices. The expenditure of a worker who lives with his family in the city where he works has been shown separately from the expenditure of a worker who lives alone and remits his savings home to his family.

Item.								Worker living with his family.		Worker living alone.	
								Rs.	as.	Rs.	as.
<i>Expenditure on—</i>											
Cereals	..	..	..	..	..	..	..	3	0	2	0
Pulses	..	..	..	..	..	..	..	1	8	1	0
Vegetables	..	..	..	..	..	..	..	1	0	0	8
Salt	..	..	..	..	..	..	..	0	6	0	3
Condiments	..	..	..	..	..	..	..	1	0	0	12
Sugar and sweetmeats	..	..	..	..	..	..	..	1	0	}	0 8
Milk and <i>ghi</i>	..	..	..	..	..	..	..	2	8		
Other food items	..	..	..	..	..	..	..	1	0		
Fuel and lighting	..	..	..	..	..	..	..	3	0	2	0
Clothing	..	..	..	..	..	..	..	4	0	1	0
House rent	..	..	..	..	..	..	..	2	8	2	0
Hair-cutting and washerman	..	..	..	..	..	..	..	1	0	0	8
Tobacco	..	..	..	..	..	..	..	0	12	0	9
Liquor	..	..	..	..	..	..	..	1	8	1	0
Interest on debt	..	..	..	..	..	..	..	2	0	2	0
Travelling to and from village	..	..	..	..	..	..	..	2	0	1	0
Total expenditure								28	2	15	0
Income								30	0	30	0
Balance								+1	14	+15	0

The operative who lives alone can remit half his wages to his village for the support of his family, and for savings. The operative who brings his family to the city can on the other hand save but little. These figures show that as prices and wages stood at the close of the decade the economic condition of the skilled and industrial labourer was tolerable. He could at least make both ends meet and was certainly better off than the agricultural labourer and better off than many cultivators. But the general poverty of these men is obvious. Their income leaves them little with which to meet expenditure on births, marriages, sickness, and death in the family. Whenever extra expenditure is imperative a loan has to be raised, in fact very few are free from debt. The Royal Commission estimated that at least two-thirds are indebted and the average debt exceeds three months' wages. Having little or nothing to offer by way of security and being of a migratory nature they have to pay exorbitant rates of interest for such loans.

The industrial worker finds himself in a vicious circle. To start with he has a poor physique and lacks both physical energy and mental vigour. This renders him inefficient (the Indian industrial worker produces less per unit than the worker in any other country claiming to rank as a leading industrial nation), and his pay correspondingly low. Consequently his conditions of living as regards diet and surroundings are bad, which still further impairs his efficiency, and so increases his poverty.

The lowest paid industrial workers are the labourers engaged on manual work which does not require any substantial degree of intelligence or skill. These fall roughly into two classes. The first consists of a number of labourers regularly employed on manual work in factories and other industrial establishments, and the second consists of the large volume of unskilled labour engaged invarious miscellaneous occupations on daily rates, finding employment in

(b) Unskilled labour.

industry either casually or for limited spells. Labourers of the former class do not earn more than Rs. 15 per month; while the wages paid to the latter class are influenced to a large extent by the prevailing rates paid for agricultural labour in the neighbourhood, varying from district to district and averaging 6 annas a day for men and 4 annas a day for the womenfolk. They thus earn more than agricultural labourers but even so cannot maintain a family of average size in an industrial centre unless there is more than one wage-earner in the family. The degree of comfort which they can enjoy is therefore dependent on the number of persons in the family (including children) who bring money into the home.

For further information on this subject the reader is referred to the Report of the Royal Commission on Labour in India, 1931, which reviews the position of industrial labour in all its aspects and suggests ways and means for the improvement of its efficiency and for the mitigation of its poverty.

53. Some idea of the progress made during the last decade in industry in the province can be gleaned from the following figures. They concern all factories registered under the Indian Factories Act* (XII of 1911, as modified up to June 1, 1926), and have been abstracted from the Annual Reports on the working of that Act for the years 1921–30, published by the Chief Inspector of Factories and Boilers, to which the seeker after more detailed information is referred.

Year.	Factories that worked during the year.			Average employed daily.						
	Total.	Perennial.	Seasonal.	Persons.	Adults.			Children.		
					Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
1921 ..	218	95	123	69,172	66,983	61,269	5,714	2,189	2,148	41
1922 ..	245	116	129	72,545	70,780	64,754	6,026	1,765	1,713	52
1923 ..	240	132	108	73,906	72,335	66,780	5,555	1,571	1,523	48
1924 ..	257	153	104	77,202	75,823	70,375	5,448	1,379	1,346	33
1925 ..	276	170	106	78,942	77,076	71,438	5,638	1,866	1,847	19
1926 ..	313	191	122	85,517	83,747	77,102	6,645	1,770	1,688	82
1927 ..	332	206	126	88,319	86,713	80,146	6,567	1,606	1,514	92
1928 ..	338	209	129	86,531	85,455	79,112	6,343	1,076	1,030	46
1929 ..	349	221	128	91,188	90,079	83,717	6,362	1,109	1,066	43
1930 ..	376	237	139	92,161	91,298	84,675	6,623	863	847	16

The total number of registered working factories has increased by 158 or 72·5 per cent. in the last 10 years. (The actual increase is a little higher because some factories shown in 1921 did not work.)

This increase includes 142 perennial and 16 seasonal factories, i.e. increases of 149·5 per cent. and 13·0 per cent. respectively on the 1921 figures. The biggest increases in the number of working factories are in districts Cawnpore (from 47 to 73), Dehra Dun (from nil to 17), Lucknow (from 12 to 27), Benares (from 2 to 16), Agra (from 19 to 30), Allahabad (from 14 to 24), Bareilly (from 4 to 13) and Gorakhpur (from 6 to 15). The chief increases in Cawnpore were under Engineering (7); Textile Factories (5); Chemical dyes, oil mills, etc. (5); Printing, book-binding, etc. (4); in Dehra Dun—Tea factories (14); in Lucknow, Engineering (6), Printing, book-binding, etc. (3), in Benares—Engineering (4), Printing, book-binding, etc. (3) and Jute Presses (2); in Agra—Metal foundries (7); in Allahabad—Printing, book-binding, etc. (9); in Bareilly—Chemicals, matches, etc. (4), Engineering (3) and Flour mills (3); and in Gorakhpur—Sugar factories (6). Taking the province as a whole (British territory only) the largest increases are in food, drink and tobacco factories

* The definition of a factory under this Act is—

- any premises wherein, or within the precincts of which, on any one day in the year not less than twenty persons are simultaneously employed and steam, water or other mechanical power, or electrical power, is used in aid of any manufacturing process; or
- any premises wherein, or within the precincts of which, on any one day in the year not less than ten persons are simultaneously employed and any manufacturing process is carried on, whether any such power is used in aid thereof or not, which have been declared by the local Government, by notification in the local official Gazette, to be a factory.

NOTE:—There is at present only one factory in this province declared as such under (b) above.

† Some of these factories did not work in these years but actual details are lacking. From 1923 onwards only those factories which actually worked in the year concerned are included.

Industrial
development.

Factories.

(46); Engineering, including electrical, general and motor (22); Printing, paper mills, book-binding, etc. (21); Chemical, matches, dyes, etc. (19); Processes relating to wood, stone and glass (16); Railway workshops (12); Metal foundries (5). Slight decreases have occurred under Gins and Presses (7), and Tanneries and leather-works (2).

The average number of persons employed has risen from 69,172 to 92,161 or by 33·2 per cent. Though the increase is large proportionally, it is intrinsically negligible and so also is the total number employed in all organized industries compared with the 23½ million workers at all occupations in the province (British territory only). Cawnpore district is responsible for over one-third of the total industrial employment of the province, Lucknow comes next with one-eighth. Aligarh comes next with less than half the Lucknow figure. The totals of statement III, printed at pages 28-29 of the Annual Report on the working of the Indian Factories Act for the year 1930, illustrate strikingly how little industry, as understood in the West, has as yet touched this province.

*Persons
employed.*

In this connexion it is also notable how slowly private enterprise is entering the industrial world. In 1921, 20·1 per cent. of industrial labour was employed in Government and Local Fund Factories, etc., the corresponding figure is now 23·4 per cent. This increase is certainly due to the State having taken over some private railways since last census; but excluding the labour employed on these the percentage of industrial workers employed by Government and local bodies would be about 17, so that in the last 10 years private enterprise in other directions has gained a little, but very little, on Government and local bodies as employers of industrial labour.

The following figures show for the more important industries the variations in the average number of employees between 1921 and 1930 :—

Occupation.	Average number of employees.		Variation 1921—30.	
	1921.	1930.	Actual.	Percentage.
Cotton spinning, weaving and other factories	18,534	27,235	+8,701	+46·9
Cotton ginning, cleaning and pressing mills	9,559	10,339	+780	+8·2
Railway workshops	15,508	17,048	+1,540	+9·9
Leather works of all kinds	6,720	3,088	—3,632	—54·0
Printing presses	3,567	4,322	+755	+21·2
Sugar factories,	3,036	7,126	+4,090	+134·7
Woollen mills	2,955	1,592	—1,363	—46·1
Engineering (all kinds)	2,509	2,762	+253	+10·1

Sugar factories and cotton spinning, weaving and other factories have made notable advances, whereas the number of workers employed in leather tanneries and factories, and woollen mills have materially declined.

It is noteworthy that whereas the increase in male adult industrial workers amounts to 38·2 per cent. in the decade, female adult workers have increased by only 15·9 per cent., and have not increased at all in the last five years. The concentrated organized industries evidently have no attractions for women workers. *Juvenile labour, which was never very considerable, has declined steadily, in part due to the raising of the minimum age limit in 1923 from 9 to 12 years. The increase in 1925 was due to the Government Opium Factory being registered for the first time in which nearly 700 juveniles were then working. This number has steadily fallen since. Juvenile labour is almost exclusively male.

*Female and
juvenile labour.*

In 1930 of every 1,000 persons employed in registered working factories 919 were male adults, 72 were female adults and 9 were children (males except for a fraction).

Some idea of the efforts made by Government and private firms and companies to secure for industrial workers healthy and safe conditions in factories, and more sanitary conditions in their dwellings, can be obtained from the Annual Reports referred to above, especially on pages 12 and 13 of the report of 1930. Many of the large industrial concerns in the province do something in this direction by providing model settlements, pure water

*Welfare of
industrial
workers.*

* A juvenile worker is defined in the Act as a person under fifteen years of age. Prior to 1922 the limit was fourteen. The number of juvenile workers declined in 1922 in spite of the inclusion of persons 14 years of age but not 15.

supplies, clinics and dispensaries, free medical attendance or donations to hospitals and dispensaries, and schools for their employees' children. The East Indian Railway Oil Mill at Manauri and the Cotton and Woollen Mills in Cawnpore have "crèches" where mothers can leave their children during work hours, in many cases free milk and sometimes clean clothes are provided by the mill. Provision is also made for outdoor and indoor recreations and games by some firms. The British India Corporation has set a splendid example by their liberality in welfare work. On the other hand it is regrettable to have to record that Indian-owned and managed concerns have not done much for the welfare of their employees. They do not appear to have availed themselves of the experience gained in this respect by Western industrial nations.

Trade.

54. Unfortunately no statistics regarding the trade of the province have been collected since 1922.

Railway communications.

55. A full account of the provincial railway system was given on pages 22 and 23 of the Census Report, 1911, and the additions between 1911 and 1921 are referred to in the footnote to page 36 of the 1921 Report. Most railway timetables are furnished with good maps that give a clear and comprehensive idea of the system. It is only necessary to mention here the new lines that have been constructed since 1921.

The Bengal and North-Western Railway at the end of 1925 opened 25 miles of new line joining Pharenda and Nautanwan. This gives the latter town direct railway communication with Gorakhpur and should lead to further development of the north-west of Gorakhpur district and facilitate trade with Nepal.

The East Indian Railway are responsible for the following :—

- (1) reopened in 1921-22 nearly 15 miles between Raja-ka-Sahaspur and Sambhal Hatim Sarai (which had been closed during the War) giving Sambhal City its only railway communication with the outer world ;
- (2) opened in 1927-28 seven miles of line joining Rikhikesh to Raiwala on the Lakhsar-Dehra Dun branch ;
- (3) reopened in 1927-28 the fifteen miles of the Dalmau-Daryapur branch which had been closed during the War. This puts a goodish area in the south-west of Rae Bareilly district in direct communication with such markets as Cawnpore and Allahabad ;
- (4) in 1929-30 opened 37 miles of line joining Chandpur and Bijnor with Muazzampur Narain on the main line. Hitherto Bijnor had been 19 miles by road from the nearest railway station. This line should do much to open up Bijnor district ;
- (5) in 1930-31 opened 48 miles of line joining Unao to Madhoganj, which should improve the marketing facilities of the areas on the left bank of the Ganges in Unao and part of Hardoi districts ;
- (6) in 1930-31 opened 28 miles (between Utraitia and Haidargarh) of a new line to join Lucknow (via Utraitia) with Sultanpur and Jaunpur (via Zafarabad). The 51 miles joining Haidargarh and Sultanpur were opened in 1931 and early 1932 and the remaining 47 miles between Sultanpur and Zafarabad were opened by May 1932. As a result a large tract on the right bank of the river Gomti will be put into direct touch with the markets of Lucknow. The areas so benefited are the south-east of Lucknow district, south of Bara Banki, north of Rae Bareilly, north of Sultanpur, north-east of Partabgarh and north-west of Jaunpur.

The Great Indian Peninsula Railway opened 43 miles of line in 1928-29 joining up the towns of Bah and Fatehabad with Agra. This will improve the marketing facilities of the south-east of Agra district lying along the right bank of the Jamna river.

Public health.

56. *Vital Statistics.*—In rural mortuary circles the reporting agency of births and deaths is the village *chaukidar* who is an illiterate, low-paid official. On his visits to the police station he brings his record of births and

deaths written up either by the *patwari* of the village or any other literate person whom he can persuade to do it for him. He is frequently away from his beat assisting the police, giving evidence in court and so on, so that errors in recording both births and deaths during his absence are bound to be numerous. To make matters worse, in 1922 the number of such *chaukidars* was reduced by nearly half, so that the accuracy of these statistics has been still further impaired. A *chaukidar* might be expected to know with some degree of accuracy the domestic events occurring in his own village, but now that he often has three or four villages in his beat he can have no personal knowledge of such events in most of his area. This loss of personal knowledge is nothing short of disastrous when it is remembered that the average head of a family would never think of making a report of such events himself. The statistics are supposed to be tested regularly by superior officers and vaccinators. During the past decade the former discovered on an average 2.89 per cent. of omissions of births and 2.13 per cent. of omissions of deaths, and the latter 1.17 per cent. and 0.84 per cent. respectively. This alone means an understatement of some 400,000 births and 250,000 deaths during the decade, and checking, even if done conscientiously, is a difficult matter. In town circles more accuracy is to be expected but owing to the congestion existing in many large towns here too the record must to some extent be defective. Nevertheless these statistics prove a useful relative guide to the conditions of public health from year to year. The following table shows the number of births and deaths recorded in each year of the last two decades :—

Year.						Births.	Deaths.	Excess of births over deaths.
1911	..	..	..	..	..	2,053,324	2,105,292	—51,968
1912	..	..	..	..	..	2,125,585	1,400,807	+724,778
1913	..	..	..	..	..	2,232,999	1,631,693	+601,306
1914	..	..	..	..	..	2,104,554	1,567,266	+537,288
1915	..	..	..	..	..	2,036,121	1,406,743	+629,378
1916	..	..	..	..	..	2,017,756	1,381,299	+636,457
1917	..	..	..	..	..	2,157,642	1,774,896	+382,746
1918	..	..	..	..	..	1,867,844	3,856,762	—1,988,918
1919	..	..	..	..	..	1,516,497	1,951,662	—435,165
1920	..	..	..	..	..	1,664,192	1,742,835	—78,643
Total 1911—20						19,776,514	18,819,255	+957,259
1921	..	..	..	..	..	1,560,602	1,795,445	—234,843
1922	..	..	..	..	..	1,459,788	1,134,880	+324,908
1923	..	..	..	..	..	1,635,450	1,060,304	+575,146
1924	..	..	..	..	..	1,575,310	1,283,872	+291,438
1925	..	..	..	..	..	1,485,275	1,124,248	+361,027
1926	..	..	..	..	..	1,552,054	1,138,884	+413,170
1927	..	..	..	..	..	1,666,479	1,025,075	+641,404
1928	..	..	..	..	..	1,735,159	1,095,736	+639,423
1929	..	..	..	..	..	1,557,726	1,100,684	+457,042
1930	..	..	..	..	..	1,693,173	1,234,120	+459,053
Total 1921—30						15,921,016	11,993,248	+3,927,768

The first point noticeable is the decrease in the number of births compared with the previous decade by 3,845,498 and the still bigger decrease in the number of deaths, *viz.*, 6,826,007. The rates per mille of the population of 1921 are 35.1 births and 26.4 deaths compared with 42.3 and 40.2 of the decade 1911—20. (The actual rates for each year based on the calculated population of each year will be found in Subsidiary Table VIII of Chapter IV. For the decade in the province as a whole the average yearly death-rate so calculated was male 26.3, female 25.4.) We shall see later that both births and deaths have been under-recorded to a somewhat larger extent in the last than in former decades; but this does not alter the position for the *actual* births and deaths of the last decade are one million and 3½ million respectively, less than the *recorded* births and deaths of the decade 1911—20. The omissions (especially in deaths) in that decade are known to have been very heavy so that it is clear that there has been a very marked reduction in

the *actual* number of births and a far larger reduction in the *actual* number of deaths. The decline in births meant less infantile mortality always proportionally very high in India compared with its level in European countries, and this has contributed to a small extent to keeping down the number of deaths, but the main reason for this low mortality is undoubtedly the absence of serious epidemics during the past decade. Subsidiary Table X of Chapter IV shows the mortality occasioned by various diseases year by year since 1921.

Fever which of course includes any disease accompanied by fever which the *chaukidar* cannot definitely identify as something else*, has been responsible for roughly 9 million deaths (754 per mille of the total deaths), that is only two-thirds of the deaths ascribed to this cause in each of the two previous decades. It is probably true that the majority of these deaths are at any rate in part due to malaria. The 1921 figures include deaths from influenza which approximated to 2½ millions, so that even allowing for this, fever has claimed fewer victims in this decade than in the previous. It has never appeared in epidemic form during the decade. It was worst in 1921, though even in that year deaths showed a decline from the previous year. The average death-rate per mille per annum from fever during the decade was males 20·0, females 19·0. The Public Health Department, which has expanded considerably in the last 10 years and now has a District Health Officer and staff in 28 out of the 48 districts of the province, have devoted much energy to the fight against malaria, especially by means of the administration of cinchona febrifuge in suitable doses to sufferers from the disease.

Plague has been responsible for 429,136 deaths (36 per mille of the total deaths) as against 1,112,380 in the previous decade, and 1,315,252 between 1901 and 1911. This is a very marked improvement, and there are some people who think that the population is becoming inoculated to some extent against the disease,† which made its first appearance in the province at the opening of the century. The average death-rate per mille per annum in the decade has been males 0·8, females 1·1. This compares very favourably with the last two decades. Mortality from this cause was relatively high in 1923, 1924, 1926 and 1928. The Public Health Department performed 131,320 plague inoculations in the decade and have supervised the evacuation of houses and destruction of rats.

Cholera was responsible for 420,891 deaths (35 per mille of the total deaths) in the decade as against 582,819 in the previous decade and 634,534 between 1901 and 1911. Here again is a satisfactory decline, part of which may justly be credited to the Public Health Department who have taken speedy measures to isolate any outbreaks that have occurred and have devoted special attention to fairs, a very fruitful source of infection. The average death-rate per mille per annum from cholera has been males 0·9, females 0·9. Mortality from this cause was relatively high in 1921, 1924, 1929 and 1930. Inoculation has been resorted to with considerable success for this disease also.

Small-pox has accounted for 60,247 deaths (5 per mille of the total deaths) in the decade, giving an average annual death-rate of males 0·1, females 0·1. Between 1891 and 1900, deaths from this cause numbered 182,290, and from 1901—10 numbered 140,801. Here again there has been a marked improvement due no doubt to the conversion of the people to the advantages of vaccination. The records show that 1,443,473 people were vaccinated during the decade. Mortality from this disease was relatively higher in 1926, 1929 and 1930.

The relative healthiness of each year of the decade was as follows :—

1921—unhealthy, fever and cholera very prevalent.

1922—a healthy year.

1923—a very healthy year, though plague was prevalent in some parts.

1924—a fairly healthy year, though plague and especially cholera were active in some areas.

1925—a healthy year, apart from some plague and small-pox.

1926—a healthy year, though there was some plague and small-pox.

1927—the healthiest year of the decade.

* The Public Health Department is endeavouring to instruct *chaukidars* and others in simple rules for the more accurate diagnosis of the cause of deaths.

† It may be that the rats are developing greater powers of resistance.

1928—another healthy year, with the lowest fever mortality of the decade (due probably to the failure of the rains), though plague mortality reached its highest in the decade and there was more cholera mortality than usual.

1929—a healthy year, apart from some cholera and small-pox.

1930—not quite so healthy as most years of the decade, fever mortality was relatively high and there was some cholera and small-pox.

To sum up, the decade has been a most remarkable one from the public health point of view and no decade on record has been so free from epidemics, part at least of which may be ascribed to the increasing conversion of the population to western remedies and to the efforts of the Public Health Department. Clearly it is this freedom from epidemic disease which is mainly responsible for the large growth in the population in the last ten years.

Below are shown the variation from the average of the decade in the case of births, deaths and the excess of the former over the latter :—

Year.	Variation from average figures for 1921—1930.					
	Births.		Deaths.		Excess of births over deaths.	
	Actuals.	Serial order.	Actuals.	Serial order.	Actuals.	Serial order.
1921	—31,500	6	+596,120	10	—627,620	10
1922	—132,314	10	—64,445	6	—67,869	8
1923	+43,348	4	—139,021	2	+182,369	3
1924	—16,792	5	+84,547	9	—101,339	9
1925	—106,827	9	—75,077	5	—31,750	7
1926	—40,048	8	—60,441	7	+20,393	6
1927	+74,377	3	—174,250	1	+248,627	1
1928	+143,057	1	—103,589	3	+246,646	2
1929	—34,376	7	—98,641	4	+64,265	5
1930	+101,071	2	+34,795	8	+66,276	4

It will be seen that the number of births has varied between —8·3 and +9·0 per cent. of the average of the decade, whereas the number of deaths has varied between —14·5 and +49·7 per cent. of the average number of deaths. A comparison of the serial numbers under each head will show how much more the variations in the population are due to variations in the number of deaths than in the number of births, in other words, how much more the variations in population are due to the incidence of disease in epidemic form than to all the factors which go to affect the birth-rate put together. The fact that the vital statistics are under-stated does not affect this argument, as it is based only on the figures relatively year by year. For further information on this subject, *vide* paragraph 19 of Chapter IV—Age.

57. It is obvious that if the population were disturbed by no cause save birth and death, and the record of births and deaths were accurate, then the enumerated population of last census plus the births and minus the deaths of the decade would equal the population enumerated at this census. The figures are shown for British territory in the following table :—

The calculated population.

Calculated population.				Persons.	Males.	Females.
Enumerated population, 1921	..	..	..	45,374,939	23,787,281	21,587,658
Births, 1921—1930	..	..	..	15,921,016	8,411,956	7,509,060
Deaths, 1921—1930	..	..	..	11,993,248	6,393,985	5,599,263
Calculated population, 1931	..	..	..	49,302,707	25,805,252	23,497,455
Enumerated population, 1931	..	..	..	48,408,763	25,445,006	22,963,757
Difference	..	..	..	—893,944	—360,246	—533,698

This deficit is the algebraic sum of the errors in the vital statistics and of the balance of migration.

58. By the natural population of any area is meant the number of

*The natural
population.*

Item.	Per- sons.*	Males.*	Females.*
Enumerated population, 1931	48,409	25,445	22,964
Immigrants (to be deducted)	632	276	356
Emigrants (to be added) ..	1,640	983	657
Natural population 1931 ..	49,417	26,152	23,265
" " 1921 ..	46,312	24,431	21,881
Increase in natural popula- tion, 1921—1931.	3,105	1,721	1,384
Percentage increase 1921— 1931.	6.7	7.0	6.3

* 000's omitted.

persons living at a particular time who were born in that area, no matter where they happen to reside at the given time. It is the actual or *de facto* population minus the number of immigrants to the area, plus the number of emigrants living in other areas at the time. The natural population of the province (British territory only) is shown in the margin. The figures ignore overseas and other ex-India emigration about which little is known except that the former is probably proportionally negligible in volume. Now the increase in the natural population of British territory between 1921 and 1931 is equal to the excess of births over deaths in that area plus the number of immigrants who died in the area between 1921 and 1931 minus the number born in the area who died elsewhere during the same period. As we have no statistics for deaths among immigrants or emigrants we must estimate them approximately. The proportion of both immigrants and emigrants to the natural population is small, so any reasonable mistake we may make in the estimates will not seriously affect our calculations. The number of immigrants to the British territory of the province in 1921 was 529 thousand (males 226 thousand; females 303 thousand). In 1931 it was 632 thousand (males 276 thousand; females 356 thousand). The average present during the decade may be taken at 580 thousand (males 251 thousand; females 329 thousand). In the same way we may take the average number of emigrants at 1,553 thousand (males 927 thousand; females 626 thousand), the figures for emigrants being in 1921 persons 1,466 thousand (males 870 thousand; females 596 thousand), and in 1931 persons 1,640 thousand (males 983 thousand; females 657 thousand). The death-rate per mille among those born in and residing in British territory; based on the reported deaths of the decade and average population of 1921 and 1931 is 256; but as we shall see later the deaths have been very largely under-recorded. A closer approximation is 300. Immigrants to this province are largely women among whom the death-rate is likely to be somewhat higher than the average. On the other hand, many immigrants are better off than the resident population and have a lower death-rate. Considering all things 300 may be taken as a fair figure. Deaths among immigrants were thus roughly 174 thousand (males 74 thousand; females 100 thousand). Among emigrants males preponderate, but this is set off by the fact that the emigrants are probably not so well off as a class as the immigrants who come to this province. They go to all the large provinces and the average death-rate among them is therefore, likely to be normal. In the absence of any serious calamities during the past decade we may take this rate also to be the general rate for the United Provinces, viz., 300 per mille for the decade. This gives deaths among emigrants in the decade as 466 thousand (males 276 thousand; females 190 thousand). The increase in the natural population has been 3,105 thousand (males 1,721 thousand; females 1,384 thousand). The excess of births over deaths in the province calculated thus has been 3,397 thousand (males 1,923 thousand; females 1,474 thousand). According to the vital statistics it has been 3,928 thousand (males 2,018 thousand; females 1,910 thousand). The difference is 531 thousand (males 95 thousand; females 436 thousand). This in ten years on a population of 46,892 thousand (the average of 1921 and 1931) gives an over-statement in the returns of the excess of births over deaths of about 1.15 per mille per annum (males 0.39 per mille; females 1.96 per mille). Death-rates have, therefore, been under-stated in the returns by so much more than birth-rates.

59. But we can go further than this. Leaving aside the balance of migration the number of children aged 0—10 in 1931 is the number of children born in the years 1921 to 1930 less roughly half the number of those who died aged

*Probable errors
in vital
statistics.*

0—1 in 1921, those who died aged 0—1 and half those who died aged 1—2 in 1922, those who died 0—2 and half those who died 2—3 in 1923, and so on, up to those who died aged 0—9 and half those who died 9—10 in 1930.

Item.	Total.*	Males.*	Females.*
Births during decade ..	15,921	8,412	7,509
Deaths of children calculated as above.	4,545	2,450	2,095
Survivors aged 0—10 ..	11,376	5,962	5,414
Children aged 0—10 enumerated at census of 1931.	13,378	6,900	6,478
Difference ..	+2,002	+938	+1,064

The result of this rather tedious calculation is shown in the margin.

* 000's omitted.

This shows us that there were roughly two million more children aged 0—10 years alive in the province at the final enumeration than the vital statistics would allow for. Owing to the preference for stating ages in multiples of 10 the figure for deaths is, if anything, an under-statement of the number of those who died aged 0—10, because some of the deaths which occurred at ages of 8—9 and 9—10 in 1929 and 1930 will have been shown in the ten and over group. (The census figures for those aged 0—10 in 1931 have made due allowance for such misstatements of age.)

Again, as regards emigration of children under ten years of age, it cannot be very considerable. The practice of married women returning to their parents' house at the time of their first confinement no longer prevails in the province, but even if it did the province would on this account lose on the balance of such migration for whereas in 1931, 314 thousand females born in contiguous provinces and states were enumerated in the British territory of this province, 492 thousand females born in the latter area were enumerated in contiguous provinces and states. Further, it is not likely that a province which loses on the balance of migration at all ages would gain on the balance of migration at the ages 0—10. Hence we are forced to the conclusion that the births of the decade have been very considerably under-recorded, and that a conservative estimate of the true number of births is that number which allowing for the usual proportion of mortality among children would have resulted in 13,378 thousand children alive and under 10 years of age in 1931. Thus the number of births is more nearly $\frac{13,378}{11,376} \times 15,921$ thousand, i.e., 18,723 thousand (males 9,737 thousand; females 8,986 thousand).

We have already found the excess of births over deaths to have been 3,397 thousand (males 1,923 thousand; females 1,474 thousand), and so a closer approximation to the actual number of deaths during the decade would be 15,326 thousand (males 7,814 thousand; females 7,512 thousand).

This shows that the *minimum* percentage errors in recording births and deaths in the past decade were—

	Persons.	Males.	Females.
Births	15	14	16
Deaths	22	18	25

These figures may seem high, but in view of the manner in which the vital statistics are collected they cannot be regarded as surprising. It is difficult to estimate how far the accuracy of the statistics has suffered in the past decade on account of the reduction in the number of *chaukidars*; but some light is thrown on this in paragraphs 8 and 9 of Chapter V. Omissions have undoubtedly increased though I imagine a considerable amount of these percentage errors existed in previous decades. The birth and death rates shown later in this volume have been worked out on the vital statistics, so the percentage under-statement of those figures shown above, must be borne in mind when considering those birth and death rates.

It may be noted here that the omissions of male births are one-eighth less than of female births, but omissions of female deaths more than one-third

again as frequent as omissions of male deaths; omissions of male deaths are nearly one-third as frequent again as omissions of male births, and omissions of female deaths are over half as frequent again as omissions of female births. These facts appear exactly what might be expected. Deaths of both sexes are more likely to be omitted than births because after the lapse of time people (especially villagers) do not readily remember deaths, births are more easy to remember, for the children born (if they survive) are there to remind. Further, the birth or death of a female is of less importance in this country than that of a male, so more often goes unreported. When *parda* is observed unless the head of the household reports the birth or death to the *chaukidar* or other recording agency, the latter has no means of knowing, for he often lives in another village, and in the case of a female death would naturally not miss a woman he had never seen.

60. One further important fact emerges from these figures. As shown

Balance of migration.

Item.	Persons.*	Males.*	Females.*
Increase in enumerated population, 1921—1931.	3,034	1,658	1,376
Excess of births over deaths 1921—1931 (corrected figures).	3,397	1,923	1,474
Loss to province (British territory) on balance of migration.	363	265	98

*000's omitted.

in the margin by taking these corrected vital statistics of the decade we can determine the actual loss to the province in the decade on the balance of migration. It is slightly over one-third of a million, in which males outnumber females by nearly three to one, again a very reasonable result.

The difference between the calculated and enumerated population in 1931 shown in paragraph 57 has thus been accounted for as follows:—

	Persons.*	Males.*	Females.*
Over-statement of the excess of births over deaths in the vital statistics..	531	95	436
Loss on the balance of migration ..	363	265	98
Total ..	894	360	534

It must be borne in mind that the division between the two heads is dependent on the death-rates selected for emigrants and immigrants. I submit that reasonable rates have been selected. When the same death-rate is taken for both emigrants and immigrants (as I have done) the figure for loss on the balance of migration varies by a little under five-sixths of the percentage variation in the death-rate.

Actual volume of migration.

61. As regards the actual volume of migration in the decade, the following figures are of interest. In 1921 there were 529 thousand immigrants (males 226 thousand; females 303 thousand). In 1931 there were 632 thousand (males 276 thousand; females 356 thousand). Therefore during the decade sufficient immigrants came to supply this increase and to make good the deaths which occurred among them.

This involves the advent of the following immigrants in the decade:—

Persons.*	Males.*	Females.*
103	50	53
174	74	100
277	124	153

By a similar calculation the number of emigrants who left the province must have been—

Persons.*	Males.*	Females.*
174	113	61
466	276	190
640	389	251

*000's omitted.

These figures, however, do not give the entire volume of migration because some of those who were emigrants in 1921 will have returned to their homes in this province for good and others must have emigrated in the decade to fill their places, and, on the other hand, several of the 1921 immigrants to this province will have returned to their homes outside the province for good and to fill their places others must have come. These are more difficult figures to estimate. I think as a conservative estimate we may put the proportion of immigrants or emigrants who return to their homes for good within any ten years as one-half the males and none of the females, the latter usually migrating permanently for marriage. This assumption will give us the following figures to be added to the above :—

Immigrants.

	Persons.*	Males.*	Females.*
Immigrants, 1921	529	226	303
Died during decade 1921—1930	174	74	100
Balance	355	152	203
Returned home, 1921—1930	76	76	..

Emigrants.

	Persons.*	Males.*	Females.*
Emigrants, 1921	1,466	870	596
Died during decade 1921—1930	466	276	190
Balance	1,000	594	406
Returned home, 1921—1930	297	297	..

Adding these to the former figures the volume of migration during the decade from and to the British territory of the province may be stated as approximately—

	Persons.*	Males.*	Females*.
Immigrants	353	200	153
Immigrants of 1921 who returned to their homes out of the province	76	76	..
Emigrants	937	686	251
Emigrants of 1921 who returned to this province	297	297	..
Loss to the province on the balance of migration during decade 1921—1930	363	265	98

62. As this has been a lengthy and somewhat detailed account of the conditions of the past decade a brief summary may be justifiable. We have seen that the outstanding feature of the decade has been its freedom from epidemics in a serious form and the relatively high general standard of public health. At the opening of the decade the vitality of the population and the proportion of persons, specially females, at the reproductive ages had been materially lowered by the epidemics of the previous ten years, especially by influenza. This resulted in a low birth-rate in the decade under review, but the death-rate having been the lowest for at least three decades the net result was a large increase in the population.

Agriculture is the foundation on which the prosperity of the people of this province rests. The first seven years of the decade were favourable and crops, on the whole, above average. During that period prices ruled high and wages of agricultural labour rose. The result was that tenants and landlords put by a considerable reserve. The last three years were adverse years and those reserves were drawn upon, and agricultural labour was forced into the towns to seek employment as general labourers, etc. This deterioration in the agricultural situation was intensified by the collapse in agricultural prices which began in February 1930. Government, however, took speedy measures which, so far as can be gathered at present, have been effective because there are definite indications that the reserves of agriculturists have still not been exhausted.

Agricultural stock shows signs of improvement, the irrigable area has been materially increased by the extension of canals and building of new masonry wells, and railway communications have, to some extent, improved. Famine or scarcity were negligible. There has been some extension on the industrial

*Summary of
the conditions
of the decade.*

* 000's omitted.

side, which may continue as a result of the development of hydro-electric power by Government in the west of the province. Industry is, however, still relatively of very little account in this province. The condition of industrial labour has been somewhat better than in previous decades, and considerable efforts have been made to improve their lot.

From this it may be inferred that the decade was, on the whole, a favourable one to the people of this province and although heavy storm-clouds were gathering on the economic horizon at the close, the reserves of the favourable years backed by the efforts of Government should enable the people of the province to weather the storm.

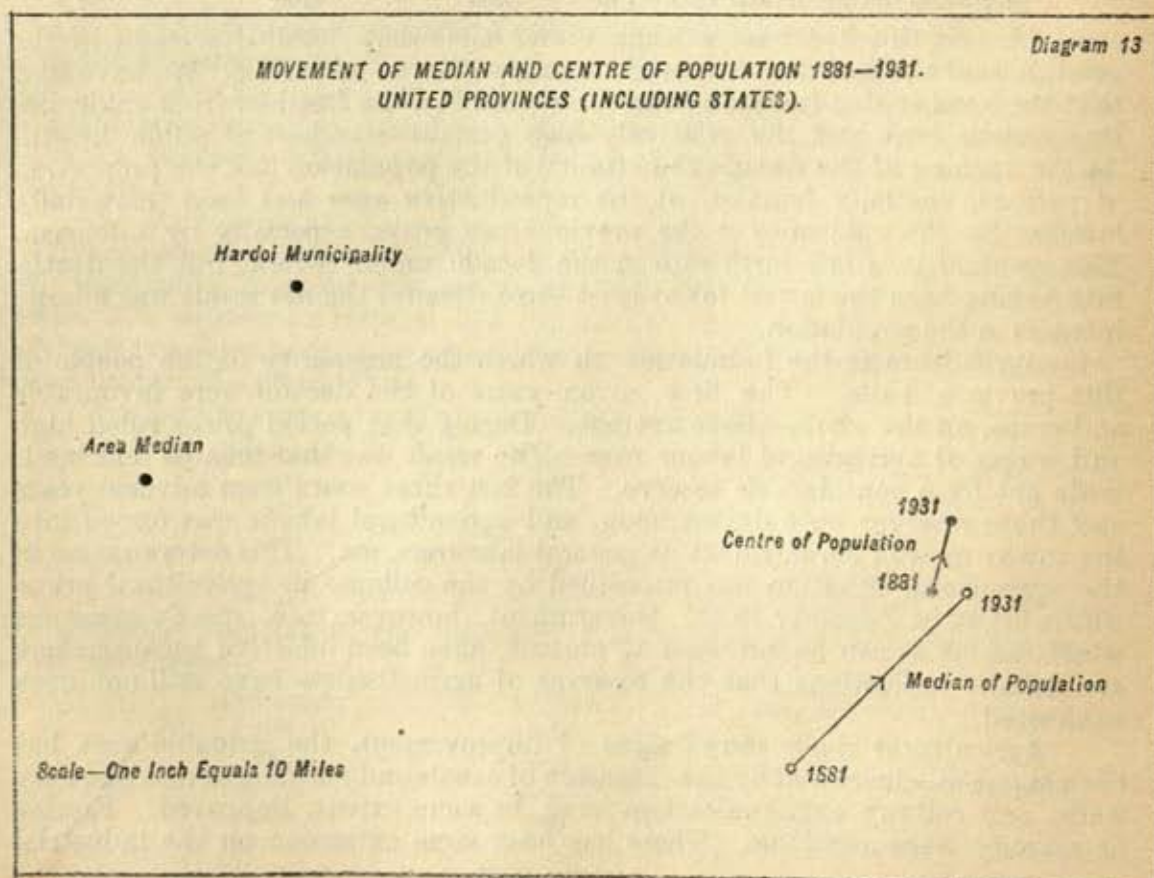
PART VI.—MOVEMENT OF THE POPULATION.

*The province
as a whole.*

63. The median of the area of the United Provinces (including the States), the point such that straight lines drawn north and south, and east and west through it, each divides the province into two parts of equal area, falls on East Long. $80^{\circ} 0'$, North Lat. $27^{\circ} 15'$, about 13 miles south-west of Hardoi municipality.

The median of population is a point such that straight lines drawn north and south, and east and west through it, each divides the province into two parts of which the population is equal. In 1881 this point fell on East Long. $80^{\circ} 41'$, North Lat. $26^{\circ} 58'$, some 41 miles south-east of the area median. The area in latitudes north of it bore a population less dense on the average than the area to the south of it, due chiefly to the thinly populated areas of Himalaya West. Similarly the areas to the west of the median of population were, relatively, on the average less densely populated than the areas to the east thereof.

Since 1881 the median of population has been drawn to East Long. $80^{\circ} 50'$, North Lat. $27^{\circ} 6'$, a distance of about 13 miles in a north-easterly direction. The northward movement of slightly more than 9 miles is due to proportionally larger increases in population in the montane and sub-montane tracts, and the eastward movement of practically the same amount is due to the proportionally larger increases in population in Sub-Himalaya, East and Oudh. As, except for a few of the sub-montane districts, these areas lose on the balance of migration it is clear these increases are in natural population.



The centre of population has a different and somewhat more elaborate meaning, being describable as the "Centre of gravity" of the population. If the surface of the province be considered as a rigid plane without weight but capable of sustaining the population distributed thereon, individuals being assumed to be of equal weight and each therefore exerting a pressure on any supporting pivotal point directly proportionate to their distance from that point, the pivotal point on which the plane balances would be its centre of gravity and this point is referred to by the term "centre of population". The centre of population in 1881 fell on East Long. $80^{\circ} 48'$, North Lat. $27^{\circ} 6'$; in the last 50 years it has moved north-eastward to East Long. $80^{\circ} 49'$, North Lat. $27^{\circ} 9'$, a distance of slightly more than 4 miles, being about a mile to the east and slightly less than 4 miles to the north.

The large though sparsely populated areas of Himalaya, West lying at a greater distance from the area median than the more densely populated areas of the province had the effect in 1881 of throwing the centre of population farther north than the median of population, and the denser population of the eastern part of the province threw it farther east. Since 1881 the centre of population has moved in the same direction as the median of population but the movement has been considerably smaller so that now the "centre" actually lies about a mile west of the "median" and slightly less than 4 miles north of it.

These movements are illustrated in diagram no. 13.

64. Diagram no. 14 shows the percentage increase in population between 1921—31 by natural divisions. The actual figures are in the margin. The

Variation in population since 1921 by natural divisions.

Natural division.	Percentage increase in population and density, 1921—31.	Actual increase in mean density, 1921—31.
United Provinces (British Territory) ..	6.7	29
Himalaya, West ..	8.0	8
Sub-Himalaya, East ..	7.6	31
Indo-Gangetic Plain, West..	6.7	34
Indo-Gangetic Plain, Central	5.1	27
Central India Plateau ..	8.7	17
East Satpuras ..	8.9	14
Sub-Himalaya, East ..	8.1	49
Indo-Gangetic Plain, East..	6.0	43

percentage increase in density is the same as that for population in each case, as the areas on which the densities are calculated were the same at each census. As an intrinsically large actual increase in density forms but a small percentage increase in the case of densely populated areas, the figures for the actual increase, *i.e.*, the increase in the number of persons to the square mile, are added in the last column, and illustrated in diagram no. 15. The two maps should be studied together. The greatest additions to the density have been

made in Sub-Himalaya East and Indo-Gangetic Plain, East, though on account of the high density of the latter the percentage increase in population and density do not appear so large. The most striking figures are the increases in population and density of Sub-Himalaya, East, an almost entirely rural tract. The large percentage increases in population and density in the less densely populated areas of Himalaya West, Central India Plateau and East Satpuras are also noteworthy.

Diagram 14

MAP

SHOWING THE
PERCENTAGE INCREASE IN POPULATION 1921—31
BY NATURAL DIVISIONS



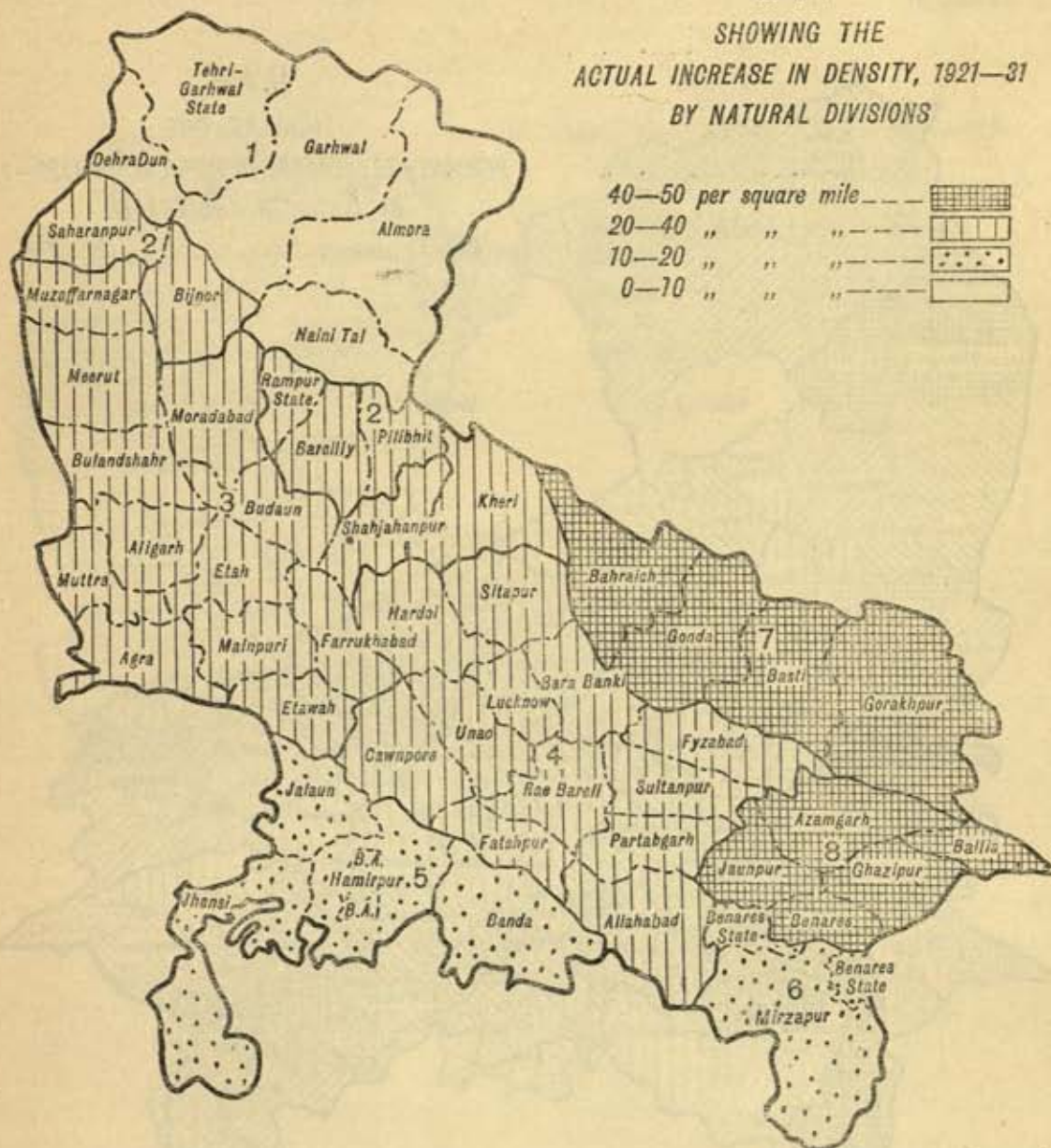
VARIATION IN POPULATION AND DENSITY SINCE 1921
BY NATURAL DIVISIONS.

63B

Diagram 15

M A P

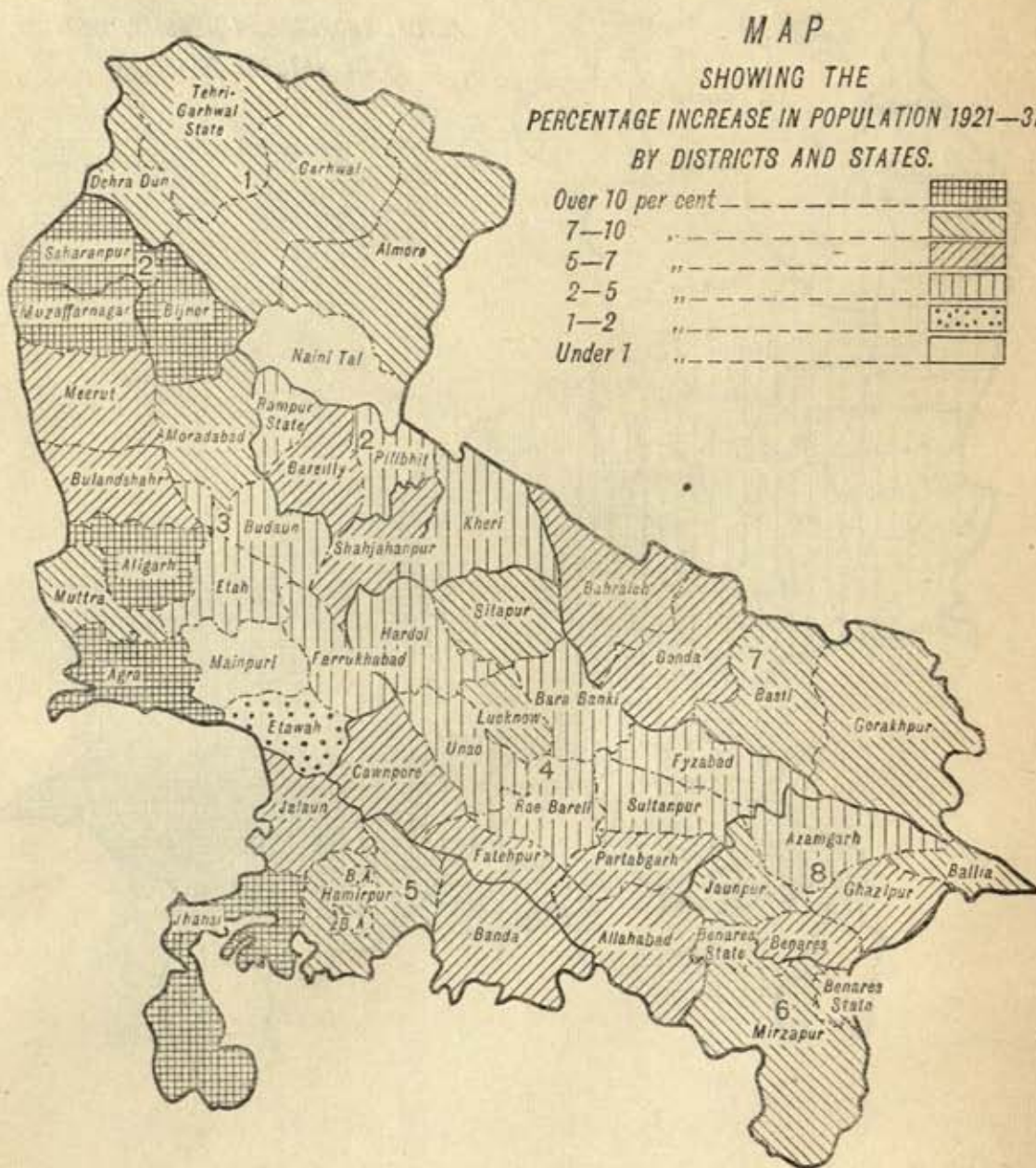
SHOWING THE
ACTUAL INCREASE IN DENSITY, 1921—31
BY NATURAL DIVISIONS



Variation in population since 1921, by districts and states.

65. Diagram no. 16 shows the percentage increase in population since 1921, by districts and states.

Diagram 16



The percentage increase in density is the same as the percentage variation in population, as the area on which the density is based is in each case the same for this and for last census. The actual increases in density are shown in diagram no. 17.

Diagram 17

MAP

SHOWING THE
ACTUAL INCREASE IN DENSITY 1921—1931.
BY DISTRICTS AND STATES.



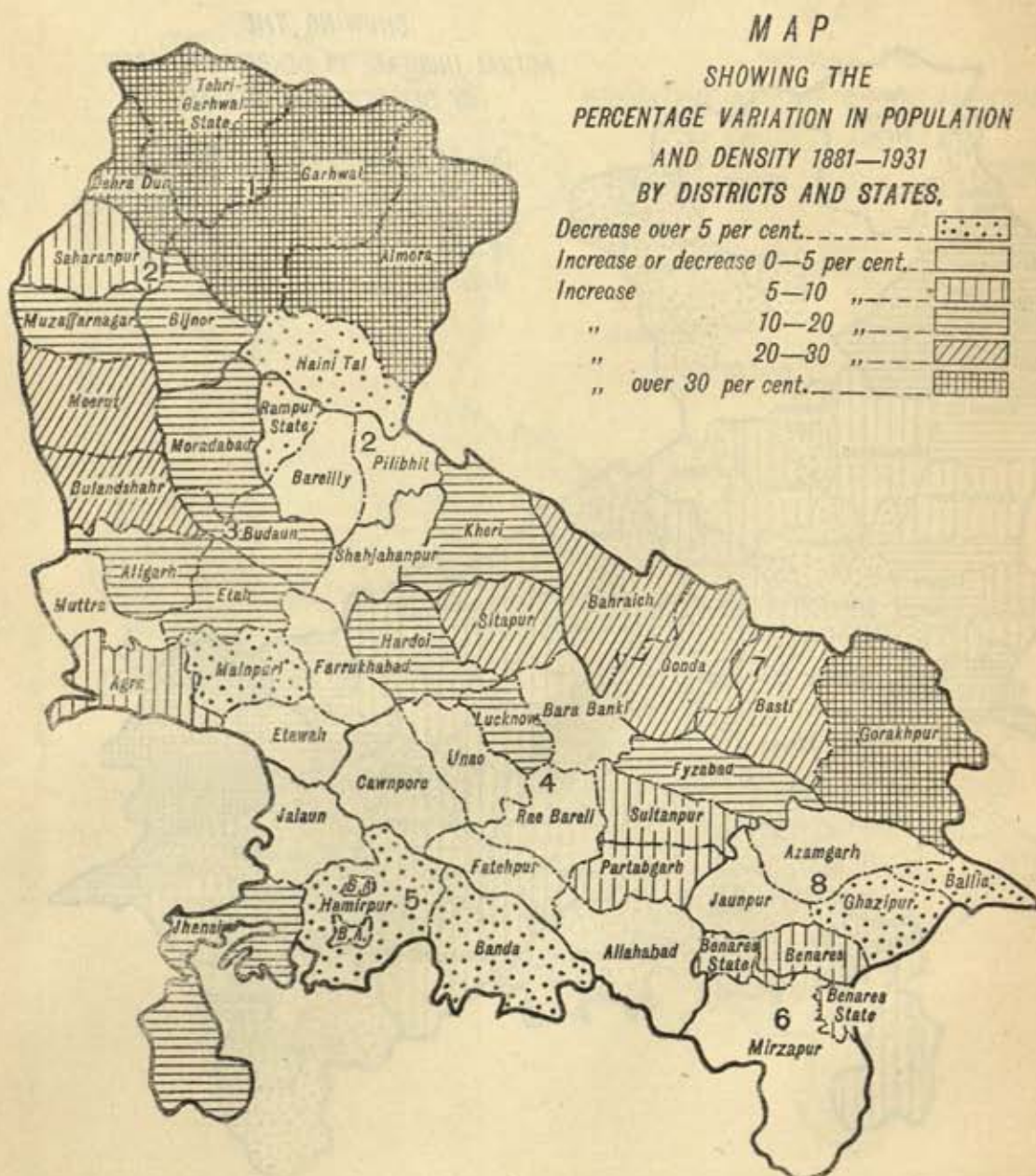
The two diagrams should be studied together. There are large percentage increases in Saharanpur, Bijnor, Muzaffarnagar, Agra, Aligarh and Jhansi. In all of these, except Muzaffarnagar, there was a high percentage decrease at last census, which would suggest that they were then affected by temporary emigration or else were under-enumerated because of obstruction by non-cooperators. The low increase in Naini Tal district is due to actual decreases in the population of the Bhabar and Tarai tahsils. The small increases in Mainpuri and Etawah are also noteworthy. The former lost more than the average in 1921 also.

Explanations of these variations will be found in paragraph 67 *infra*.

Variation in
density 1881—
1931.

66. Diagram no. 18 illustrates the variations in population and density in the last half-century by districts and states.

Diagram 18



A most interesting diagram, for here we see the net result of the interplay of the numerous factors that influence the growth, distribution and movement of the population. Mystifying? Yes. But what else can be expected when it is remembered that historical, social, physical, and ethnic forces have acted with varying intensity in different parts of the province, that the incidence of famine and epidemic disease (more especially influenza and plague) has proved so uneven, and that the development of rail communications has, to a very great extent, changed the main trade routes of the province. How then can we expect to be able to generalize on the changes wrought by these fifty years.

I think the most striking feature of the map is the fact that in no less than 16 districts, embracing nearly one-third of the total area, the population is still within 5 per cent. of what it was 50 years ago. These districts are left unshaded on the map. An examination will reveal that they are spread over six out of the eight natural divisions and that districts are included with densities varying almost from the lowest to the highest.

The next most noteworthy feature is the enormous increase in every district of Sub-Himalaya, East (more especially in Gorakhpur). Here the rainfall is comparatively heavy and reliable and the water-level is high, which facilitates the artificial irrigation of crops. The density in 1881 of this natural division was only two-thirds that of Indo-Gangetic Plain, East, and disease has not had such devastating effects as in the latter division.

The large percentage increase in Himalaya, West (excluding Naini Tal district) is also noteworthy. It is the outcome of a healthy climate and reliable rains, artificial irrigation by gravitation also being easy. The decline of the population of Naini Tal district is largely the result of the extreme unhealthiness of its submontane areas.

Saharanpur, Muzaffarnagar, Meerut, Bulandshahr, Aligarh and Etah are all protected by the upper and more reliable portions of the Ganges and Jamna canals, and partly for this reason and partly on account of their relative healthiness substantial increases are found there.

The Central India Plateau, on account of the precarious nature of its cultivation in the past, has shown a slight decline which would have been more pronounced but for the development of Jhansi City as a cantonment and railway centre.

The density of Indo-Gangetic Plain, East was in 1881 easily the highest of any division. Owing chiefly to the ravages of disease it has declined slightly though still remaining far in excess of that of any other division.

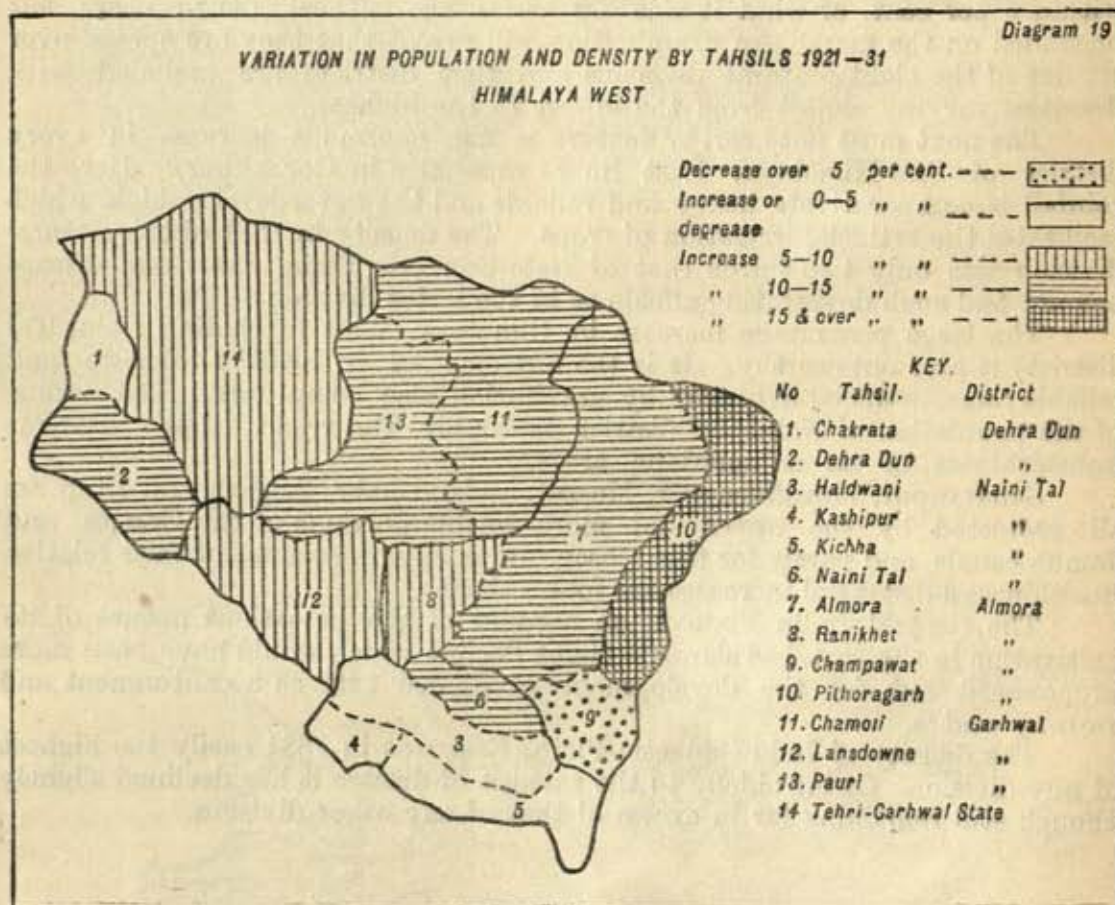
Movement of the population in districts, states, and tahsils.

67. We are now in a position to consider very briefly each natural division and its component districts and tahsils. For fuller accounts the reader is referred to pages 55—76 of the Census Report, Part I, 1911 and Appendix A to the Census Report, Part I, 1921.

At the present census, owing to the fact that birth-place has not been tabulated by districts, it is not possible to give the figures of emigrants and natural population for each district.

1.—Himalaya, West.

The variation in population and density between 1921 and 1931 is illustrated by tahsils in diagram no. 19.



(1) *Dehra Dun*.—One of the healthiest (*vide* its comparatively low death-

rate of 22.4 in column 6 of Subsidiary Table V of this chapter) and, so far as Dehra Dun tahsil (the "Dun") is concerned, one of the most fertile tracts of Northern India. Chakrata tahsil is entirely montane and is very sparsely populated, the population showing but little signs of increase owing partly to the prevalence of polyandry and the fact that many of the Jaunsari women go to be married in the Punjab. Dehra tahsil (the "Dun") has a low density on account of the preponderance of jungle, but its population has increased considerably in

Tahsil.	Population.	Density.	Percentage variation—	
			1921—31.	1911—21.
<i>Dehra Dun district</i>	230,247	194	+8.5	+3.6
Chakrata ..	56,775	127	+2.1	+1.5
Dehra ..	173,472	233	+10.8	+4.3
Population*	1931.	1921.	Variation.	
Enumerated ..	230	212	+18	
Immigrants ..	47	60	-13	

* 000's omitted.

the last decade and the population of the district as a whole has risen by no less than 60.5 per cent. since 1881. This has been due chiefly to immigration. Immigrants have, however, decreased from 28.4 per cent. of the total population in 1921 to 20.6 per cent. in 1931, their actual numbers having declined by 21.4 per cent. Immigrants are to a small extent temporary pilgrims to Rikhi-kesh, but mainly professional and business men who are semi-permanent settlers attracted by the towns of Dehra and Mussoorie. They also include pensioners attracted by the climate, troops in the cantonment of Dehra Dun, and labourers (again semi-permanent) chiefly from Oudh. The decrease is largely due to the closing down of some of the tea gardens, and to the reduction of the garrison of Dehra Dun. On the balance of emigration the gain during the last decade has, according to the vital statistics, been 10,000 persons. Deaths of immigrants figure in the vital statistics and of course immigrants do not affect the births. As the proportion of immigrants is so high the survival rate is fictitiously low at 3.7.

(2) *Naini Tal*.—The greater part of this district—the Tarai (Kichha) and

the Bhabar (Haldwani), and in a lesser degree Kashipur—is extremely unhealthy (see the high death-rate in Subsidiary Table V) and the whole is largely under forest. The Bhabar, with a very low water level, can be cultivated only where served by canals which depend entirely on small streams, and is consequently inhabited mainly by migratory graziers and wood-cutters. For this reason Haldwani has the lowest density of any tahsil in the province. Hill-men come down to the Bhabar for the cold

Tahsil.	Population.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Naini Tal district</i>	277,286	102	+0.1	-14.4
Haldwani ..	77,983	61	-0.8	-8.2
Kashipur ..	44,696	236	-4.4	-24.0
Kichha ..	87,991	107	-3.9	-22.3
Naini Tal ..	66,616	154	+11.0	+2.4
Population*	1931.	1921.	Variation.	
Enumerated ..	277	277	Nil.	
Immigrants ..	108	108	Nil.	

* 000's omitted.

weather and plainsmen come into the Tarai, both returning to their homes for the hot weather, so that the date on which the census is taken is a very important factor in determining the population of these areas. In 1921 the large decreases were ascribed to the fact that the census was taken a week later in the year than in 1911; but in 1931 the census was taken three weeks earlier than in 1921, yet we still find decreases on the 1921 figures of the Tarai and Bhabar. This is due to an actual decrease in the volume of this migration. Further, some villages in these areas have been abandoned since 1921 the inhabitants having returned permanently to the hills, and the inducements formerly given to settlers in the Tarai have now been withdrawn. Lastly the completion of the work on the Sarda Canal has resulted in the departure of the labour that had immigrated temporarily in 1921. Naini Tal, the healthy tahsil of the district, shows a marked increase in population.

The population of the district as a whole remained stationary at this census, and shows a decrease of 14·4 per cent. in the last fifty years. The birth-rate is fictitiously low for two reasons. The large body of immigrants, both seasonal and semi-permanent, includes a high proportion of men without their wives, and secondly the wives of seasonal immigrants would not as a rule accompany their husbands if they were about to bear children. The births among immigrants are therefore low and this brings down the district figure. For a somewhat similar reason the death-rate is fictitiously high due to the deaths among the large body of immigrants, though it is also naturally high on account of the unhealthy areas. Immigrants to the district as a whole who in 1921 formed 39·0 per cent. of the total population still formed 38·9 per cent. in 1931, their actual numbers having remained stationary. According to the vital statistics the district would appear to have gained 13,000 persons on the balance of migration during the decade.

(3) *Almora*.—The steady increase in population of this district which was interrupted at last census has been resumed in 1931. It is entirely due to natural causes as the high birth-rate and average death-rate in Subsidiary Table V to this chapter will show. The survival rate is high at 12·7. The increase in population in the last 50 years has been no less than 66 per cent. The increase in tahsil Ranikhet is below the average because the final enumeration being taken somewhat earlier in 1931 than in 1921, the summer immigration had not commenced. For the same reason the emigrants to the Bhabar had not commenced to return to tahsil Champawat, whence most of them come, and so the increase in that tahsil is also somewhat below the average. Immigrants have decreased from 1·8 to 1·2 per cent.

Tahsil.	Population.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Almora district.</i>	583,302	108	+10·0	+0·5
Almora ..	186,817	88	+11·6	-13·1
Ranikhet ..	178,176		+6·2	
Champawat ..	86,906	174	+9·0	+40·0
Pithoragarh ..	131,403		+13·9	
Population*	1931.	1921.	Variation.	
Enumerated ..	583	530	+53	
Immigrants ..	7	10	—3	

*000's omitted.

of the total population, the actual numbers having declined by 25·3 per cent., due again to the earlier date of the final enumeration. According to the vital statistics the district has lost on the balance of migration 14,000 persons in the decade. The periodic migration to the Bhabar is on the decline.

The densities are low on account of the mountainous nature of the whole district.

(4) *Garhwal*.—Here again, owing to a high birth-rate and moderate death-

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Garhwal district.</i>	533,885	95	+10·0	+1·2
Chamoli ..	177,305	95	+10·2	+1·2
Lansdowne ..	223,415		+9·9	
Pauri ..	133,165		+10·1	
Population.*	1931.	1921.	Variation.	
Enumerated ..	534	485	+49	
Immigrants ..	13	12	+1	

*000's omitted.

rate the population has increased by 10 per cent. in the last decade, and now stands 54·6 per cent. higher than it did fifty years ago. Immigration and emigration are both relatively unimportant. Immigrants remained, as at last census, 2·4 per cent. of the total population, the actual numbers having increased by 14·7 per cent. According to the vital statistics there has been a loss of roughly 1,000 persons on the balance of migration during the decade. The density is low on account of the mountainous nature of the whole district.

(5) *Tehri-Garhwal State*.—The State is not divided into tahsils. The increase in population in the last decade was 9·8 per cent. which is well above the average of the natural division and of the province as a whole. During the half-century the population has increased by no less than 74·9 per cent. the largest increase recorded in any district or state in the province. There is considerable cold weather migration from the State to the plains and were the census taken in April or later the population would undoubtedly reach a much higher figure. Immigrants have decreased from 1·5 to 1·1 per cent. of the total

State.	Popula- tion.	Density.	Percentage variation.—	
			1921—31	1911—21
<i>Tehri-Garhwal State.</i>	349,573	84	+9·8	+5·8
Population.*	1931.	1921.	Variation.	
Enumerated ..	350	318	+32	
Immigrants ..	4	5	—1	

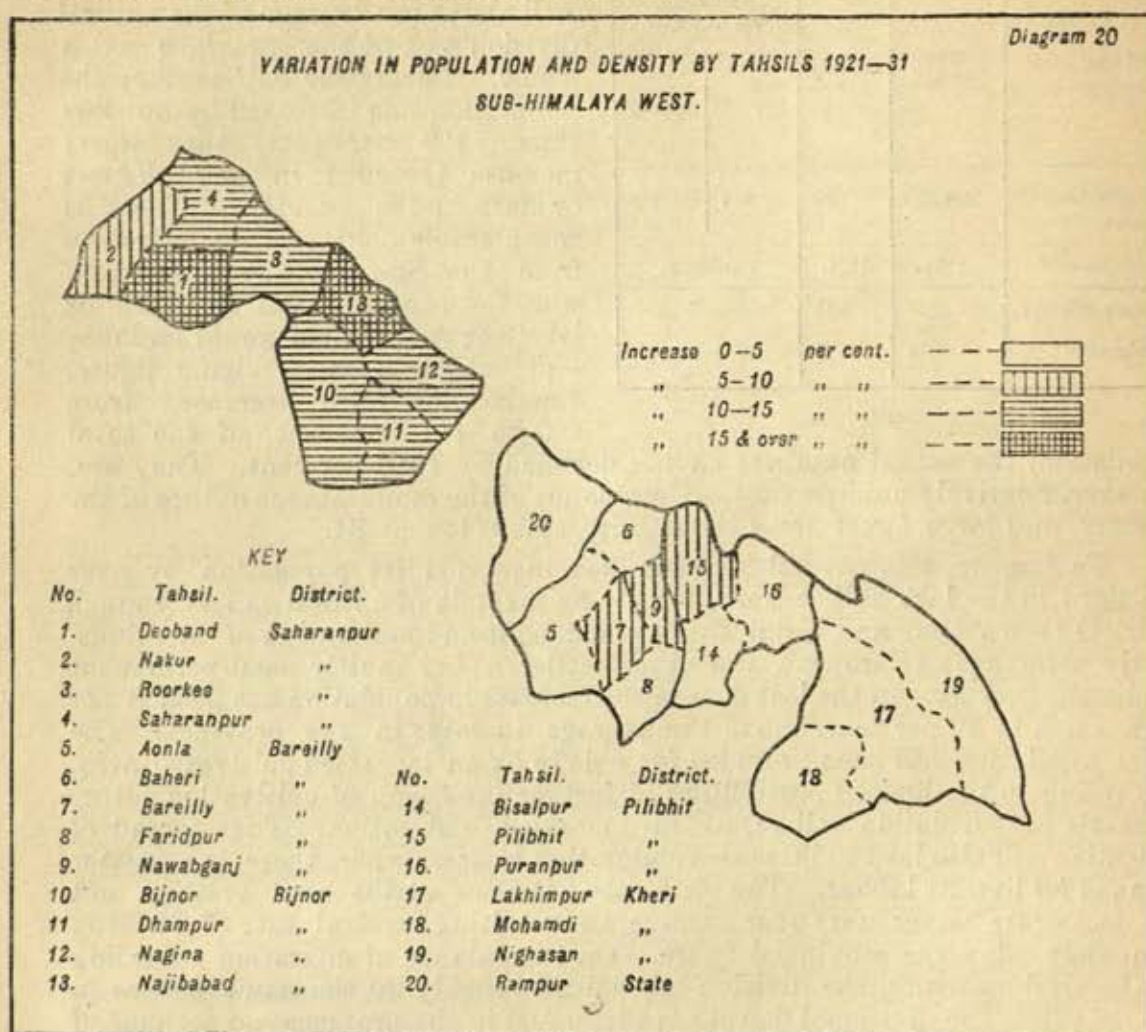
*000's omitted.

population, the actual numbers having declined by 19·0 per cent. They are, however, relatively unimportant. On account of the mountainous nature of the country, and large forest areas the density stands low at 84.

To sum up, this natural division has increased its population by over one-third in the last half-century, largely as a result of natural causes, though districts Dehra Dun and Naini Tal have gained from immigration of all kinds, partly permanent (European and other settlers), but mostly semi-permanent (including troops). In the last decade the increase in population has been 8 per cent. which is 20 per cent. above the average increase in the province. The extra population has been provided for chiefly by an increased cultivated area, but owing to the limited possibilities of further expansion of cultivation future increases in population will result in increased emigration. The spread of education will also lead to increased emigration to areas where there is a greater demand for literate labour. The birth-rate has been a trifle over average and the death-rate rather more over average, the resulting survival rate (7·5) being somewhat below the provincial figure. On the balance of migration according to the vital statistics, the division has gained roughly 20 thousand persons in the decade. The divisional density is the lowest in the province on account of the large proportion of montane areas and jungles, the absence of large towns and the unhealthiness of the Tarai and Bhabar tracts.

2.—*Sub-Himalaya, West.*

The variation in population and density between 1921 and 1931 is illustrated by tahsils in diagram no. 20.



(1) *Saharanpur*.—In the last decade the population of this district increased by 11·4 per cent. which is 50 per cent. above the average of the division and still higher compared with the province as a whole. This increase has been almost entirely due to natural causes. The birth-rate is very high (43·3), and although the death-rate is also considerably above average on account of endemic malaria and plague, the survival rate is no less than 11·1. The increase is relatively low in Nakur tahsil partly as a result of the flooding of the Jamna in 1924 when many cultivators migrated from the *khadir* into Deoband tahsil, and partly as there has been a movement of labour across the border into the Punjab and into Deoband municipality. This also partly explains the larger increase in

Tahsil.	Population.	Density.	Percentage variation—	
			1921—31	1911—21
Saharanpur district.	1,043,920	489	+11·4	—5·0
Deoband ..	221,210	575	+15·5	—6·2
Nakur ..	183,036	440	+6·6	—4·4
Roorkee ..	309,145	438	+11·9	—5·1
Saharanpur ..	330,529	528	+10·9	—4·2
Population.*	1931.	1921.	Variation.	
Enumerated ..	1,044	937	+107	
Immigrants ..	73	53	+20	

*000's omitted.

Deoband tahsil, the rest being due to a lower mortality from disease. The population of the district as a whole now stands 6·5 per cent. above what it was fifty years ago. The density of the district is somewhat above the divisional average on account of the many towns, being especially high in tahsils Deoband and Saharanpur for the same reason. Immigrants have increased from

5·6 to 7·0 per cent. of the total population, the actual numbers having risen by 38·0 per cent. since 1921, due in part to the opening of new factories in Saharanpur City. According to the vital statistics the district has gained about 3,000 persons on the balance of migration during the decade.

(2) *Bareilly*.—The population of this district increased by 5·8 per cent.

in the last decade, which is below the average of the province and well below the average of the natural division. The population is now only 4 per cent. higher than it was 50 years back. Subsidiary Table V reveals the cause of this. The birth-rate is very high (43·4) and although the death-rate is high the survival rate is also high at 10·0. The reason for the small increase in population is that according to the vital statistics, the district lost roughly 43,000 on the balance of migration in the decade. Bareilly and Nawabganj tahsils show substantial increases, the former being above the provincial average on account of the development of Bareilly City, and the latter partly on account of the immigration of labour working on the Sarda Canal, and partly due to the fact

Tahsil.	Population.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Bareilly district</i>	1,072,379	679	+5·8	—7·4
Aonla ..	205,573	646	+2·8	—5·1
Baheri ..	191,869	520	+3·2	—17·4
Bareilly ..	422,580	997	+8·7	—2·9
Faridpur ..	126,674	513	+4·0	—6·4
Nawabganj ..	125,683	569	+7·0	—8·6
Population.*	1931.	1921.	Variation.	
Enumerated ..	1,072	1,014	+58	
Immigrants ..	90	80	+10	

*000's omitted.

that improved cultivation has to some extent stopped the emigration of agricultural labour. Aonla tahsil lost heavily in the decade from plague, malaria and small-pox. Faridpur suffered much from plague. Baheri tahsil is very unhealthy, adjoining as it does the Tarai. Further the soil of this tahsil is poor. Both crops had failed just prior to the census and many had deserted their villages and emigrated to Pilibhit, Naini Tal and Rampur State. There is also seasonal emigration to the Tarai from this district, and the fact that the census was taken before these people had returned to their homes for the hot weather must have accounted for some of the increase in emigrants. There is also semi-permanent migration to the Naini Tal Tarai and into Bareilly City. The rest of migration of the district is matrimonial. Immigrants have increased from 7·9 to 9·8 per cent. of the total population, the actual numbers being 12·1 per cent. higher than at last census. The density of the district as a whole is 50 per cent. above the average of the division both in the rural and urban areas, the density of Bareilly tahsil reaching the high figure of 997 on account of the presence of Bareilly City. It may be noted that the density of this tahsil shows a decline since last census owing to the amalgamation of tahsil Mirganj with the headquarters tahsil during the decade.

(3) *Bijnor*.—This district is reported to have one of the healthiest climates

Tahsil.	Population.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Bijnor district</i> ..	835,469	466	+12·8	—8·2
Bijnor ..	221,060	454	+13·7	—8·1
Dhampur ..	279,769	608	+10·6	—6·1
Nagina ..	158,766	352	+11·6	—14·3
Najibabad ..	175,874	445	+16·7	—5·2
Population.*	1931.	1921.	Variation.	
Enumerated ..	835	740	+95	
Immigrants ..	24	23	+1	

*000's omitted.

in the province, but the death-rate figures of the present and past censuses belie this. In the last decade its death-rate (35·0) has been third only to those of districts Pilibhit and Moradabad, due to plague and malaria. The birth-rate (46·1) was also very high, second only to that of Moradabad. The survival rate was high at 11·1. The increase in population in the decade has been 12·8 per cent. spread fairly evenly over the four tahsils. The population is now 15·8 per cent. higher than 50 years ago. Najibabad tahsil shows a slightly higher increase than the

others due to the large increase in Najibabad municipality, which was quasi-fictitious to the extent of some 6,000, *vide* paragraph 4 of chapter II, and quite possibly in part really fictitious. Immigrants form 3·1 per cent. of the total population of the district as against 2·9 per cent. in 1921; their actual numbers having increased by 2·4 per cent. According to the vital statistics there has been a gain on the balance of migration of 13,000 persons in the decade. Emigration has declined somewhat.

The district density is slightly higher than the divisional, average on account of the large number of towns; the rural density is slightly lower than that of the division because of the large forest areas in Nagina and Najibabad tahsils. Dhampur tahsil has a very high density. Nagina tahsil is agriculturally precarious. Between 1891 and 1900 there was serious deterioration in agricultural conditions in parts of this tahsil which resulted in considerable emigration to the surrounding districts, and the density has never since been able to regain its position relative to the other tahsils, though the emigration has ceased. The district should in the next decade benefit materially by its new railway connexion.

(4) *Pilibhit*.—This is rightly reputed the most unhealthy district in the

Tah sil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Pilibhit district</i>	443,838	333	+4·0	—11·5
Bisalpur ..	185,699	512	+2·3	—8·8
Pilibhit ..	179,679	379	+6·5	—13·8
Puranpur ..	83,460	163	+2·4	—12·4
Population.*	1931.	1921.	Variation.	
Enumerated ..	449	432	+17	
Immigrants ..	49	50	—1	

*000's omitted.

province and it had the highest recorded death-rate of all districts and states during the last decade (36·8, but the actual death-rate is considerably higher). It had, however, a comparatively high birth-rate, and the survival rate worked out at 7·3. It suffers, especially the northern tahsils of Puranpur and Pilibhit which lies in the Tarai, from endemic malaria. Cholera also has been responsible for many deaths. Immigrants have declined from 11·5 to 10·9 per cent. of the total population, the actual numbers having decreased by 1·6 per cent. According to the vital statistics the district lost in the decade on the balance of migration some 14,000 persons. In the competition for labour, as my predecessor remarked, Pilibhit is too unattractive to be able to compete; and it appears that with further industrial development in the province this is one of the districts that will lose still more by emigration. The population of the district is now a shade lower than it was fifty years ago. The density is only three-quarters of the divisional average on account of the large forest areas in tahsils Pilibhit and Puranpur, the absence of towns, the precarious nature of much of the cultivation, and the unhealthy climate. Bisalpur, the southernmost tahsil, approximates in character to the neighbouring districts of Bareilly and Shahjahanpur and consequently has a higher density.

(5) *Kheri*.—This district is the healthiest of the division, and returned a

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Kheri district</i> ..	944,479	318	+3·4	—4·8
Lakhimpur ..	390,583	370	+4·5	—6·0
Mohamdi ..	262,632	396	+3·4	—6·4
Nighasan ..	291,264	233	+1·9	—1·4
Population.*	1931.	1921.	Variation.	
Enumerated ..	944	913	+31	
Immigrants ..	77	64	+13	

*000's omitted.

death-rate of 26·3 practically the average of the province. The birth-rate was, however, low for the division and so the survival rate (8·9) was also a little below the divisional average. Immigration was very considerable between 1901 and 1911 owing to the breaking up of large forest areas for cultivation, but since then it has declined, though the present decade shows some increase on the previous decade. Immigrants now form 8·2 per cent. of the population as against 11·6 per cent. in 1911 and 7·1 in 1921, the actual numbers having increased by 19·7 per cent.

between 1921 and 1931. The loss on the balance of migration was 50,000 persons in the decade, the emigrants coming chiefly from Mohamdi and Nighasan tahsils. The agricultural troubles of the last three years of the decade were apparently responsible for a large exodus of labour to the larger towns outside the district. Mohamdi and Nighasan tahsils have also suffered more heavily than Lakhimpur from fever, plague and cholera. Lakhimpur tahsil shows a larger increase than the other tahsils chiefly because of the remarkable expansion of the population of Lakhimpur municipality.

The district density is the lowest in the division, owing to the large forest areas (especially in tahsil Nighasan) and the absence of towns.

(6) *Rampur State*.—The State has lost during the past decade on the balance of migration to the surrounding districts, especially to Moradabad and Bareilly. This applies even to Rampur City (situated in Hazur tahsil) where the increase in population has amounted to only 1·4 per cent. as against an average increase of 13·4 per cent. in the towns of the province. Immigrants have declined from 9·1 to 8·5 per cent. of the total population, the actual numbers having decreased by 3·8 per cent. since 1921.

Tahsil.	Popula- tion.	Density	Percentage variation—	
			1921—31	1911—21
<i>Rampur State</i> ..	465,225	521	+2·6	—14·6
Bilaspur ..	45,722	223	—5·5	—26·2
Hazur ..	170,565	969	+3·5	—7·9
Milak ..	86,408	557	+5·8	—3·4
Shahabad ..	76,520	461	+5·2	—11·5
Suar ..	58,795	452	—0·5	—27·1
Tanda ..	27,215	446	+1·2	—7·5
Population *	1931.	1921.	Variation.	
Enumerated ..	465	454	+11	
Immigrants ..	40	41	—1	

*000's omitted.

To sum up, this natural division has increased its population by 8·2 per cent. in the last fifty years, which is 20 per cent. below the province as a whole. The increase in the last decade was 7·6 per cent. somewhat above the average. The birth and death rates were both higher in this division than in any other, but the survival rate (9·9) also has been high. On the balance of migration the division has lost, according to the vital statistics, 92,000 persons. Emigrants go chiefly to the Naini Tal Tarai, to Nepal, to Moradabad and Shahjahanpur, and to the Punjab. Much of the migration is matrimonial, but there have also been in the last decade very considerable movements of labour.

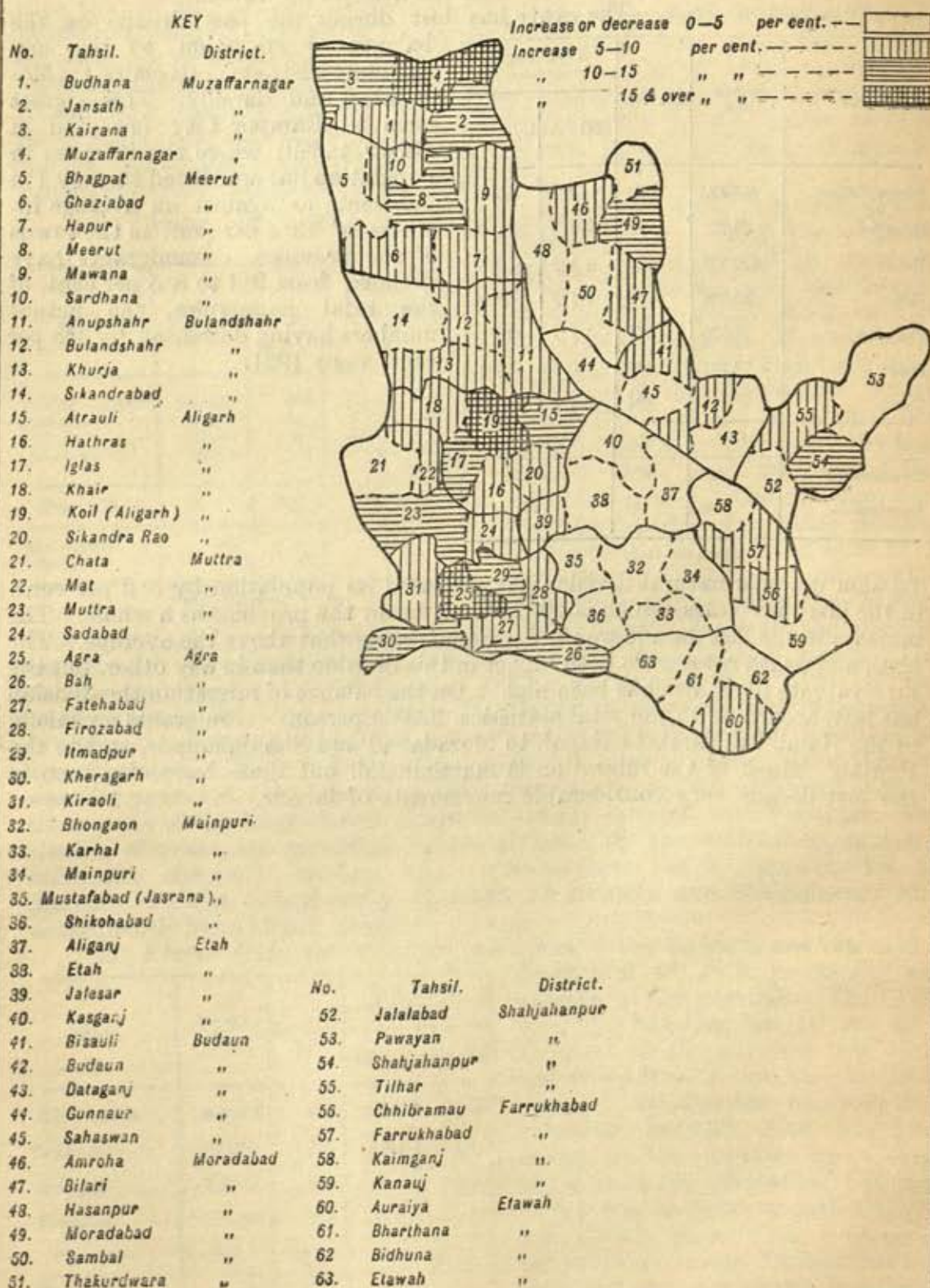
3.—Indo-Gangetic Plain, West.

The variation in population and density between 1921 and 1931 is illustrated by tahsils in diagram no. 21.

Diagram 21

VARIATION IN POPULATION AND DENSITY BY TAHSILS 1921—31.

INDO-GANGETIC PLAIN, WEST.



(1) *Muzaffarnagar*.—The birth-rate during the past decade has been somewhat above, and the death-rate below

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Muzaffarnagar district.</i>	894,662	541	+12·7	—1·6
Budhana ..	196,374	684	+8·5	+2·3
Jansath ..	208,330	463	+11·9	—6·8
Kairana ..	225,730	501	+10·1	+0·7
Muzaffarnagar ..	264,228	567	+19·1	—2·3
Population.*	1931.	1921.	Variation.	
Enumerated ..	895	794	+101	
Immigrants ..	91	74	+17	

*000's omitted.

the average of the province, the resulting survival rate being no less than 14·1, the second highest in the province (Agra is highest with a survival rate of 14·4). The district population has increased by 12·7 per cent. According to the vital statistics the district has lost 11,000 persons on the balance of migration in the decade. There was a continuous reduction in the number of immigrants between 1901 and 1921, but a substantial increase is revealed in 1931. Immigrants now form 10·1 per cent. of the total population against 9·3 in 1921, their actual numbers having increased by 23·0 per cent. There has been a greatly increased volume of emigration in the decade. The increase in population in Muzaffarnagar tahsil has been very high, nearly three times that of the provincial average, largely due to the amazing growth of Muzaffarnagar municipality, which even allowing for its extension of boundaries, has increased in population by 35 per cent. in the decade, due in part to the migration of labour into towns as a result of the agricultural troubles of the last years of the decade. The population of the district is now 8·2 per cent. higher than 50 years ago, largely the result of the protection afforded to agriculture by canals. The density of the district is the average of the division though that of the rural areas is slightly above average. The density in Jansath tahsil is below the district average on account of the large area of Ganges *khadir* it includes.

(2) *Meerut*.—The population of the district as a whole has increased by

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Meerut district ..</i>	1,601,918	699	+6·9	—0·3
Baghpat ..	311,912	768	+3·2	+2·7
Ghaziabad ..	279,638	628	+6·4	—0·2
Hapur ..	264,087	649	+7·4	—2·2
Meerut ..	319,361	1,161	+10·1	+2·2
Mawana ..	199,237	477	+7·4	—6·1
Sardhana ..	227,683	666	+7·2	—0·5
Population.*	1931.	1921.	Variation.	
Enumerated ..	1,602	1,499	+103	
Immigrants ..	140	127	+13	

*000's omitted.

The district population now stands 23·3 per cent. higher than it did fifty years ago. The density (both including and excluding the urban areas) stands higher than that of any western district, and is about 50 per cent. higher than the provincial average, on account of the agricultural prosperity of the district and the large urban population. That of Meerut tahsil is very high on account of the presence of Meerut City. Baghpat tahsil figure is also above the district average. Mawana has a low density on account of the large area of Ganges *khadir* included therein.

Both the birth-rate and death-rate were above average, the latter chiefly on account of fever and plague. The resulting survival rate was as high as 12. Immigrants increased from 8·5 to 8·8 per cent. of the total population, the actual numbers having risen by 10·6 per cent. According to the vital statistics the district lost 77,000 persons on the balance of migration in the ten years. There has been increased emigration into Delhi and the towns of the Punjab during the past decade, especially from tahsil Baghpat. The pressure of the population on the soil has demanded an outlet.

(3) *Bulandshahr*.—The increase in the district population is about the

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Bulandshahr district.</i>	1,136,885	595	+6·6	—5·0
Anupshahr ..	288,329	631	+8·7	—4·3
Bulandshahr ..	342,210	717	+7·1	—4·1
Khurja ..	258,461	566	+6·4	—6·2
Sikandrabad ..	247,885	477	+3·9	—5·9
Population*.	1931.	1921.	Variation.	
Enumerated ..	1,137	1,066	+71	
Immigrants ..	108	92	+16	

*000's omitted.

provincial average, and is spread fairly evenly over the tahsils, except in the case of Sikandrabad which recorded an increase of only 3·9 per cent. This tahsil includes a large *khadir* area of the Jamna and Hindan rivers, and suffered most severely in the floods of 1924. Many villages were swept away and those who escaped with their lives migrated elsewhere through fear, and on account of the unhealthiness resulting from the floods. The district population is now 23·0 per cent. above what it was 50 years ago, an increase roughly the same as in Meerut. The birth and death rates were both above average, the latter chiefly on account of fever, plague and cholera. The survival rate was 10·4.

Immigrants have increased from 8·6 to 9·5 per cent. of the total popula-

tion, the actual numbers having risen by 17·4 per cent. The district has, in

the past decade, lost on the balance of migration by some 40,000 persons.

Emigration has increased materially, and includes a fair proportion of labour

proceeding to New Delhi.

The district density, both excluding and including towns, is about 10

per cent. above the divisional density.

(4) *Aligarh*.—The population has increased well above the provincial or

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Aligarh district</i>	1,171,745	602	+10·4	—8·9
Atrauli ..	207,077	598	+10·9	—8·2
Hathras ..	208,726	720	+8·8	—9·0
Iglas ..	111,398	523	+10·6	—13·2
Khair ..	180,470	446	+8·3	—6·9
Koil (Aligarh)	277,520	780	+16·1	—7·1
Sikandra Rao ..	186,554	554	+5·6	—10·9
Population*.	1931.	1921.	Variation.	
Enumerated ..	1,172	1,062	+110	
Immigrants ..	124	103	+21	

*000's omitted.

divisional average, and the increase has been spread fairly uniformly over the district, except in tahsil Koil (Aligarh) which has gained above the average on account of the very marked increase in population of Aligarh City, and Sikandra Rao tahsil which returned an increase only half that of the district average. There has, on account of the agricultural troubles of the latter years of the decade, been an increase in emigration from Sikandra Rao tahsil to Aligarh, Hathras and Kasganj towns.

The birth-rate has been above and the death-rate below the divisional average, the survival rate reaching the high figure of 13·4. Immigrants have increased from 9·7 to 10·6 per cent. of the total population, the actual figure having risen by 21·1 per cent. According to the vital statistics the district lost during the decade 32,000 persons on the balance of migration. Emigration has thus increased considerably. A large part of this is matrimonial. The density is well above the divisional average, both including and excluding the urban areas. Koil and Hathras tahsils show high densities on account of the presence of the cities of the same names. Khair tahsil on the other hand has a relatively lower density on account of the *khadir* area of the Jamna which it includes, and the absence of towns.

(5) *Muttra*.—In spite of the agricultural troubles of the years 1928—30

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Muttra district</i> ..	668,074	461	+7.9	—5.7
Chata ..	139,945	345	+4.0	—3.8
Mat ..	151,306	434	+6.1	—5.3
Muttra ..	214,156	531	+12.1	—5.1
Sadabad ..	162,667	557	+7.8	—8.2
Population.*	1931.	1921.	Variation.	
Enumerated ..	668	619	+49	
Immigrants ..	105	76	+29	

*000's omitted.

malaria between 1901 and 1911 and from influenza and other diseases between 1911 and 1921. The birth-rate and death-rate have both been below normal, but the survival rate (10.1) is high, practically on the average of the division. Immigrants have increased from 12.4 to 15.7 per cent. of the total population, the actual numbers having risen by 36.9 per cent. On the balance of migration the district during the decade lost about 13,000 persons. The number of immigrants is largely dependent on the accidents of pilgrimage. Emigrants increased as a result of the agricultural calamities from which this district suffered in the decade, viz., floods, scarcity and locusts.

The district density is well below the average of the division, especially in the rural areas. It is higher in tahsils Muttra and Sadabad. Chata and Mat tahsils have lower densities on account of the precarious tracts they include, and the absence of any large towns.

(6) *Agra*.—After showing a decrease in 1911 owing to plague and endemic

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Agra district</i> ..	1,048,316	567	+13.4	—9.6
Agra ..	337,282	1,637	+21.5	—2.3
Bah ..	115,194	339	+10.0	—16.7
Fatehabad ..	105,353	437	+9.6	—16.6
Firozabad ..	119,154	587	+8.5	—5.1
Itmadpur ..	150,893	543	+12.0	—9.8
Kheragarh ..	112,610	363	+10.6	—15.0
Kiraoli ..	107,830	398	+8.7	—10.0
Population*.	1931.	1921.	Variation.	
Enumerated ..	1,048	924	+124	
Immigrants ..	140	103	+37	

*000's omitted.

The birth-rate was above the divisional average and the death-rate below, the survival rate (14.4) being the highest of any district in the province. Immigrants have increased from 11.1 to 13.3 per cent. of the total population the actual figures having risen by 35.9 per cent. According to the vital statistics there has been a loss of 10,000 persons in the past decade on the balance of migration.

The district density (including towns) is above that of the division, but that in the rural areas is considerably lower than the divisional average for rural areas, though it is still above the provincial average. The tahsils (excepting Agra) on the right bank of the Jamna, viz., Bah, Fatehabad, Kheragarh and Kiraoli have a lower density than those on the left bank on account of their more precarious agricultural conditions. Bah tahsil in particular in many respects resembles the Central India Plateau. Agra tahsil has the highest density of any tahsil in the British territory of the province, on account of its small size and the presence of Agra City.

(7) *Mainpuri*.—This district shows the smallest increase in any district

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Mainpuri district</i>	749,633	448	+0.2	—6.2
Bhongaon ..	213,028	464	—1.6	—1.1
Karhal ..	91,148	418	+0.1	—9.3
Mainpuri ..	159,421	413	—0.7	—5.8
Mustafabad ..	134,409	424	+0.1	—9.8
(Jasrana).				
Shikohabad ..	151,627	516	+4.1	—7.7
Population.*	1931.	1921.	Variation.	
Enumerated ..	750	748	+2	
Immigrants ..	93	68	+25	

*000's omitted.

declined by 6.4 per cent.

Its birth-rate during the last decade was the lowest in the division, and although the death-rate was likewise low the resulting survival rate (5.8) was the lowest in the division. But this alone was not responsible for the low increase in population; the district has lost 32,000 on the balance of migration. Immigrants have increased from 9.1 to 12.4 per cent. of the population, the actual numbers having increased by 37.3 per cent. This is chiefly marriage migration. Emigrants have increased very considerably. The density of the district is fairly uniform. The average is below that of the division partly owing to the absence of any large towns, though in the rural areas also the density is materially below that of the rest of the rural areas of the division.

(8) *Etah*.—Like Mainpuri, its neighbour, this district has shown but a small increase in the decade, but Jalesar tahsil, which suffered most in the decade 1911—21, has made a remarkable recovery.

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Etah district</i> ..	860,478	501	+3.7	—4.8
Aliganj ..	225,397	433	+2.3	—2.4
Etah ..	240,024	500	+1.7	—4.4
Jalesar ..	115,115	507	+8.6	—15.0
Kasganj ..	279,942	576	+4.7	—2.5
Population*.	1931.	1921.	Variation.	
Enumerated ..	860	830	+30	
Immigrants ..	101	92	+9	

*000's omitted.

The district population has increased 13.8 per cent. in the last 50 years. The birth-rate has been low in the last decade but the death-rate still more below the divisional average, the resulting survival rate being 8.5. Immigrants have increased from 11.1 to 11.8 per cent. of the enumerated population, the actual numbers having risen by 10.5 per cent. Migration is almost entirely of the permanent marriage type. On the balance of migration the district has lost 40,000 persons in the decade. Emigration has increased very considerably, especially from Etah and Aliganj tahsils, due largely to the adverse agricultural conditions of the last three years of the decade. The district density is below the divisional average on account of the absence of large towns, the rural area density being more normal. The density in Kasganj tahsil is above the district average on account of the larger urban population.

(9) *Budaun*.—Here again the district increase in population is small.

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Budaun district</i>	<i>1,010,180</i>	<i>593</i>	<i>+3.6</i>	<i>—7.5</i>
Bisauli ..	207,897	577	+5.3	—6.2
Budaun ..	259,163	573	+6.1	—3.2
Dataganj ..	203,058	488	+3.8	—12.3
Gunnaur ..	149,557	413	—0.3	—8.5
Sahaswan ..	190,505	454	+1.3	—8.3
Population.*	1931.	1921.	Variation.	
Enumerated ..	1,010	975	+35	
Immigrants ..	83	79	+4	

*000's omitted.

The population of the district is now 11.4 per cent. higher than it was 50 years ago. Immigrants have increased from 8.1 to 8.2 per cent. of the total population, the actual numbers having risen by 5.1 per cent. The district has lost on the balance of migration by about 52,000 persons. Emigration thus shows a marked increase. Gunnaur, the most precarious tahsil in the district, has suffered heavily from floods (especially in 1924), drought and locusts. Sahaswan and Dataganj tahsils have both suffered from floods. These calamities have resulted in considerable emigration to Budaun, Agra and Aligarh cities, and to the neighbouring districts. The district density is below the divisional average though to a less extent in the rural areas. Bisauli and Budaun tahsils have relatively high densities on account of their larger urban populations.

(10) *Moradabad*.—The population of this district has increased slightly

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Moradabad district</i>	<i>1,284,108</i>	<i>561</i>	<i>+7.1</i>	<i>—5.1</i>
Amroha ..	228,939	598	+7.1	—1.4
Bilari ..	227,124	682	+8.1	—5.5
Hasanpur ..	178,140	323	+2.5	—5.2
Moradabad ..	283,749	907	+14.5	—2.1
Sambhal ..	253,271	540	+3.1	—7.7
Thakurdwara ..	112,885	470	+4.9	—11.3
Population.*	1931.	1921.	Variation.	
Enumerated ..	1,284	1,199	+85	
Immigrants ..	71	71	Nil.	

*000's omitted.

above the provincial average, and now stands 11.1 per cent. higher than it did 50 years ago. The increase in the past decade in Moradabad tahsil has been double that of the district as a whole, owing to the enormous increase of nearly 34 per cent. in the population of Moradabad municipality, which is due to the extension of the Railway Colony, the fortuitous presence of troops at the final enumeration and the extension of industry. The lower increases in Hasanpur, Sambhal and Thakurdwara tahsils are due partly to the more precarious nature of their cultivation. Further, apart from Sambhal City, these tahsils have few large towns. Hasanpur, which lies along the left bank of the Ganges, suffered very severely from the floods of 1924 and many people subsequently left the inundated areas. Thakurdwara has lost more severely from disease (especially malaria) than the other tahsils, and its seasonal emigrants to the Naini Tal Tarai had not returned by the census night. The birth-rate in the district (46.5) was the highest in the province. The death-rate was (on account of the usual high infant mortality, fever, plague and cholera) also very high (36.0), second only to Pilibhit in the province. The resulting survival rate was 10.5 which is well above the provincial average. Immigrants are practically stationary having increased by 0.2 per cent. They now form 5.5 per cent. of the total population as against 5.9 per cent. in 1921. According to the vital statistics the district has lost on the balance of migration during the decade 41,000 persons. Emigration thus appears to have increased slightly since last census, though this is due in part to the fact that the seasonal emigrants to the Naini Tal Tarai had not commenced to return by the time of the final enumeration. The majority of the migration is matrimonial, but part of the male emigration was semi-permanent migration to

Moradabad City in search of employment in its industries, especially brass manufacture. There is also, of course, the seasonal emigration to the Naini Tal Tarai, referred to above. The district density is above the divisional average on account of the presence of the cities of Moradabad, Amrcha and Sambhal; the density of the rural areas is below that of the rural areas of the division as a whole. The density of Hasanpur tahsil is below the district average on account of the Ganges *khadir* included therein, and the smaller urban population. That of Thakurdwara is somewhat low for the reasons given above.

(11) *Shahjahanpur*.—The district shows an increase somewhat below the divisional and provincial average.

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Shahjahanpur district.</i>	905,131	513	+5.7	-11.2
Jalalabad ..	183,358	504	+4.1	-8.2
Pawayan ..	212,689	360	-1.0	-15.5
Shahjahanpur ..	267,538	679	+10.5	-8.5
Tilhar ..	241,546	579	+8.5	-11.9
Population.*	1931.	1921.	Variation.	
Enumerated ..	905	856	+49	
Immigrants ..	80	74	+6	

*000's omitted.

persons. Emigrants have thus increased, in part due to the earlier date of the census as the Tarai emigrants had not returned by then. Pawayan tahsil which runs up as a wedge between the Pilibhit and Kheri districts, is akin rather to those districts of sub-Himalaya West than to Indo-Gangetic Plain West. It includes a good deal of forest and swamps and this accounts for its low density. It lost very heavily from influenza in 1918-19 and large areas went out of cultivation. The survivors continued to emigrate for some years afterwards owing to the unhealthy conditions which are said to have been further accentuated by water-logging from the new Sarda Canal. In the present decade this tahsil has lost by emigration and disease. Jalalabad tahsil shows an increase below the average. This tahsil is mostly subject to fluvial action by the Ramganga, and several village sites have been washed away in the past decade. There has been emigration from this tahsil also on account of the agricultural vicissitudes of the end of the decade.

Apart from the periodic emigrants to the Tarai, emigration has been semi-permanent, directed towards Shahjahanpur and other towns. The district density is below the divisional average on account of the absence of large towns in Jalalabad and Pawayan tahsils and the sub-montane character of the latter.

(12) *Farrukhabad*.—The population has increased less than the divisional

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Farrukhabad district.</i>	877,392	534	+4.5	-4.8
Chhibraman ..	199,323	477	+5.1	-6.3
Farrukhabad ..	308,186	645	+6.3	-5.8
Kaimganj ..	171,824	471	+0.2	+1.4
Kanauj ..	198,059	518	+4.8	-6.7
Population.*	1931.	1921.	Variation.	
Enumerated ..	877	840	+37	
Immigrants ..	96	91	+5	

*000's omitted.

The survival rate (5.9) is about half that of the division. Immigrants have

its population is now only 3.5 per cent. more than it was 50 years ago. The birth and death-rates in the past decade were both high (the latter on account of fever, plague and cholera) and the survival rate (9.9) slightly below the divisional average. Immigrants have increased from 8.8 to 8.9 per cent. of the total population, the actual numbers having risen by 9.1 per cent. The loss on the balance of migration has been 36,000

and provincial average. It now stands 1.4 per cent. less than it was 50 years back. The increase in Kaimganj tahsil is negligible, partly due to heavy plague mortality in 1928, though strangely enough in 1921 this tahsil alone showed an increase in spite of the vicissitudes of that decade. The birth-rate has been average but the death-rate was unusually high, possibly on account of fuller recording of deaths, as the district apart from Kaimganj tahsil has not suffered more than its neighbours from the few epidemics of the decade.

increased from 10·6 to 10·9 per cent. of the population, the actual numbers having risen by 5·7 per cent. According to the vital statistics the district lost 11,000 persons in the decade on the balance of migration.

The district density is slightly below the divisional figure but is slightly higher in the rural areas. That of Farrukhabad tahsil is relatively higher on account of the presence of Farrukhabad-cum-Fatehgarh municipality.

(13) *Etawah*.—This district like its neighbour Mainpuri has shown a

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Etawah district</i>	746,005	442	+1·7	—3·5
Auraiya ..	181,286	437	+5·6	—5·2
Bharthana ..	178,214	427	—0·6	—0·2
Bidhuna ..	167,539	391	—2·4	—4·2
Etawah ..	218,966	512	+3·8	—4·2
Population.*	1931.	1921.	Variation.	
Enumerated ..	746	734	+12	
Immigrants ..	76	70	+6	

*000's omitted.

of cotton has declined by half, and the ginning factories employ far less labour. Bangle-makers have migrated in considerable numbers from tahsil Bidhuna to Mainpuri and Agra districts, and surplus agricultural labour has also moved out of the district. The district density is well below the divisional average partly on account of the absence of large towns, but the rural density is also relatively low throughout the district.

To sum up, this natural division has increased in population during the decade by the provincial average. A glance at the map of the natural division will reveal that the increase has been caused by two main factors:—

- (1) the protection afforded to the western districts of Muzaffarnagar, Meerut, Bulandshahr, Aligarh, Muttra and Agra by the Ganges and Jamna Canals. The map brings this out in a most striking manner—a remarkable vindication of the Government's expenditure on canals,
- (2) the increasing industrialization of Aligarh, Agra and Moradabad cities.

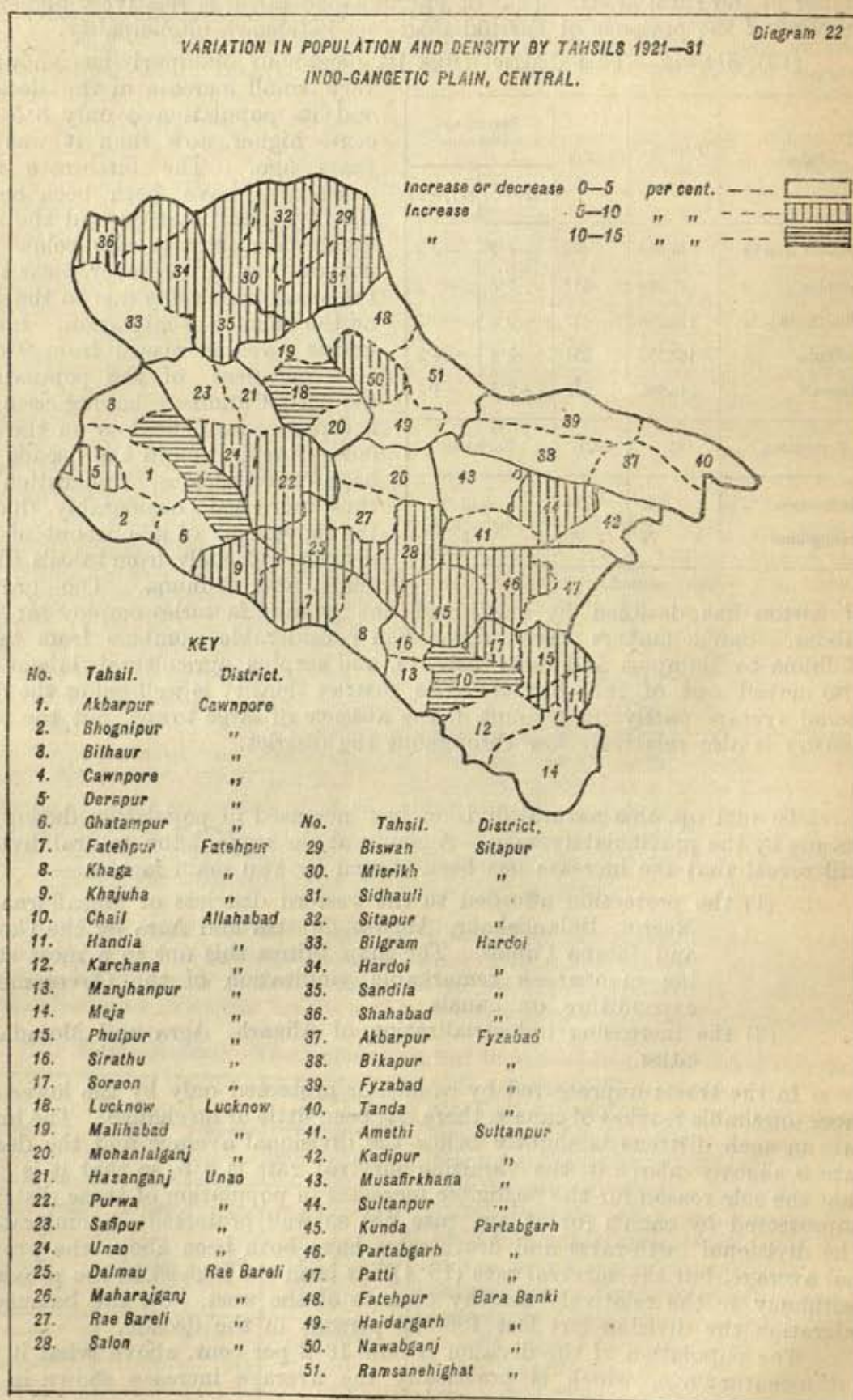
In the tracts unprotected by canals, or protected only by the lower and more unreliable reaches of canals, there has been little or no change. The birth-rate in such districts is slightly below the divisional average and the death-rate is slightly above it, the resulting survival rate is 8·5, so that it is clear that the sole reason for the negligible increases in population of these districts, unprotected by canals (or at any rate not so well protected), is emigration. The divisional birth-rates and death-rates have both been above the provincial average, but the survival rate (10·4) has been the highest in the province; testimony to the relatively healthy climate of the west. On the balance of migration the division has lost 458,000 persons in the decade.

The population of the division is now 10·2 per cent. above what it was half a century ago, which is practically the average increase shown in the province as a whole.

The divisional density is nearly 19 per cent. above the provincial figure, partly as a result of the relatively large urban population. The rural area density is nearly 13 per cent. above the provincial average figure.

4.—Indo-Gangetic Plain, Central.

The variation in population and density between 1921 and 1931 is illustrated by tahsils in diagram no. 22.



(1) *Cawnpore.*—The population has increased by slightly more than the

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Cawnpore district</i>	1,212,253	512	+5.5	+0.6
Akbarpur ..	146,829	397	+1.7	—2.2
Bhognipur ..	141,653	374	+0.7	+5.0
Bilhaur ..	176,330	452	+1.5	—8.1
Cawnpore ..	426,962	1,073	+11.2	+9.1
Derapur ..	164,319	407	+5.5	—5.6
Ghatampur ..	156,160	366	+4.0	—2.9
Population.*	1931.	1921.	Variation.	
Enumerated ..	1,212	1,149	+63	
Immigrants ..	166	142	+24	

*000's omitted.

The birth-rate has been slightly below the divisional average and the death-rate slightly above. The survival rate (4.2) is one of the lowest in the province, partly as the result of deaths among the numerous immigrants. Immigrants declined steadily from 1901 to 1921, but in the past decade have increased from 12.3 to 13.7 per cent. of the total population, the actual numbers having risen by 17.4 per cent. The district has gained by 14,000 on the balance of migration in the decade.

The industrial and commercial development of Cawnpore city accounts for the relatively large increase in Cawnpore tahsil.

The district density is below the divisional average partly because, apart from Cawnpore city, there are no large towns, and partly because of the low rural area density, especially in tahsils Akbarpur, Bhognipur and Ghatampur.

(2) *Fatehpur.*—The increase in this district as a whole, has been slightly

Tahsil.	Popula- tion.	Density.	Percentage vari- ation—	
			1921—31	1911—21
<i>Fatehpur district</i>	688,789	419	+5.6	—3.6
Fatehpur ..	267,717	416	+7.3	—4.1
Khaga ..	217,213	449	+2.4	—5.0
Khajuha ..	203,859	396	+6.9	—1.4
Population.*	1931.	1921.	Variation.	
Enumerated ..	689	652	+37	
Immigrants ..	37	47	—10	

*000's omitted.

above the divisional average but below the provincial. In Fatehpur and Khajuha the increase is full, but in tahsil Khaga, which incidentally lost most heavily in the previous decade, the increase has been relatively much smaller. With a higher rural density, and suffering more as it did from the calamities of the end of the decade, increased emigration has resulted. Another contributory cause to this increased emigration is the cessation of jute manufacture which was formerly carried on in Khaga tahsil. The district population is now only 0.7 per cent. higher than it was 50 years ago. During the last decade the

birth-rate has been slightly below the divisional average and the death-rate much below the average, the resulting survival rate (10.2) being far in excess of the divisional figure.

Immigrants have decreased from 7.3 to 5.4 per cent. of the total popu-
lation, the actual figures having decreased by 22.0 per cent. On the balance
of migration the district has lost 30,000 persons in the decade.

Emigration has increased chiefly as a result of the adverse agricultural conditions at the close of the decade and the movement of surplus labour to Cawnpore and other cities.

The district density is the lowest in the division owing partly to the absence of towns, but also to the low density of the rural areas.

(3) *Allahabad*.—The population has increased by more than the divisional average, but less than the provincial. The variations have, however, been very uneven throughout the various tahsils. Chail has increased double the district average on account of the large increase in the population of Allahabad municipality. The three north-eastern tahsils, Handia, Phulpur, and Soraon show considerable increases, whereas the western and the trans-Jamna tahsils (which are more akin to the Central India Plateau) show small increases and, in the case of Sirathu (which adjoins Khaga tahsil of district Fatehpur), a small decrease.

Tahsil.	Population.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Allahabad district</i>	1,491,913	524	+6.2	—4.3
Chail ..	349,441	1,153	+13.2	—7.1
Handia ..	178,032	599	+6.5	—3.5
Karchana ..	191,951	368	+3.9	—0.1
Manjhanpur ..	130,032	475	+0.4	—1.1
Meja ..	161,858	244	+0.4	—4.9
Phulpur ..	170,489	592	+8.9	—5.4
Sirathu ..	122,540	517	—0.4	—3.9
Soraon ..	187,570	708	+8.0	—5.1
Population.*	1931.	1921.	Variation.	
Enumerated ..	1,492	1,404	+88	
Immigrants ..	6	60	+26	

*000's omitted.

The population of the district is now only 1.2 per cent. higher than it was 50 years ago. The district birth-rate has been about the average of the division and the death-rate slightly below average, the survival rate (8.3) being above the average. Immigrants have increased from 4.3 to 5.7 per cent. of the total population, the actual figures having risen by 42.9 per cent. On the balance of migration, according to the vital statistics, the district has lost 30,000 persons in the decade.

The district density is below the divisional average, partly on account of the low urban population in spite of the presence of Allahabad City, and partly because of the low density of the trans-Jamna tahsils of Meja and Karchana. Soraon has a high density as it approaches in character the Gangetic Plain on which it borders.

(4) *Lucknow*.—This district registers the largest increase of any in the division, entirely due to the large increase in population of Lucknow municipality. The increase in the rural areas is very moderate. The population of the district has increased by 13.0 per cent. in the last 50 years. Both the birth and death rates were, during the decade, the highest in the division, the resulting survival rate being average (7.3).

Tahsil.	Population.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Lucknow district</i>	787,472	814	+8.7	—5.2
Lucknow ..	474,839	1,319	+11.9	—4.9
Mahabad ..	175,101	524	+4.5	—4.1
Mohanlalgarh ..	137,532	504	+3.9	—5.4
Population.*	1931.	1921.	Variation.	
Enumerated ..	787	724	+63	
Immigrants ..	137	103	+34	

*000's omitted.

Immigrants have increased from 14.2 to 17.4 per cent. of the total population, the actual numbers having risen by 33.0 per cent., due to the increasing commercial and industrial importance of Lucknow city, and the movement of labour to the city in the closing years of the decade. On the balance of migration the district has gained 10,000 persons. Emigrants have thus decreased somewhat.

The district density is easily the highest in the division, and is second only to Benares in the province. This is due to its small size and the presence of Lucknow city. The rural density is very evenly distributed, and is slightly over the average for the division.

(5) *Unao*.—This district has increased by less than the divisional

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Unao district</i> ..	855,700	479	+4.5	-10.1
Hasanganj ..	223,327	512	+1.5	-8.2
Purwa ..	253,123	459	+5.9	-12.0
Safipur ..	194,741	488	+2.7	-11.1
Unao ..	184,509	460	+8.2	-7.8
Population.*	1931.	1921.	Variation.	
Enumerated ..	856	819	+37	
Immigrants ..	51	38	+13	

* 000's omitted.

The population of the district now stands 4.8 per cent. lower than it did 50 years ago. During the last decade both the birth and death rates have been somewhat below the divisional average and so has the resulting survival rate (6.4).

Immigrants have increased from 4.6 to 6.0 per cent. of the total population, the actual numbers having risen by 35.2 per cent. According to the vital statistics the district has lost 16,000 persons on the balance of migration in the decade. This means that emigration from the district has increased. It is chiefly directed towards Cawnpore city and to a less extent to Lucknow city.

The district density is well below the divisional average chiefly on account of the absence of large towns. The density is fairly even throughout the district.

(6) *Rae Bareli*.—The increase in this district has been below the divi-

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Rae Bareli district</i>	974,127	557	+4.0	-7.9
Dahnau ..	260,789	556	+5.2	-8.3
Maharajanj ..	247,027	532	+2.6	-8.7
Rae Bareli ..	212,584	573	+3.1	-8.3
Salon ..	253,727	570	+5.1	-6.3
Population.*	1931.	1921.	Variation.	
Enumerated ..	974	936	+38	
Immigrants ..	49	47	+2	

* 000's omitted.

vital statistics the district has lost on the balance of migration 14,000 persons in the decade. Emigration has increased to some extent and has taken place largely from Maharaganj and Rae Bareli tahsils, which felt the agricultural calamities of the end of the decade more severely than the other tahsils.

The district density figure is average for the division but is above average in the rural areas. Tahsil densities are remarkably even.

(7) *Sitapur*.—The increase in this district has been much above the divi-

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Sitapur district</i> ..	1,167,139	520	+7.1	-4.3
Biswan ..	288,734	510	+6.2	-5.6
Misrikh ..	276,497	451	+7.9	-0.9
Sidhauli ..	291,819	539	+5.7	-2.6
Sitapur ..	310,089	590	+8.7	-7.5
Population.*	1931.	1921.	Variation.	
Enumerated ..	1,167	1,089	+78	
Immigrants ..	73	62	+11	

* 000's omitted.

sional average and the increase has been unevenly distributed. Unao tahsil shows a large increase, partly as a result of the large increase in the population of Unao municipality itself. Purwa tahsil shows an average increase, but Safipur and especially Hasanganj tahsils show very small increases, owing to heavy migration of labour to Unao municipality and Cawnpore. Safipur tahsil suffered from the floods of 1924.

sional average and materially below the provincial average, the increases in tahsils Maharajanj, and Rae Bareli being particularly low. The district population now stands only 2.3 per cent. above what it was 50 years ago. The birth-rate in the last decade was the lowest in the province (25.1) and the death-rate (19.5) was third lowest in the province. The survival rate (5.6) is low. Immigrants have increased from 5.0 to 5.1 per cent. of the total population, the actual numbers having risen by 5.0 per cent. According to the

vital statistics the district has lost on the balance of migration 14,000 persons in the decade. Emigration has increased to some extent and has taken place largely from Maharaganj and Rae Bareli tahsils, which felt the agricultural calamities of the end of the decade more severely than the other tahsils. The district density figure is average for the division but is above average in the rural areas. Tahsil densities are remarkably even.

(7) *Sitapur*.—The increase in this district has been much above the divisional average and slightly over the provincial average, the population now standing 21.8 per cent. higher than it was 50 years ago. The birth-rate (36.5) has been well above the divisional average, and the death-rate has been slightly above the average (on account of fever and cholera); the survival rate (10.6) is well above the average of both the division and the province. It is thus evident that the substantial increase in population is entirely due to natural causes.

Immigrants have increased from 5·7 to 6·3 per cent. of the total population, the actual numbers having risen by 18·1 per cent. The migration is chiefly matrimonial, and the increase is merely a return to the more normal conditions prior to the influenza epidemic. On the balance of migration the district has lost 38,000 persons in the decade. This reveals a considerable increase in emigration which has returned to the more normal figures of 1911 and 1901.

An outlet is evidently imperative for such a rapidly increasing population.

The district density figure is somewhat below the divisional average both including and excluding urban areas.

(8) *Hardoi*.—The district increase is below the divisional figure and well

Tahsil.	Population.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Hardoi district</i> ..	1,127,626	485	+4·0	—3·3
Bilgram ..	270,096	454	—1·6	—6·4
Hardoi ..	316,160	501	+6·7	—1·1
Sandila ..	275,202	493	+5·4	—1·2
Shahabad ..	266,168	494	+5·4	—3·4
Population.*	1931.	1921.	Variation.	
Enumerated ..	1,128	1,084	+44	
Immigrants ..	56	55	+1	

* 000's omitted.

below the provincial figure. This is due entirely to the actual decrease in the population of Bilgram tahsil, which lies along the left bank of the Ganges and suffered severely from the floods of 1924. As a result, considerable numbers have migrated elsewhere.

The birth-rate (34·8) has been high and the death-rate (24·6) average, so that the survival rate has been high (10·2). Immigrants now form 4·9 per cent. of the population, as against 5·1 per cent. at last census, though their actual numbers have

risen by 1·7 per cent. On the balance of migration the district has lost 68,000 persons in the decade. This spells a considerable increase in emigration, due in part to the floods of 1924, and the agricultural calamities of the end of the decade. The district density is considerably below average both including and excluding the urban areas, on account of the large barren areas of sandy and *usar* waste, *jhils*, etc., which the district contains. The density is remarkably uniform throughout the district, except for Bilgram tahsil where the exodus from the flooded areas has kept the figure lower.

(9) *Fyzabad*.—This district returned the smallest increase of any in the

Tahsil.	Population.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Fyzabad district</i>	1,204,789	699	+2·8	+1·5
Akbarpur ..	364,283	673	+4·2	+2·9
Bikapur ..	290,349	622	+1·3	+0·1
Fyzabad ..	287,338	803	+4·8	—1·6
Tanda ..	262,819	736	+0·5	+4·9
Population.*	1931.	1921.	Variation.	
Enumerated ..	1,205	1,172	+33	
Immigrants ..	62	61	+1	

* 000's omitted.

division, chiefly on account of the small changes in tahsils Bikapur and Tanda, due partly to cholera and plague mortality and partly to emigration. The population is now 11·4 per cent. above what it was 50 years ago. The birth-rate was slightly below, and the death-rate slightly above the divisional average (the latter on account of fever, cholera and plague), the resulting survival rate (5·2) being somewhat below normal. Immigrants are practically stationary and now form 5·1 per cent. of the total population as against 5·2 per cent. in 1921, their actual numbers having risen by 0·7 per cent. According to the vital statistics, the district lost during the decade roughly 29,000 persons. There appears to have been very little change in the volume of emigration since 1921.

The district density is easily the greatest in the division both including and excluding the urban areas. Fyzabad is very similar in character to the neighbouring districts of Sub-Himalaya East, and Indo-Gangetic Plain East and hence the high density. Fyzabad tahsil is higher than the average on account of its larger urban population.

(10) *Sultanpur*.—The district increase is somewhat below the divisional

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Sultanpur district</i>	1,051,284	614	+4.7	—4.3
Amethi ..	196,582	537	+3.9	—7.8
Kadipur ..	261,537	592	+3.8	—2.8
Musafirkhana ..	251,509	635	+3.5	—3.7
Sultanpur ..	341,656	673	+6.9	—3.6
Population.*	1931.	1921.	Variation.	
Enumerated ..	1,051	1,004	+47	
Immigrants ..	62	60	+2	

* 000's omitted.

average and is evenly spread over the tahsils, with the exception of *Sultanpur* which has nearly double the percentage increase of the other three tahsils.

The district population now stands 9.7 per cent. higher than it did 50 years ago.

The birth-rate has been average and the death-rate somewhat above average (on account of fever and cholera), so that the survival rate (5.5) was below average. Immigrants have increased by only 2.3 per cent. and now form 5.9 per cent. of the

population as against 6.0 per cent. in 1921. According to the vital statistics there has been a loss of 8,000 persons on the balance of migration during the decade. There appears to have been very little change in the volume of either immigration or emigration since 1921.

The district density is well above the divisional average both including and excluding *Sultanpur* municipality, the only town in the whole district.

(11) *Partabgarh*.—The district increase in population has been above the

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Partabgarh district</i>	906,233	628	+6.0	—5.0
Kunda ..	314,878	578	+5.5	—5.1
Partabgarh ..	318,347	739	+8.0	—4.8
Patti ..	273,008	586	+4.2	—4.9
Population.*	1931.	1921.	Variation.	
Enumerated ..	906	855	+51	
Immigrants ..	50	55	—5	

* 000's omitted.

divisional average, but below the provincial. The large increase in *Partabgarh* tahsil is due in part to its proportionally larger urban area. In *Bela* (*Partabgarh*) municipality there was a very large increase. *Patti* is more unhealthy than the other tahsils. The district population is now 7.0 per cent. higher than it was 50 years ago.

During the past decade both the birth and the death rates have been below the divisional average, the resulting survival rate (7.4) being almost the divisional average.

Immigrants have decreased from 6.4 to 5.5 per cent. of the population, the actual numbers having declined by 8.9 per cent. On the balance of migration the district has during the decade lost 12,000 persons. Emigration appears to have declined slightly as has been the case since 1911. The flow of labour to *Dehra Dun* and *Assam* has somewhat diminished. Most of the emigration takes place from *Kunda* and *Patti* tahsils.

The district density figure is high for the division, as is the case with all the eastern districts which abut on *Indo-Gangetic Plain, East*. *Partabgarh* tahsil has a higher density than the other tahsils partly on account of its larger urban population.

(12) *Bara Banki*.—The district increase in the decade has been well be-

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Bara Banki district</i>	1,063,779	606	+3.3	—5.0
Fatehpur ..	294,779	569	+1.8	—7.6
Haidargarh ..	185,177	636	+4.2	—1.1
Nawabganj ..	252,150	698	+7.8	—5.0
Ramsanehighat	331,673	566	+1.0	—3.0
Population.*	1931.	1921.	Variation.	
Enumerated ..	1,064	1,030	+34	
Immigrants ..	49	48	+1	

* 000's omitted.

low the divisional average and only half the provincial, and the increase has been very unevenly distributed through the tahsils, curiously enough the percentage increase being higher where the density is greater. The low increases in tahsils *Fatehpur* and *Ramsanehighat* are due to their lower survival rate and to the movement of agricultural labour elsewhere at the end of the decade. The relatively higher increase in tahsil *Nawabganj*

is due partly to the movement of labour from the rural areas to the municipality of that name and partly to the higher survival rate in that tahsil.

The district population is now only 3·6 per cent. above what it was 50 years back.

The birth-rate in the past decade was slightly above the divisional average and the death-rate about average, the resulting survival rate (7·9) being a little over average. Immigrants now form 4·6 per cent. of the population as against 4·7 in 1921, their actual numbers having increased by only 1·5 per cent. On the balance of migration there has been a loss in the decade of 47,000 persons. Emigrants thus show a considerable increase. Lucknow takes many of them though others go into the Army and farther afield.

The density of the district, both including and excluding urban areas is much above the divisional average, though it is not so high as in the three districts which border on Indo-Gangetic Plain, East.

To sum up, the increase in the population of this natural division during the past decade has been approximately three-quarters of the provincial average and the population now stands only 6·7 per cent. higher than it did 50 years ago, an increase only two-thirds that of the provincial average. The map reveals little, except that on the whole the tahsils lying along the left bank of the Ganges (i.e., north) have, as a rule, increased substantially, as also have the whole of Sitapur and the three bordering tahsils of Hardoi. The increase is accentuated in the case of the tahsils containing Lucknow, Cawnpore and Allahabad cities, in fact it is only in these three tahsils that an increase of over 10 per cent. has been registered in the division.

The divisional birth and death rates have both been below the provincial average, the survival rate (7·3) also being the second lowest in the province.

On the balance of migration the division has lost 267,000 persons in the decade.

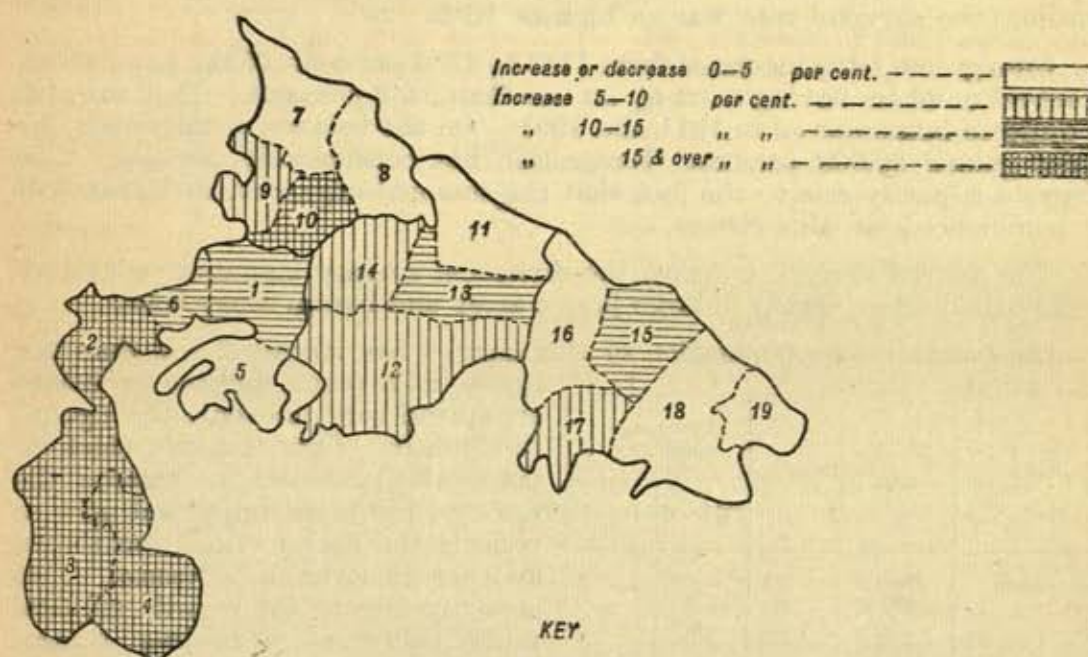
The divisional density is nearly 22 per cent. above the provincial average and that of the rural areas alone is nearly 24 per cent. above the average. The density is far greater in the eastern districts of the division, especially in the rural areas, approximating more closely as they do to the Eastern Plain.

5.—Central India Plateau.

The variation in population and density between 1921 and 1931 is illustrated by tahsils in diagram no. 23.

VARIATION IN POPULATION AND DENSITY BY TAHSILS 1921—31
CENTRAL INDIA PLATEAU

Diagram 23



KEY

No.	Tahsil.	District.	No.	Tahsil.	District
1.	Garautha	Jhansi	11.	Hamirpur	Hamirpur
2.	Jhansi	"	12.	Maboba	"
3.	Lalitpur	"	13.	Maudaha	"
4.	Mahroni	"	14.	Rath	"
5.	Mau.	"	15.	Baberu	Banda
6.	Moth	"	16.	Banda	"
7.	Jalaun	Jalaun	17.	Girwan (Haraini)	"
8.	Kalpi	"	18.	Karwi	"
9.	Konch	"	19.	Mau	"
10.	Orai	"			

(1) *Jhansi*.—This district, which a glance at Subsidiary Table III will

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Jhansi district</i> ..	690,413	191	+13.8	—10.9
Garautha ..	85,035	162	+11.2	+5.3
Jhansi ..	175,181	384	+16.8	—10.2
Lalitpur ..	159,626	151	+15.2	—13.1
Mahroni ..	112,983	127	+20.4	—23.3
Mau ..	102,106	233	+4.8	—6.6
Moth ..	55,482	219	+10.4	—8.6
Population.*	1931.	1921.	Variation.	
Enumerated ..	690	606	+84	
Immigrants ..	92	68	+24	

*000's omitted.

show to be subject to very violent fluctuations, recorded the highest increase of any district or state in the province in the past decade, but in spite of this its population has increased by only 10.5 per cent. (practically the provincial average) in the last 50 years.

The increase in the last decade is large everywhere save in Mau tahsil, the reason for the low increase here being the fact that there is less room for development in this than in the other tahsils. The pressure on the cultivated area being heavier, the

troubles of the end of the decade lead to much migration. It is noticeable that the increase has been larger the lower the density, excluding the case of Jhansi tahsil where the great increase in the population of Jhansi municipality is chiefly responsible for the larger increase. This municipality owes its growth chiefly to its importance as a railway junction.

Another noticeable feature is that excluding Garautha tahsil, the larger increases now coincide with the larger decreases of last census, which point to under-enumeration in 1921 on account of the non-co-operation movement, or to temporary emigration. In the case of Mahroni it was the latter, as the labouring classes troop off to cut the Malwa crops in the second half of March and at the 1921 census many had gone, whereas in 1931 this exodus had not commenced at the time of the final enumeration.

During the past decade the birth-rate has been very high at 44·6, and in spite of the high death-rate (which appears in some measure due to fuller recording) the survival rate was as high as 10·5.

Immigrants have increased from 11·3 to 13·3 per cent. of the population, the actual numbers having risen by no less than 34·3 per cent. They are still not quite so numerous as in 1911 and 1901. On the balance of migration the district gained 20,000 persons. Emigration has considerably declined. The difference is partly due to the fact that the seasonal migration to Malwa had not commenced at this census.

The district density is below the divisional average including or excluding the urban areas, owing to large jungle areas and barren stony tracts.

(2) *Jalaun*.—The population of this district has increased less than the

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Jalaun district</i> ..	426,022	275	+5·1	+0·2
Jalaun ..	167,142	347	+3·6	—0·5
Kalpi ..	75,804	187	—0·7	—4·6
Konch ..	107,579	302	+5·2	—1·8
Orai ..	75,497	246	+15·4	+11·9
Population.*	1931.	1921.	Variation.	
Enumerated ..	426	405	+21	
Immigrants ..	48	41	+7	

*000's omitted.

are spread very unevenly throughout the tahsils. Orai tahsil, which is favourably situated as regards the railway, but more important still as regards the Betwa Canal, has shown another remarkable advance. This is partly due to the growth of Orai municipality as a trading centre. In 1921 there were some 20 weighmen in Orai—there are now 41. This is the result of good railway communications and no toll on carts bringing goods to its markets. The increase is also marked in the rural area of this tahsil. Kalpi tahsil is much ravined, the soil is poor and the water-level low. In normal years the soil does not provide permanent occupation for the whole population and at harvest time there is considerable periodic migration to tahsil Orai, especially of landless labourers. In this census year both crops had failed and the amount of emigration was larger than usual, which affected the population of both Orai and Kalpi tahsils. Kalpi itself is a decaying town and has declined materially since the tahsil ceased to grow cotton; labour has moved off to Cawnpore. The increase in Jalaun tahsil is low. Jalaun itself is handicapped by being 13 miles from the railway. Madhogarh, the only other town in this tahsil, has declined since its trade in *ghi* and grain from adjoining States was crippled by the high export duties imposed by the States.

The population of the district as a whole is now only 1·9 per cent. higher than it was 50 years ago. During the past decade the birth and death rates have both been below the average of the division, the resulting survival rate (9·5) being above average.

Immigrants have increased from 10·1 to 11·3 per cent. of the total population, the actual numbers having risen by 17·1 per cent. The figure now more nearly approaches the figures of 1911 and 1901. On the balance of migration the district has lost in the decade 18,000 persons. Emigration increased very materially at the end of the last decade. It is directed to Cawnpore, Gwalior and the Central India Agency.

The district density is above the divisional average, excepting in tahsil Kalpi.

(3) *Hamirpur*.—The district increase is slightly below the divisional

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Hamirpur district</i>	502,689	206	+8.0	—5.4
Hamirpur ..	80,408	214	+4.9	—3.6
Mahoba ..	179,768	202	+9.7	—4.7
Maudaha ..	124,035	206	+10.3	4.4
Rath ..	118,478	207	+5.5	—8.7
Population.*	1931.	1921.	Variation.	
Enumerated ..	503	465	+38	
Immigrants ..	48	46	+2	

*000's omitted.

figure, but is well above the provincial average, though the population is still 6.2 per cent. lower than it was 50 years back, owing to the large drop between 1891 and 1901 occasioned by the famine of 1896-97, and the effects of influenza in 1918-19.

The increase of the past decade is most marked in Maudaha and Mahoba tahsils, where the seasonal immigration from the Central India Agency and Gwalior of labour for harvesting work, was nearly double what it was in 1921. During the past ten years both birth and death rates have been above the divisional average,

the resulting survival rate (7.2) being somewhat below the average. Immigrants now form 9.5 of the population as against 10.4 in 1921, though their actual numbers have risen by 3.5 per cent. On the balance of migration the district has gained 3,000 persons in the decade. Emigration thus appears to have fallen off somewhat. Some of this is explained by the early date of the 1931 census by which time the seasonal emigrants to Malwa as in the case of Jhansi, had not departed.

The district density is about the divisional average and the distribution of the population is remarkably uniform throughout the whole district.

(4) *Banda*.—The increase is below the divisional average, though very

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Banda district</i> ..	625,771	218	+6.4	—6.7
Baberu ..	143,945	236	+12.5	—9.4
Banda ..	152,643	237	+4.6	—3.2
Girwan (Naraini)	121,946	232	+5.3	—9.7
Karwi ..	138,951	182	+4.6	—6.3
Mau ..	68,286	215	+4.4	—4.1
Population.*	1931.	1921.	Variation.	
Enumerated ..	626	588	+38	
Immigrants ..	31	41	—10	

*000's omitted.

little below the provincial average. It is evenly distributed except for Baberu tahsil where it is about 2½ times as high as elsewhere.

The district population is now 6.6 per cent. lower than it was 50 years ago, having suffered from precisely the same factors as Hamirpur. The birth and death rates have both been below the divisional average in the last decade, the resulting survival rate (5.8) being well below the average for either the division or the province.

Immigrants have decreased from 6.7 to 5.0 per cent. of the population, the actual numbers having declined by 23.5 per cent. On the balance of migration, the district has gained 4,000 persons in the decade. Emigration appears to have declined but part of this, at any rate, as in the case of Jhansi and Hamirpur, may be ascribed to the earlier date of this census, the seasonal migration for harvesting not having commenced.

The district density is about the divisional average, though in the rural area it is somewhat higher than the average of the divisional rural areas. Density is uniform throughout the district excepting tahsil Karwi which contains some forest areas, and has in the past suffered severely from famines.

To sum up, the increase in the population of this natural division during the past decade has been nearly one-third higher than in the province as a whole. Still the population stands almost exactly where it did fifty years ago, due to heavy losses by famine in 1896-97 and from subsequent smaller famines and influenza. The map shows that during the past decade the greatest increases have occurred in the central and south-western areas.

The birth and death rates have both been above the provincial figures, the latter due possibly to somewhat fuller recording of deaths.

The survival rate (8·2) is somewhat below the average, suggesting that on the whole the excess of births over deaths has been under-recorded in this division. On the balance of migration the division has gained 9,000 persons in the decade, the gain being shared by all districts except Jalaun which has lost. Even allowing for the annual migration to Malwa which had started by the time of the 1921 census, but not by the time of the 1931 census, it seems that the comparatively favourable agricultural conditions of the decade in Bundelkhand as a whole and the development of Jhansi City have resulted in arresting the loss on the balance of migration in the division which had been in progress since 1911.

The divisional density is less than half the provincial figure, even in the rural areas. This is partly due to the presence of forest areas and partly to the precarious nature of the cultivation, and the liability of the division, at least in the past, to the scourge of famine.

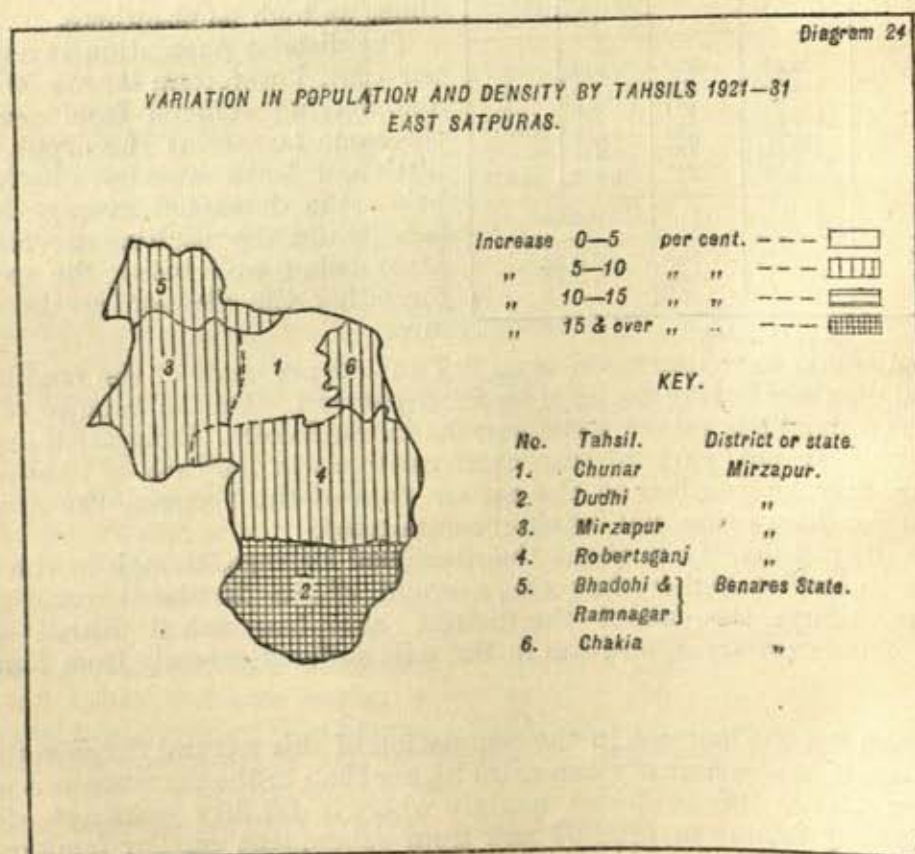
The soils of this division are very different in character from those of the Doab. The better classes consist of the fertile black cotton soil, but this is peculiarly retentive of moisture. If there is excessive rain, the crops rot, if there is a shortage the soil becomes so hard as to be almost unworkable. The other soils are very poor in quality. Another serious disadvantage under which the cultivator labours is the extensive growth of a weed known as 'kans', the roots of which are deep and which renders cultivation impossible in a tract, until it dies of its own accord.

There is a marked absence of large towns in this division.

At one time the most precarious part of the province, the increase in population recorded during the past decade in spite of the agricultural troubles of the latter years, bears striking testimony to the efficacy of the measures taken by Government to protect its inhabitants.

6.—East Satpuras.

The variation in population and density between 1921 and 1931 is illustrated by tahsils in diagram no. 24..



(1) *Mirzapur*.—The population of this district (and natural division)

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Mirzapur district</i>	788,409	180	+8.9	—0.1
Chunar ..	191,283	340	+4.8	+3.6
Dudhi ..	96,818	98	+21.0	—0.7
Mirzapur ..	330,412	279	+7.6	+0.3
Robertsganj ..	169,896	104	+9.9	—4.6
Population.*	1931.	1921.	Variation.	
Enumerated ..	788	724	+64	
Immigrants ..	53	42	+11	

*000's omitted.

ganj) also shows an increase above average, whereas Chunar tahsil shows comparatively a very moderate movement, due probably to the migration of surplus agricultural labour to the cities of Mirzapur and Allahabad at the close of the decade.

During the decade the birth and death-rates have both approximated very closely to the provincial average, and so has the survival rate (8.9).

Immigrants have increased from 5.8 to 6.7 per cent. of the population, the actual numbers having risen by 24.5 per cent.; this increase is largely due to the immigration of Kols from Rewah State †. According to the vital statistics emigration and immigration balanced in the last decade. Emigration has thus declined somewhat.

The average district density is very low, due to the character of tahsils Dudhi and Robertsganj, which are part of the plateau proper and contain large areas of hilly jungle.

(2) *Benares State*.—The State shows a very satisfactory increase, one-sixth

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Benares State</i> ..	391,272	450	+7.8	+1.4
Bhadohi ..	295,110	755	+7.8	1.4
Chakia ..	81,942	173	+6.6	
Ramnagar ..	14,220	2,844	+16.1	
Population.*	1931.	1921.	Variation.	
Enumerated ..	391	363	+28	
Immigrants ..	49	29	+20	

* 000's omitted.

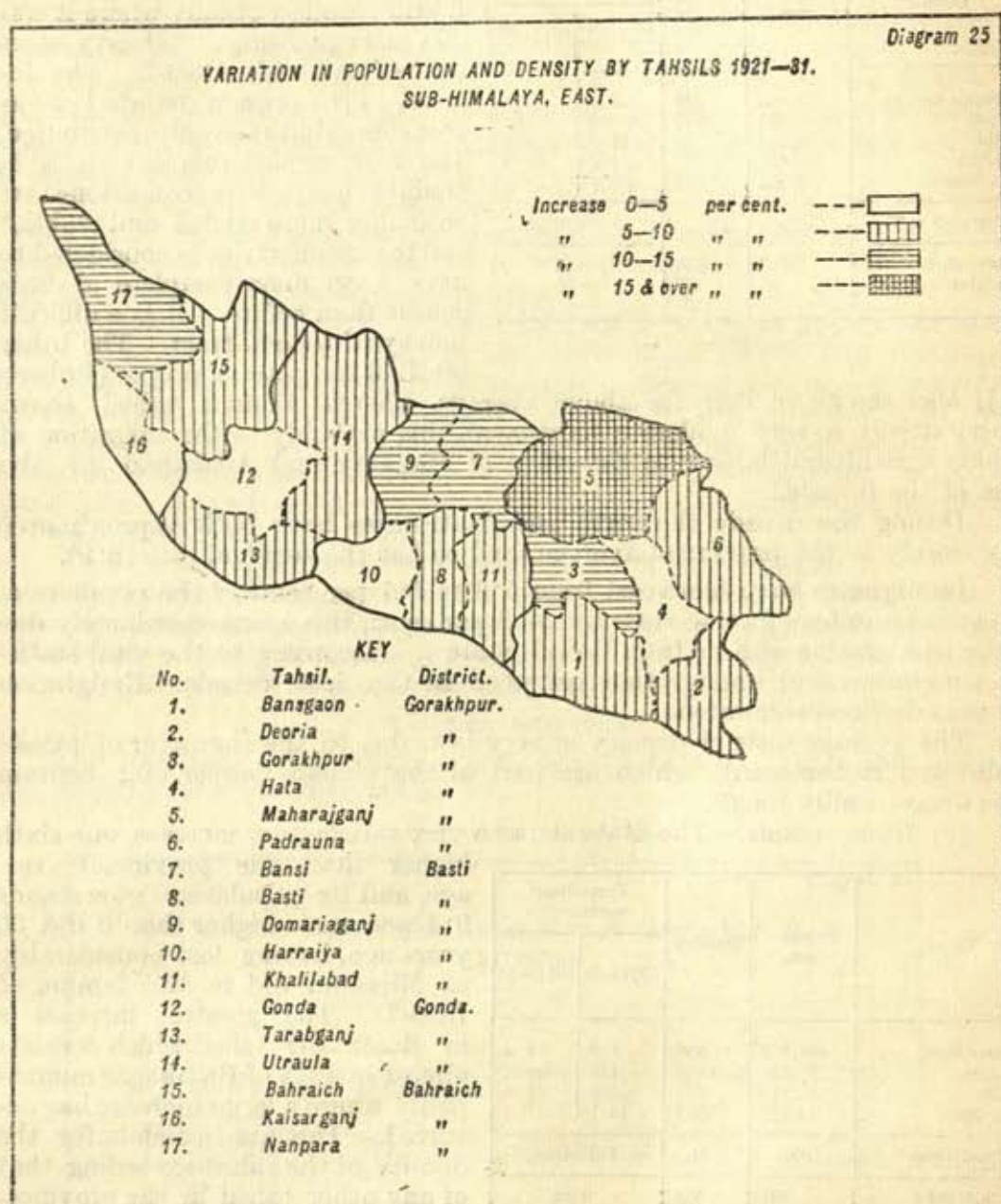
higher than the provincial average, and its population now stands 9.4 per cent. higher than it did 50 years ago, having lost considerably as Mirzapur did in the famine of 1896-7. The greatest increase is in Ramnagar tahsil which consists almost entirely of Ramnagar municipality where a large increase has occurred. This also accounts for the density of the tahsil exceeding that of any other tahsil in the province. During the past ten years both birth and death-rates have been low, markedly lower than in the neighbouring districts of Benares and Mirzapur. The survival rate (7.1) is also below normal. Immigrants appear to have increased from 8.1 to 12.6 per cent. of the population, the actual numbers having risen by no less than 67.5 per cent. According to the vital statistics there has been during the decade a loss on the balance of migration of some 2,000 people. Emigrants also appear to have increased tremendously since 1921, but as I have explained in paragraph 8 of Chapter III, the birth-place figures of 1921 were vitiated by incorrect returns and a great deal of the apparent increase in migration is unreal. The bulk of this migration is of the permanent marriage type, between the State and British districts of the United Provinces. The density of Bhadohi tahsil approximates closely to that of Benares district to which it is akin in character, while the Chakia density approximates to that of Robertsganj tahsil of Mirzapur district.

* The Dudhi Government Estate, which occupies more than half this tahsil, shows an increase in permanent cultivation of 19 per cent. in the decade.

† Their numbers in the district have increased by some 12,000 or 44 per cent.

7.—*Sub-Himalaya, East.*

The variation in population and density between 1921 and 1931 is illustrated by tahsils in diagram no. 25.



(1) *Gorakhpur.*—The population has increased by more than that of any

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Gorakhpur district</i>	<i>3,567,561</i>	<i>755</i>	<i>+9.2</i>	<i>+2.1</i>
Bansgaon ..	477,075	850	+8.2	+2.8
Deoria ..	539,852	928	+8.3	+2.9
Gorakhpur ..	625,233	959	+10.7	+5.9
Hata ..	517,322	904	+4.9	+4.6
Maharajganj ..	702,969	567	+15.4	+1.1
Padrauna ..	705,110	760	+6.8	+1.4
Population.*	1931.	1921.	Variation.	
Enumerated ..	3,568	3,267	+301	
Immigrants ..	62	89	—27	

* 000's omitted.

other district in the division, and now stands 37.2 per cent. higher than it did 50 years ago. The famine of 1896-7 caused a small decrease in that decade, but in spite of the heavy mortality from the influenza epidemic in 1918-19, an increase (though small) was recorded for the decade 1911—21.

The present increase is high in Maharajganj tahsil as a result of several factors. Many new sugar factories have been opened there and have attracted labour; there happened to be a unusual number of wood-cutters at work in the jungle at the time of the final enumeration; the opening of the new railway extension to Nautanwan had already attracted many traders; and several new masonry wells have been built which provide better drinking water for the people, resulting in some improvement in the public health. In Gorakhpur tahsil the larger increase is due chiefly to the growth of Gorakhpur municipality and the Bengal and North-Western Railway Officers and Workshops. The birth-rate has been slightly higher and the death-rate lower than the divisional average, the resulting survival rate (12·2) being very high. The low death-rate (19·2) is amazing for an eastern district reputedly unhealthy, and suggests that deaths have been under-recorded more than births, for fever, plague, cholera and small-pox have taken as heavy a toll from this as from any other district.

Immigrants have decreased from 2·7 to 1·7 per cent. of the population, the actual numbers having declined by 30·9 per cent. There has been a marked decline since 1911. According to the vital statistics, on the balance of migration the district has lost 96,000 persons in the decade. Part of this is probably due to the understatement of deaths. Allowing for this it would appear that semi-permanent emigration is still practically as great as it was in 1921. Emigrants go to the Assam tea-gardens, to the mills and coalmines of Bengal, and to service in Calcutta.

The large volume of emigration is not in the least surprising when the amazingly high densities of the first four tahsils are considered and it is remembered that the population subsists almost entirely on agriculture and what is remitted by emigrants from outside the district. There is further a large volume of seasonal emigration of labour from Gorakhpur to Bengal at the end of the rains for cutting the rice and jute crops, but this has declined very materially in the last three years of the decade. This seasonal migration does not affect the census figures as the migrants were at home at both censuses. The district has the third highest density in the province and is second only to Jaunpur district in point of rural density.

The lower density in Maharajganj tahsil is due to forest areas and the comparatively undeveloped state of parts of the tahsil. The latter reason accounts for the low density of Padrauna.

(2) *Basti*.—The increase in this district is slightly below the divisional average, but is nevertheless well above the provincial figure. Bansi and Domariaganj tahsils show higher increases because they are healthier than the other tahsils, being usually free from plague. Harraiya tahsil is notorious for plague and cholera, and has suffered heavily from these diseases in the past decade. Khalilabad and Basti tahsils have also suffered to a lesser extent in this way. The district population is now 27·4 per cent. higher than it was 50 years back.

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Basti district</i> ..	2,078,024	737	+7·9	+5·2
Bansi ..	476,352	777	+10·8	+3·5
Basti ..	418,295	758	+7·4	+3·4
Domariaganj ..	376,371	642	+10·1	+11·7
Harraiya ..	353,129	701	+3·4	+2·3
Khalilabad ..	453,877	805	+7·5	+6·1
Population.*	1931.	1921.	Variation.	
Enumerated ..	2,078	1,925	+153	
Immigrants ..	49	64	—15	

*000's omitted.

During the past decade both birth and death-rates have been somewhat above the divisional figures, the survival rate (8·7) being below the divisional figure.

Immigrants have decreased from 3·3 to 2·3 per cent. of the population, the actual numbers having declined by 23·8 per cent. The decrease has been continuous since 1901. According to the vital statistics the district has lost 14,000 persons on the balance of migration in the decade. Emigration thus appears to have declined materially. This is partly the result of a decreased demand for labour in Assam and Bengal, but is also in part due to the fact that the heavy adult mortality in the previous decade coupled with the favourable agricultural conditions of the present decade kept many people at home on the

land. The density of the district is well above that of the division, especially in the rural areas. It is higher in Khalilabad tahsil which borders on densely-populated Gorakhpur.

(3) *Gonda*.—The increase in this district is somewhat below the divisional

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Gonda district</i> ..	1,576,003	555	+7.0	+4.3
Gonda ..	411,418	665	+3.7	+0.6
Tarabganj ..	375,146	566	+5.9	+3.4
Utraula ..	789,439	506	+9.3	+7.7
Population.*	1931.	1921	Variation.	
Enumerated ..	1,576	1,473	+103	
Immigrants ..	68	72	—4	

*000's omitted.

figure, though it is a shade over the provincial average. It is lower in Gonda tahsil on account of its high density, many emigrants having left during the decade and disease having taken a fair toll. The larger increase in tahsil Utraula is due to the development of its *tarai* area and the consequent growth of many markets. There has been considerable migration from Gonda tahsil to the *tarai* in the decade. The district population now stands 24.0 per cent. higher than it was 50 years ago, the only decade in which a decrease has been returned being 1891—1901 when the district suffered from the famine of 1896-7.

During the past decade the birth-rate (26.3) has been second lowest in the province, Dehra Dun being the lowest. The death-rate has been the lowest (17.7). This suggests larger errors in the vital statistics than in other districts, for the mortality from fever and cholera (which is almost endemic) has been as bad in this district as in most others. The survival rate (8.6) has been below that of the division, but almost coincides with the provincial figures.

Immigrants have decreased from 4.9 to 4.3 per cent. of the population, the actual numbers having declined by 5.6 per cent. There has been a steady decline since 1901 when the figure was 102,000. On the balance of migration the district has lost 24,000 persons. There has been some increase in emigration from the district during the decade, especially from Gonda tahsil. The district density is below the divisional average both including and excluding the urban areas, partly as a result of the forest areas included in Utraula tahsil, and on account of certain *tarai* areas included in Tarabganj tahsil.

(4) *Bahraich*.—The increase in this district is the lowest in the division,

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Bahraich district</i>	1,136,348	431	+6.7	+1.7
Bahraich ..	432,647	465	+6.9	+2.3
Kaisarganj ..	355,060	520	+2.4	+2.9
Nanpara ..	348,641	340	+11.0	—0.4
Population.*	1931.	1921.	Variation.	
Enumerated ..	1,136	1,065	+71	
Immigrants ..	46	50	—4	

*000's omitted.

though it is exactly the provincial average. The increase in Nanpara tahsil is high due partly to its larger proportion of Muslim population, partly to immigrants cultivating new land, and partly to the fact that the census was earlier in 1931 and the exodus of the cold weather immigrants to the jungle areas for felling trees, etc., had not begun. The low increase in Kaisarganj tahsil is partly due to the last fact, to semi-permanent emigration outside the district, and to its relative unhealthiness.

The district population is now 29.4 per cent. higher than it was 50 years ago. The only decade to show a decrease was 1901—11 when many people left the district on account of the famine of 1907-08. Even then the loss was only 0.3 per cent.

During the past decade the birth and death-rates were both above the divisional average, the resulting survival rate (8.2) being below the divisional figure. The district has suffered a good deal from fever and cholera, the latter being almost endemic.

Immigrants have decreased from 4.7 to 4.0 per cent. of the population, the actual numbers having declined by 8.6 per cent. The decline has been continuous since 1901. According to the vital statistics there has been a loss on the balance of migration in the decade of 16,000 persons.

The district density is about two-thirds that of the division both including and excluding the urban areas. It is lower in Nanpara and Bahraich tahsils on account of forest and *tarai* areas.

To sum up, the increase during the past decade in the population of this natural division has been one-fifth higher than the provincial figure, and the population now stands 31 per cent. higher than it did 50 years back, an increase comparable only with that in Himalaya, West. Every census since 1881 has revealed an increase though sometimes a small one. Famine and even the virulent influenza epidemic of 1918-9 have merely retarded the rate of increase. During the past decade the map reveals that the greatest percentage increases have occurred in the northern tahsils of the division where the density is relatively lower, partly on account of forest areas and partly on account of the more undeveloped condition of agriculture. This larger percentage increase is due in no small measure to the extension of the cultivated area in these tahsils in the past decade, the pressure on the land in other areas having driven cultivators into hitherto undeveloped tracts. This is especially noticeable in the north of Gorakhpur district where many new village sites have sprung up in the past decade and much virgin soil is being cultivated, more especially with sugarcane to feed the numerous cane factories that have sprung up towards the end of the decade; and also in the Nanpara tahsil of district Bahraich.

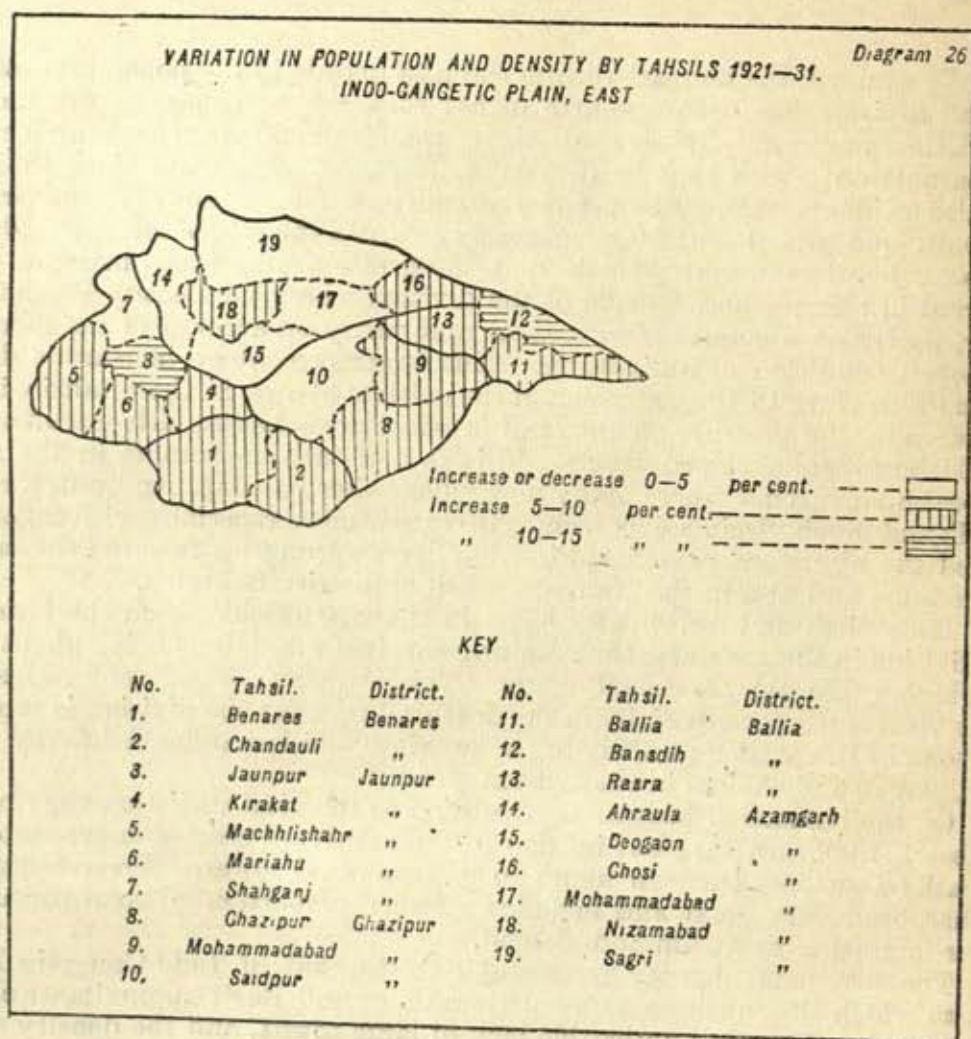
Both birth and death-rates have, in the past decade, been the lowest of any division in the province, the resulting survival rate (10·1) being about one-sixth higher than the provincial figure. This suggests considerable omissions in the vital statistics especially in the death returns, for the division is reported to be one of the most unhealthy in the province and has suffered heavily from fever, plague and cholera in the last ten years.

On the balance of migration, according to the vital statistics, the division has lost 151,000 persons; but in view of the relatively greater under-recording of deaths I suspect the real figure to be somewhat lower. Nevertheless the loss has been very great and includes a larger proportion of semi-permanent labour migration to Assam and Bengal.

The divisional density is second only to that of Indo-Gangetic Plain, East to which the southern areas of Gorakhpur and Basti approximate closely in character. There is a noticeable lack of large towns, and the density of the rural areas of southern Basti and Gorakhpur is very high indeed.

8.—Indo-Gangetic Plain, East.

The variation in population and density between 1921 and 1931 is illustrated by tahsils in diagram no. 26.



(1) *Benares*.—The increase in this district has been somewhat above the divisional average, and very close to the provincial. The increase in Chandauli is somewhat higher than in Benares tahsil, in part due to the growth in importance of Mughal Sarai as a railway and business centre.

Tahsil.	Population.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Benares district</i>	<i>1,016,378</i>	<i>930</i>	<i>+6.8</i>	<i>+1.6</i>
Benares ..	702,325	1,205	+6.1	+1.4
Chandauli ..	314,053	616	+8.4	+2.0
Population.*	1931.	1921.	Variation.	
Enumerated ..	1,016	952	+64	
Immigrants ..	85	63	+22	

*000's omitted.

During the past decade the birth-rate and death-rate were both materially above the divisional figure, the survival rate (6.1) also being above the divisional figure. The death-rate is, however, artificially augmented by those who come to the holy city to die, and actually the district has not suffered very badly from epidemics (excepting some cholera in 1921).

Immigrants have increased from 7.0 to 8.3 per cent. of the population, the actual numbers having risen by 34.2 per cent. but they are still below the 1911 level. These figures are largely dependent on the accidents of pilgrimage. According to the vital statistics there has been a gain of 6,000 persons on the balance of migration in the decade. Emigration appears to have increased somewhat since 1921, due to the pressure on the soil in the rural areas.

The district density is the highest in the province owing to the presence of Benares City and the small area of the district, and the rural density is third highest in the province to Jaunpur and Gorakhpur. The density in Benares tahsil reflects the large Benares City population.

(2) *Jaunpur*.—The increase is somewhat above the divisional figure and

Tahsil.	Population.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Jaunpur district</i>	<i>1,236,071</i>	<i>797</i>	<i>+7.0</i>	<i>—0.1</i>
Jaunpur ..	278,405	987	+10.6	+1.3
Kirakat ..	206,926	852	+6.0	+2.6
Machhlisahr ..	229,075	666	+5.3	—3.7
Mariahu ..	253,939	794	+8.0	—2.3
Shahganj ..	267,726	742	+4.8	+1.8
Population.*	1931.	1921.	Variation.	
Enumerated ..	1,236	1,155	+81	
Immigrants ..	70	59	+11	

*000's omitted.

slightly above the provincial. Jaunpur tahsil shows a remarkable increase due partly to the fact that several people were on their way to *sadr* to attend the Shitla Chaukia fair which was held the day after the final enumeration, and partly to an influx of people to Jaunpur municipality and its environments who had fled from Benares on account of the communal riots. The relatively high increase in Mariahu tahsil was occasioned by the return of many coolies and other emigrants, from Calcutta and other industrial centres, as a result of trade depression. Normally more persons emigrate from this tahsil than from any other. The lower increases in Machhlisahr and Shahganj tahsils reflect their relative unhealthiness. They have suffered badly from plague.

The district population is now only 2.2 per cent. higher than it was 50 years ago, owing to losses from the famine of 1896-7, heavy plague mortality between 1901 and 1911, influenza in 1918-9, and continuous emigration in the past to Bengal and overseas.

During the past decade the birth and death-rates have both been well below the divisional average, though the survival rate (6.2) has been above the divisional figure.

Immigrants have increased from 5.2 to 5.6 per cent. of the total population, the actual numbers having risen by 15.7 per cent. the decline of 1921 having been almost made good. According to the vital statistics there has been a gain of 8,000 persons in the decade on the balance of migration. But the vital statistics are obviously faulty (which is not surprising in such a congested area), and the births have been understated more than the deaths.

Actually the district has lost slightly on the balance in the decade, and emigrants probably still number over 10 per cent. of the natural population, though there has been a distinct falling off in their numbers during the latter part of the decade. There is also considerable seasonal emigration to Bengal, as from Gorakhpur. This too has fallen off materially.

The district density is second only to that of Benares, and the density in the rural areas (761) is higher than in any other district or state. It is higher in Jaunpur tahsil on account of the larger urban population. It is lower in Machhlisahar tahsil mainly on account of the extensive barren area, which includes large *usar* plains, and numerous swamps and *jhils*.

(3) *Ghazipur*.—The increase in this district is slightly below the divisional

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Ghazipur district</i>	824,971	634	+5·6	—0·9
Ghazipur ..	294,265	676	+8·8	—0·9
Muhammabad ..	269,835	619	+6·9	—2·3
Saidpur ..	260,871	605	+0·9	+0·8
Population*	1931.	1921.	Variation.	
Enumerated ..	825	782	+43	
Immigrants ..	47	49	—2	

*000's omitted.

average, and is spread unevenly throughout the tahsils. Saidpur tahsil returns a very small increase, though this was the only tahsil to show an increase in the previous decade. The higher increase in Ghazipur tahsil is due to its relatively larger urban population. The population of the district is now 8·9 per cent. lower than it was 50 years ago, heavy losses having resulted from the famine of 1896-7 and from epidemic disease (chiefly plague) in the decade 1901—11. During the last ten years the recorded birth-rate has been below average and the death-rate somewhat above average (due to endemic plague and cholera). The resulting survival rate (3·2) was second lowest in the province (Azamgarh was lowest at 2·7) and although the district is an unhealthy one this extremely low survival rate suggests more than usually inaccurate vital statistics, and a large understatement of the excess of births over deaths.

Immigrants have decreased from 5·9 to 5·7 per cent. of the population, the actual numbers having declined by 4·6 per cent. On the balance of migration, according to the vital statistics, there has been a gain of 19,000 persons during the decade; but as in the case of Jaunpur, I consider there has been an under-recording of the excess of births over deaths, and that the district has actually lost, though there has been a slight decline in emigration in the decade.

The district density is below the divisional average both including and excluding the urban areas. That of Ghazipur tahsil is somewhat higher than the other tahsils on account of its larger urban population.

(4) *Ballia*.—There has been a remarkably large increase in the population

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Ballia district</i>	913,090	742	+9·9	—1·7
Ballia ..	362,864	832	+9·5	—2·4
Bansdih ..	275,775	739	+11·5	—2·3
Rasra ..	274,451	650	+8·8	—0·2
Population*	1931.	1921.	Variation.	
Enumerated ..	913	831	+82	
Immigrants ..	38	33	+5	

*000's omitted.

of this congested district in the past decade, but in spite of this the population is still 6·3 per cent. less than it was 50 years ago, owing to extremely heavy losses from plague and other epidemics, especially in the decade 1901—11. The increase in the last 10 years has been spread fairly evenly over the tahsils. It is larger in Bansdih tahsil chiefly on account of the increase in the population of its towns. Both birth and death-rates have been below the average of the division (the latter being surprising in view of the fact that plague and cholera are endemic), and the survival rate (7·2) has been well above the divisional figure. Immigrants have increased from 4·0 to 4·2 per cent. of the population, the actual numbers having risen by 14·8 per cent. According to the vital statistics there has been a gain of 22,000 persons on the balance of migration; but the same conditions obtain here as in Jaunpur and Ghazipur.

Emigration has decreased somewhat in the decade, though not to the extent that the vital statistics would suggest. Emigrants probably still

number 10 per cent. of the natural population. The district density is about the average of the division both including and excluding towns.

Tahsil.	Popula- tion.	Density.	Percentage variation—	
			1921—31	1911—21
<i>Azamgarh district</i>	<i>1,571,577</i>	<i>710</i>	<i>+2·8</i>	<i>+2·4</i>
Ahraula ..	317,374	720	-1·2	+5·1
Deogaon ..	236,220	614	+0·9	+4·6
Ghosi ..	263,708	719	+7·4	+0·1
Muhammabad ..	258,409	722	+4·5	+2·7
Nizamabad ..	260,565	832	+5·5	+0·1
Sagri ..	235,301	676	+0·8	+1·3
Population *	1931.	1921.	Variation.	
Enumerated ..	1,572	1,529	+43	
Immigrants ..	49	59	-10	

*000's omitted.

(5) *Azamgarh*.—This district has one of the smallest increases of the province, and the variations throughout the tahsils are very uneven. Ahraula tahsil records an actual decrease, and Deogaon and Sagri tahsils, with comparatively lower densities, show but small increases. Ghosi tahsil, on the other hand, shows an increase above the provincial average. The differences are probably due to the relative effects of emigration.

The district population now stands 3·1 per cent. lower than it did 50 years ago, owing to the effects of the famine of 1896-7 and heavy mortality from plague in the decade 1901—11 and since. During the last ten years the birth-rate has been average and the death-rate above average (on account of fever and endemic plague and cholera), the survival rate (2·7) being the lowest in the province. Although the district is unhealthy and misses few epidemics, the very low survival rate for the past favourable decade suggests a large understatement of the excess of births over deaths.

Immigrants have decreased from 3·8 to 3·1 per cent. of the population, the actual numbers having declined by 17·0 per cent. According to the vital statistics there would appear to be a gain on the balance of migration of 1,000 persons in the decade but the record especially in respect of births is evidently very incomplete and allowing for this the district has probably lost at least 40,000 on the balance of migration during the decade, though emigration, which is mostly to Bihar and Orissa, Assam and Bengal, declined towards the end of the decade on account of trade depression.

The district density is below the divisional average both including and excluding towns. The population is spread fairly evenly over the tahsils, though the density is lower in tahsil Deogaon on account of its large barren areas which include *usar* plains, swamps, and *jhils*, and higher in tahsil Nizamabad on account of its high urban population and greater fertility.

To sum up, the increase in the population of this natural division in the past decade has been slightly below the average of the province, and the population now stands only 1·6 per cent. higher than it did 50 years ago, chiefly as a result of the famine of 1896-7, the ravages of plague and influenza, and losses by emigration.

The increases of the past decade are chiefly to be found in the southern and eastern tahsils of the division.

The birth-rate has been markedly below the provincial average and the death-rate has been average, the resulting survival rate (4·9) being the lowest of any division in the province. But the vital statistics are very unreliable in this most congested division, more especially in respect of births which have been markedly under-recorded.

From the recorded vital statistics the division would appear to have gained 57,000 persons on the balance of migration in the decade, but this is very far from the truth. Immigrants have slightly increased and emigrants have probably declined to some extent since 1921, but the division as a whole has, if anything, lost on the balance in the decade, and of course the total emigrants in 1931 outnumbered the immigrants by more than two to one.

The divisional density is by far the highest of any natural division in the province, both including and excluding the urban areas, the highest densities figuring in the south-western areas.

68. In paragraph 23 *supra* reference has been made to certain factors which affect density, and now it will be convenient to discuss a few of these in the light of the past decade.

The effect of certain factors on density in the past decade.

(1) *Social conditions.*

69. First a few words on the effects of social conditions. A study of

Caste.	Variation in population.	
	1921—31.	1901—31.
	Per cent.	Per cent.
Bhujinhar ..	+1.5	-8.7
Brahman ..	+0.9	-4.8
Kayastha ..	+5.7	-9.3
Rajput ..	+8.3	-4.9
Bhisti ..	+24.3	+14.0
Chamar ..	+8.0	+6.4
Dhobi ..	+9.5	+9.0
Dhunia ..	+17.3	+8.4
Julaha ..	+14.0	+8.9
Kumhar ..	+11.9	+7.0
Luniya ..	+11.3	+17.8
Pasi ..	+9.2	+17.8

Subsidiary Table I to Chapter XII will reveal that the lower castes are multiplying at a greater rate than the higher castes, in spite of the lower standard of living enjoyed by the former and their consequent greater exposure to the ravages of disease. The figures for selected castes are shown in the margin. Since 1901 the higher castes have actually lost in numbers, whereas most of the lower castes show increases. (The returns of Bhangis at various censuses have been vitiated by the inclusion of different castes and sub-castes under this appellation and by variations in the manner in which they have returned themselves from time to time. Their figures have therefore been omitted.)

In all countries of the world the same process is going on, the lower classes multiplying at a greater rate than the upper classes. The figures of the 1931 census in England and Wales disclose that the birth-rate has fallen by 16.3 per cent. as compared with the previous decade, in spite of the fact that marriage rates were well maintained particularly at the younger and more reproductive ages. The birth-rate of the upper and upper middle classes is 119 per mille, while for skilled workmen it is 153 and for unskilled workmen 213. It means that in England and Wales those who contribute the best to the race are contributing far less than their share of offspring. The same is true of all other countries including India. Persons of higher caste and society who possess relatively more education and wealth, and enjoy a better standard of living, are multiplying at a low rate. Those of lower castes with little or no literacy, meagre means and a low standard of living are multiplying at a higher rate. The latter exist to a proportionally larger extent in the east of the province, and account for the high density there in spite of the ravages of disease. Prohibition of widow remarriage, wholesale condemnation of illegitimate offspring followed by immediate social ostracism, enforced celibacy in many high castes due to a paucity of girls marriage with whom is permitted by the prevalence of hypergamy, and the increasing adoption of contraceptive methods amongst the educated higher castes, all contribute to their low birth-rates. Further the fertility of the higher castes is lower than that of the other castes on account of the low standard of positive health among the former. On the other hand the prevalence of widow remarriage, admission of illegitimate offspring within the caste fold on payment of small penalties to the caste *panchayat*, ignorance of the methods of birth-control, and the existence of polygamy, are characteristic of the lower castes and result in their increasing at a greater rate than the higher castes.

(2) *Physical.*
(a) *Fertility and rainfall.*

70. Concerning the theory that fertility of the soil and rainfall affect the density, I have nothing to remark. It is self-evident that where the produce of the land is greater (*i.e.*, where the soil is fertile and irrigation either natural or artificial is sufficient) the land will support a denser population. It is only when all the fertile land is taken up and still gives insufficient sustenance for the population that some would-be cultivators will proceed to tracts less fertile.

(b) *Density and the gross cultivated area.*

The most interesting correlation referred to by Mr. Blunt is that between density and the gross cultivated area, and the question whether density is determined by the gross cultivated area or the latter by the former savours of the familiar controversy as to which came first, the hen or the egg. I share Mr. Edey's view that, under the conditions which now prevail in this province, the gross cultivated area is determined by the density. It is a fact which I think no one will dispute, that there is very little culturable land in this province which is not cultivated or at any rate included in some-one's holding. Migration for the purpose of breaking up new land within the province is thus highly improbable (unless some unforeseen revolution takes place in the methods

of agriculture). Industrial development is still so tardy that it does not account for very striking changes in density. Another fact that I think will be allowed to pass unchallenged, is that no cultivator stops to think whether he can afford to increase his family. He accepts all the arrows that are sent to fill his quiver. If no epidemics intervene, as in the last decade, his family grows and he has to find extra means for their support. We have seen that he does not, as a rule, wish to migrate and leave his holding, and so he has either to increase his holding (a difficult matter in most villages) grow more paying crops (again a difficult matter as a rule) or increase his double-cropped area. It is thus evident that under these conditions the increase in the population (which means increase in density) is the cause of increasing the gross cultivated area, and the reverse is not the case, for the cultivator will not have any more children because he is better off by reason of cultivating a larger gross area. As Mr. Edye remarked, a point must sooner or later be reached at which the means of support derivable from agriculture cannot be expanded further, and if meanwhile other means of support have not been developed, density will then be determined by agricultural conditions, but this point is not yet in sight. In this connexion the following figures are of interest, taken from Subsidiary Table I at the end of this chapter. East Satpuras and Himalaya West have been omitted as both are hilly and afforested areas and their figures in Subsidiary Table I are largely estimated.

Natural division.	Density per square mile in rural area.	Percentage of—				
		Culturable to total area.	Net cultivated to total area.	Net cultivated to culturable area.	Irrigated to gross cultivated area.	Double-cropped to culturable area.
Sub-Himalaya, West ..	374	79.0	54.1	68.5	12.4	15.9
Indo-Gangetic Plain, West ..	459	85.1	65.4	76.1	30.5	13.5
Indo-Gangetic Plain, Central ..	504	80.6	57.7	71.6	20.0	16.8
Central India Plateau ..	189	81.0	43.3	53.4	6.9	5.0
Sub-Himalaya, East ..	624	85.5	68.0	79.6	16.8	28.3
Indo-Gangetic Plain, East ..	686	84.6	67.5	79.8	27.5	19.1

Before we draw any conclusions from the figures some correction must be applied for the fact that the culturable area includes a vast amount of what is not really culturable at all under present conditions. For instance, it includes threshing-floors, well-runs and village paths; again in Bundelkhand (Central India Plateau) it includes large areas overgrown with a weed known as *kans*, which have to be left barren for a number of years until the weed dies of its own accord; in Sub-Himalaya, West a large proportion of the so-called culturable waste lies in tracts which are extremely unhealthy and so cultivation impossible. Mr. Blunt estimated only 5 per cent. of the recorded culturable waste as really culturable and I agree with this.

Adjusting the figures for this and adding the double-cropped area to the net cultivated area to get the gross cultivated area, the following figures emerge :—

Natural division.	Density per square mile in rural area.	Order in point of density.	Percentage of gross cultivated to corrected culturable area.	Order in point of gross cultivated area.	Percentage of corrected culturable area still available for cultivation.			
					1931.		1921.	1911.
					Percentage.	Serial order.		
1	2	3	4	5	6	7	8	9
Sub-Himalaya, West ..	374	5	108.4	4	12.0	5	14.8	14.0
Indo-Gangetic Plain, West ..	459	4	107.6	5	8.5	4	10.1	9.3
Indo-Gangetic Plain, Central ..	504	3	112.8	3	8.6	3	8.9	9.5
Central India Plateau ..	189	6	88.5	6	19.0	6	23.0	24.5
Sub-Himalaya, East ..	624	2	128.1	1	5.5	1	4.0	7.9
Indo-Gangetic Plain, East ..	686	1	116.6	2	5.9	2	10.1	11.2

The first point of note is the close correlation between the gross cultivated area and the density. The order in point of the former is the same as in point of the latter with two exceptions. Sub-Himalaya, East changes place with Indo-Gangetic Plain East, and Sub-Himalaya, West with Indo-Gangetic Plain, West. In each case the average density figure of the sub-montane division is low on account of the inclusion of forest areas, though the actual density in the major portion of each of the sub-montane divisions is not less than the average of the corresponding Gangetic Plain division. Another factor which contributes to these interchanges is the fact that communications are not so good in the sub-montane divisions as in the Gangetic Plain so the price that crops fetch is correspondingly lower than in the Gangetic Plain and a larger gross area has to be cultivated to ensure the same return.

Possible
extension of
cultivated area.

The second notable point is that the serial order figures of the percentage of culturable land left uncultivated closely follow the density serials, showing that the density has determined not only the gross cultivated area but also the net cultivated area.

Lastly, the figures in the columns 6, 8 and 9 show how far it is still possible for any future increase in density to be provided for by expansion of cultivation. Since 1911 there has been a general reduction in the land available for fresh cultivation, but even in Sub-Himalaya, East and Indo-Gangetic Plain, East the limit has not yet been reached, though in these divisions it would appear that if the population continues to multiply at the present rate the time is not far distant when no extension of the cultivated area will be possible to provide for them. Even as it is we see that a large volume of emigration takes place from these divisions owing to the pressure on the soil. As the population multiplies the cultivator will either have to supplement his income by more extensive double-cropping (this of course is limited by the capacity of the soil) by growing more paying crops, by employing his spare time in some subsidiary occupation, or else the pressure on the soil will have to be relieved by heavier emigration. The question of subsidiary sources of income is a most important one. Already many cultivators and their family members do augment the family income in this way. The matter is dealt with in Chapter VIII.

(c) Density
and crops.

The last correlation is that between density and crops. Here again I maintain that density exercises a considerable influence on the proportion of the more paying crops that are sown, and not the converse. The ordinary cultivator looks to the *kharif* or autumn crops to provide him with food, and to the *rabi* or spring crops to provide him with money to pay his rent and debts, to marry his children and obtain the other necessities of life. The larger his family the more margin of profit must he secure from his holding to support them, and hence he must grow a larger area of the more paying crops. The more paying crops are (i) rice, (ii) wheat and barley, and (iii) certain other crops such as oil-seeds, sugarcane, maize, cotton, opium, tobacco and vegetables. The percentages of these (excluding vegetables, figures for which are not available, but which in any case would not affect the figures to any appreciable extent) to the gross cultivated area are shown below :—

Natural division.	Density per square mile in rural area.	Percentage of the area under valuable crops to the gross cultivated area.			
		Rice.	Wheat and barley.	Other valuable crops.	Total.
Sub-Himalaya, West	374	20·9	29·1	15·0	65·0
Indo-Gangetic Plain, West	459	4·3	31·5	15·4	51·2
Indo-Gangetic Plain, Central	504	19·1	25·5	5·9	50·5
Central India Plateau	189	3·7	20·4	12·0	36·1
Sub-Himalaya, East	624	34·4	22·4	14·4	71·2
Indo-Gangetic Plain, East	686	24·7	24·4	9·3	58·4

It is true that the order according to the percentage of valuable crops grown does not coincide with the order of density; but there are other factors which affect the position. It is clear that the level of rentals and level of prices prevailing in the locality, the yield per acre dependent on the fertility of the soil, the presence of markets and existence of transport facilities are some of the important factors which determine the margin of profit to a cultivator and these vary from place to place. For instance, the value of the produce of a cultivator in Sub-Himalaya West, which abounds in forests and has relatively less facilities for the transport and marketing of produce, must be lower than that of a cultivator in Indo-Gangetic Plain West, which has better communications and markets and more fertile soil. In the same way the value of the produce of a cultivator in Sub-Himalaya, East, would not be so great as that of a cultivator in Indo-Gangetic Plain, East. (The rent level no doubt takes this into account to some extent.) For this reason it would be incorrect to infer that tracts with a higher percentage under the more valuable crops are *ipso facto* better off economically than others with a lower percentage, but it is nevertheless noteworthy that the more densely populated divisions of Sub-Himalaya, East and Indo-Gangetic Plain, East show larger proportions of the more valuable crops than the western divisions.

Sub-Himalaya, West is a special case, for the density of the ordinary rural areas is far greater than the density shown in this table as the division includes such large areas of jungle. The tahsilwise density figures, shown for this natural division in paragraph 67 *supra*, reveal densities in those tahsils which include no jungle, often exceeding 500 and 600 persons to the square mile.

A good deal has been done in the past decade to improve the outturn of the paying crops, but it is not very probable that substantial provision for a rapidly increasing population will be available from either an increased yield or from changes in cropping. Unless therefore agriculturists can secure a substantial addition to their incomes from some forms of cottage industries, any further large increase in population would normally have to be met by increased emigration. With trade and industry depressed as at present the possibilities of a large increase in emigration seem remote, so that a further big increase in population will undoubtedly lead to a reduction even in the present low standard of living among the masses. Under such circumstances the possibility of a further large increase in the population must be viewed with alarm, and therefore it would seem most desirable that the people should be educated as soon as possible in the use of contraceptive methods. This can be done through the Public Health Department, Co-operative Societies and other social bodies, and is quite as important as all the present medical and social activities of Government and private endeavour.

71. Certain conclusions that are arrived at in Chapter IV—Age, may be briefly summarized here, as they have a very material bearing on the future movements of the population. An examination of the age distribution of the population at the beginning and end of the last decade shows that the birth-rate should continue to increase till about 1939, then diminish for a few years after which a rapid rise should occur. But at the same time it is to be noted that the present age distribution, having such a large proportion of people at the exposed age-periods, *viz.* :—childhood in the case of both males and females, and at the reproductive period 10—40 in the case of females, is more, so to speak, vulnerable now than it has been for over 30 years, so that epidemics, if they do secure a hold, are likely to prove very fatal.

*Conclusions
as to future
movements.*

Further, as between the two large religious communities of this province, the more rapid increase in the Muslim than the Hindu population, so noticeable in the past decade, is likely to continue into the next decade and to be accelerated still further in the decade after that. Although the future birth-rate will naturally play an important part in deciding whether the population enumerated in 1941 will be larger than that enumerated in 1931, a still more important factor will be the future death-rate. Given the immunity from epidemics enjoyed, in the last decade a still larger increase should be found at next census, but a recurrence of such low death-rates throughout a whole decade can

scarcely be hoped for. To a less extent emigration will affect the population figure at next census, and the volume of emigration will depend on the survival rate and the comparative attractions of agriculture and industry within this province, and industry and service outside the province. These then are the factors that will determine the size of the population to be enumerated by my successor, but the governing factor will undoubtedly be the death-rate.

PART VII.—HOUSES AND FAMILIES.

Definition of a house.

72. Imperial Table I includes statistics of the number of houses in the province and in each district and state within the province. Tahsilwise figures will be found in Provincial Table I, and villagewise figures are embodied in the Village Directories. The definition of a house for the purposes of this census was the same as in 1911 and 1921, and ran as follows :—

A "house" for census purposes, is the dwelling place of a single commensal family which uses the same *chulha*, whether it be a building, or part of a building, or a temporary shelter. For the purposes of the General Village Register, the patwaris should be ordered to count each family which "eats from one and the same *chulha*" (*eki chulha ka pakka khaté hain*).

NOTES.—(1) Care should be taken not to tell patwaris to count the actual *chulhas*, but the families which eat from one and the same *chulha*. In practice many commensal families, from motives of convenience or necessity, have more than one actual *chulha*, though still, theoretically, "eating from one and the same *chulha*".

(2) Servants residing with such a commensal family should not be counted as forming separate families, even though they do not in fact eat from the same *chulha* as the commensal family in which they serve.

(3) In hotels and *sarais* each room or suite of rooms allotted to a different traveller or family, should be treated as a separate house.

(4) In the compounds of Europeans and Anglo-Indians, each *tenement* in a row of servants' quarters should be treated as a separate house.

(5) In coolie lines each *tenement* will likewise form a separate house.

This definition is based on an idea which is familiar to the popular mind and is now thoroughly understood. It is clear that it describes what a European would call a commensal family or "household", rather than a "house" which to him means a structural rather than a social unit. The present number of houses thus corresponds closely to the number of independent families which are in all senses of the word joint.

Persons per house and houses per square mile.

73. The total number of houses in the British territory of the province is 10,142,209 which gives 4·8 persons per house and 95 houses per square mile. The corresponding figures for each district in the province at each census since 1881 are given in Subsidiary Table VII at the end of this chapter. The definition of a house in the censuses of 1881—1901 was somewhat different from that used since. Separate families who lived in one structural house and used the same entrance were then considered as one house. This resulted in a higher number of persons per house. The figures for the years 1911—1931 are however in every way comparable. It will be noticed that the size of family is fairly uniform throughout the natural divisions and districts with the exception of Sub-Himalaya, East and Indo-Gangetic Plain, East where it rises to 5·2, showing that part of the greater density in these divisions is due to the fact that the average family is larger here than in the rest of the province. But the order of natural divisions arranged according to the average number of houses per square mile corresponds exactly with their order according to density so that it is clear that the main factor which determines density is the number of families and not the relative size of family.

In England and Wales the average size of a private family was 4·36 in 1911 and 4·14 in 1921. The 1931 figure is not available at the time of writing, but it is unlikely to be so high as in 1921. It thus appears that though in 1911 the figure for this province was very close to that of England and Wales, there has been since a tendency to smaller families in the latter country and to larger families in this province.

The marginal table compares the variations in population and size of average family between 1911 and 1921, and 1921 and 1931. The use of these figures is to enable the increase in population to be apportioned between the increase in size of families and the increase in the number of families.

Natural division.	1921—31.		1911—21.	
	Percentage variation in population.	Percentage variation in persons per family.	Percentage variation in population.	Percentage variation in persons per family.
United Provinces (British Territory).	+6.7	+4.4	-3.1	-1.3
Himalaya, West ..	+8.0	+3.4	-1.9	-3.3
Sub-Himalaya, West ..	+7.6	+8.3	-6.9	-5.6
Indo-Gangetic Plain, West	+6.7	+5.1	-5.6	-2.2
Indo-Gangetic Plain, Central.	+5.1	+4.6	-4.1	-2.7
Central India Plateau ..	+8.7	+4.9	-6.5	+0.2
East Satpuras ..	+8.9	+3.0	-0.1	-1.1
Sub-Himalaya, East ..	+8.1	+1.2	+3.2	+1.0
Indo-Gangetic Plain, East	+6.0	+4.2	+0.5	+4.1

Unfortunately the value of these figures is considerably reduced as many empty structural houses were in some districts included in the figures of last census (see page 20, Administrative Report Volume, 1921). This has resulted in a very material decrease in the number of houses in some districts at this census with a consequent fictitious increase in the average size of family, e.g., Unao is reduced from 227,018 houses to 188,211, and Bareilly from 264,239 to 232,011. This has affected the figures of the natural divisions, which is especially noticeable in the case of Sub-Himalaya, West. The error is proportionally larger the smaller the area concerned. From the figures of British territory as a whole, allowing for the above factor, we may say that between 1911 and 1921 about one-third of the decrease in population was due to the decrease in size of the average family and two-thirds to the disappearance of complete families as a result of disease especially the influenza epidemic. Between 1921 and 1931 we may say that at least half the increase in population was due to the increase in the size of the average family and the remainder due to the increase in the number of families. The latter is due partly to the growth of the habit of labour migrating to towns in search of employment and leaving their families at home, and partly to the continued break up of the joint family system. My predecessor* came to the conclusion that owing to the rise in the cost of living the break up had been checked. It may now safely be said that the process has been resumed, due no doubt to the favourable agricultural conditions of most of the last decade.

As the figures are not particularly reliable any further discussion of them would not be profitable.

* *Vid: Census Report, 1921, Part I, page 22.*

SUBSIDIARY TABLE I.—*Density, water supply and crops.*

Serial number.	District and natural division.	Mean density per square mile in 1931 (Density of rural portion only given in brackets). (1 and 2).	Percentage to total area of—		Percentage to cultivable area of—		Percentage of gross cultivated area which is irrigated. (6).	Normal rainfall (in inches.)	Percentage of gross cultivated area under—				
			Culturable. (4).	Net cultivated. (5).	Net cultivated. (6).	Double-cropped. (7).			Rice.	Wheat and barley.	Millets.	Gram.	Other crops.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	United Provinces (British Territory).	456 (407)	71.8	51.5	71.7	16.2	21.1	..	17.3	26.3	17.3	14.5	24.6
	<i>Himalaya, West</i>												
1	Dehra Dun ..	109 (101)	12.7	8.9	70.2	17.7	16.9	..	15.3	21.9	10.8	2.0	50.0
2	Naini Tal ..	194 (144)	19.4	10.7	55.2	22.7	25.1	84.91	17.0	34.7	14.6	3.4	30.3
3	Almora ..	102 (85)	25.3	13.5	53.2	20.7	43.9	63.51	41.6	25.6	4.0	6.7	22.1
4	Garhwal ..	108 (106)	9.6	8.1	89.4	..	8.3	64.66	..	..	..	..	..
	<i>Sub-Himalaya, West</i>												
5	Saharanpur ..	95 (94)	9.2	7.1	76.5	29.5	2.4	57.81	9.3	32.2	22.7	..	35.8
6	Bareilly ..	442 (374)	79.0	54.1	68.5	15.9	12.4	..	20.9	29.1	13.4	12.2	24.4
7	Bijnor ..	489 (395)	74.2	60.2	81.1	21.5	20.0	36.99	11.7	34.9	12.5	11.9	29.0
8	Pilibhit ..	679 (561)	88.8	74.4	83.7	22.1	14.0	44.48	22.3	25.8	16.0	14.0	21.9
9	Kheri ..	466 (365)	83.3	56.0	67.3	10.0	6.4	43.48	22.4	32.7	7.8	5.9	31.2
	<i>Indo-Gangetic Plain, West.</i>												
	Muzaffarnagar ..	333 (287)	80.3	45.3	56.4	11.5	13.4	49.05	32.9	25.3	7.1	15.0	19.7
	Meerut ..	318 (304)	74.0	41.8	56.6	15.4	6.9	42.87	22.3	25.3	18.9	14.1	19.4
	<i>Central.</i>												
10	Bulandshahr ..	542 (459)	85.1	65.4	76.1	13.5	30.5	..	4.3	31.5	21.6	14.5	28.1
11	Aligarh ..	541 (469)	86.4	67.6	78.3	15.3	41.8	29.67	4.6	34.6	9.1	11.8	39.9
12	Muttra ..	699 (579)	88.7	73.7	83.0	21.1	41.8	28.09	1.4	30.6	16.9	11.1	40.0
13	Agra ..	595 (517)	88.8	71.6	80.6	21.6	41.8	26.00	0.2	29.3	24.1	13.5	32.9
14	Mainpuri ..	602 (508)	83.9	73.2	87.3	17.3	45.9	25.09	0.3	30.7	25.2	15.9	27.9
15	Etah ..	461 (373)	92.3	70.9	76.8	7.3	31.8	23.61	0.0	23.2	23.8	24.3	28.7
16	Budaun ..	567 (416)	80.6	63.8	79.1	8.1	25.3	25.08	0.1	21.8	28.8	26.5	22.8
17	Moradabad ..	448 (416)	69.3	53.2	76.7	13.7	42.2	29.70	5.0	32.9	26.3	14.9	20.9
18	Shahjahanpur ..	501 (445)	89.4	60.0	67.1	13.3	38.1	27.66	2.3	36.4	25.8	11.4	24.1
19	Farrukhabad ..	503 (444)	91.1	67.6	74.2	10.3	10.8	32.91	4.9	37.1	25.0	11.3	21.7
20	Etawah ..	561 (435)	91.8	70.0	76.2	9.1	7.6	37.14	11.8	39.5	13.3	7.2	28.2
21	<i>Indo-Gangetic Plain, Central.</i>												
22	Cawnpore ..	513 (445)	89.9	64.2	71.4	11.7	15.1	37.38	16.1	31.0	14.2	16.3	22.4
23	Fatehpur ..	534 (467)	83.4	56.5	67.7	12.4	24.6	30.89	4.9	32.5	25.9	13.9	22.8
24	Allahabad ..	442 (400)	66.4	51.4	77.4	12.1	28.3	30.79	4.8	26.2	29.9	18.5	20.6
25	Lucknow ..	555 (504)	80.6	57.7	71.6	16.8	20.0	..	19.1	25.5	15.6	17.7	22.1
26	Unao ..	512 (409)	73.4	54.7	74.6	9.2	20.3	31.85	4.5	30.3	26.5	21.4	17.3
27	Rae Bareilly ..	419 (401)	75.7	53.5	70.6	10.4	20.8	35.18	13.8	24.3	19.4	25.9	16.6
28	Sitapur ..	524 (457)	79.9	56.8	71.1	14.3	13.5	37.22	19.6	21.8	18.1	21.2	19.3
29	Hardoi ..	814 (519)	80.3	57.3	71.3	15.4	20.8	35.99	13.5	26.3	17.5	16.1	26.6
30	Fyzabad ..	479 (458)	78.8	51.8	65.7	11.7	20.7	33.41	13.3	31.1	17.5	16.1	22.0
31	Sultanpur ..	557 (535)	79.2	53.4	67.4	19.2	34.7	36.60	26.9	25.2	12.1	15.0	20.8
32	Partabgarh ..	520 (489)	89.4	64.8	72.5	20.0	8.8	37.01	18.9	25.8	16.5	16.5	22.3
33	Bara Banki ..	485 (446)	85.9	59.6	69.4	9.8	12.5	34.38	9.3	32.7	15.2	18.2	24.6
34	<i>Central India Plateau.</i>												
35	Jhansi ..	699 (645)	83.7	63.7	76.2	26.4	27.6	39.46	30.8	21.2	9.4	12.9	25.7
36	Banda ..	614 (608)	77.4	58.2	75.2	24.4	26.4	41.28	30.6	23.1	8.3	13.0	25.0
37	Mirzapur ..	628 (618)	75.3	56.1	74.6	19.8	29.3	37.90	21.1	27.9	13.4	11.1	26.5
38	<i>East Satpuras</i>												
39	Gorakhpur ..	606 (570)	86.1	61.4	71.3	25.2	17.4	38.76	24.8	19.2	12.9	22.7	20.4
40	Basti ..	214 (189)	81.0	43.3	53.4	5.0	6.9	..	3.7	20.4	23.5	31.1	21.3
41	Gonda ..	191 (152)	80.0	30.2	37.8	5.6	9.8	34.24	2.7	21.1	32.4	18.7	25.1
42	Bahraich ..	275 (246)	80.4	61.8	76.9	3.2	9.5	31.64	0.0	25.5	19.1	36.0	19.4
43	<i>Indo-Gangetic Plain, East.</i>												
44	Benares ..	206 (189)	83.8	49.5	59.1	2.7	4.1	35.66	0.4	19.3	23.1	32.4	24.8
45	Jaunpur ..	218 (204)	78.0	44.7	55.8	7.2	5.1	38.15	9.9	17.3	19.1	37.6	16.1
46	Ghazipur ..	180 (162)	50.2	24.2	46.9	9.9	14.4	44.60	25.5	18.4	19.1	15.7	21.3
47	Ballia ..	180 (162)	50.2	24.2	46.9	9.9	14.4	44.60	25.5	18.4	19.1	15.7	21.3
48	Azamgarh ..	651 (624)	85.5	68.0	79.6	28.3	16.8	..	34.4	22.4	15.2	8.5	19.5
	<i>Sub-Himalaya, East</i>												
	Mirzapur ..	787 (755)	84.4	74.5	84.8	26.1	20.3	48.15	35.0	23.6	13.4	5.9	22.1
	Gonda ..	737 (725)	89.3	72.9	81.6	29.0	23.7	47.67	38.8	21.5	10.7	8.5	20.5
	Bahraich ..	555 (533)	84.4	63.9	75.8	31.2	13.4	44.55	33.7	20.0	17.8	10.3	18.2
	<i>Indo-Gangetic Plain, East.</i>												
	Benares ..	431 (411)	78.5	56.1	71.5	28.5	4.4	43.65	27.9	23.8	22.0	12.0	14.3
	Jaunpur ..	753 (686)	84.6	67.5	79.8	19.1	27.5	..	24.7	24.4	13.0	9.6	28.3
	Ghazipur ..	930 (742)	89.5	74.7	83.4	20.3	26.6	39.99	23.9	21.6	10.7	13.0	30.8
	Ballia ..	797 (761)	84.4	65.6	77.7	19.8	34.4	40.62	20.6	29.0	17.9	6.2	26.3
	Azamgarh ..	634 (570)	86.8	68.8	79.2	15.8	21.4	39.53	22.4	22.5	12.8	13.0	29.3
		742 (682)	84.4	68.8	81.5	20.3	20.6	41.45	20.4	21.6	16.2	15.0	26.8
		710 (676)	81.0	63.8	79.0	19.2	31.1	40.42	32.2	25.4	9.1	4.6	28.7

NOTE:—The figures are based on the Season and Crop Reports of the Director of Land Records on the agricultural years 1925-28. The years 1928-29 and 1929-30 were abnormal; so an average of the figures of the three previous normal years has been utilised.

- (1) The rural portion of each district is that area lying outside census towns. Its area has been calculated in each case by deducting the actual area of the census towns. In the few instances where the area of a census town was not ascertainable an approximate figure has been taken based on the population.
- (2) The densities of the States are as follows:—Rampur, 521(420); Tehri-Garhwal 84 (84); Benares 450 (411).
- (3) Figures of cultivation, other than those given, are not available for the hill districts.
- (4) The cultivable area is the area fit and available for cultivation.
- (5) The net cultivated area means the gross cultivated area minus the double-cropped area. It does not include fallow.
- (6) The gross cultivated area (or total sown area) is the net cultivated area plus the area which is double-cropped.

SUBSIDIARY TABLE II.—*Distribution of the population classified according to density.*

SUBSIDIARY TABLES.

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Tahsils with a population per square mile of—																			
Serial number.	Natural division.	Under 150.		150 to 300.		300 to 450.		450 to 600.		600 to 750.		750 to 900.		900 to 1,050.		1,050 and over.		Total.	
		Area.	Popula- tion.	Area.	Popula- tion.	Area.	Popula- tion.	Area.	Popula- tion.	Area.	Popula- tion.	Area.	Popula- tion.	Area.	Popula- tion.	Area.	Popula- tion.	Area.	Popula- tion.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	United Provinces (British Terri- tory)	15,801	1,501,324	14,515	3,052,097	17,313	6,729,750	32,794	17,169,390	15,225	10,187,078	5,650	4,491,773	2,825	2,667,141	2,125	2,610,210	106,248	48,408,763
	..	14.9	3.1	13.7	6.3	16.3	13.9	30.9	35.5	14.3	21.0	5.3	9.3	2.6	5.5	2.0	5.4	100.0	100.0
1	Himalaya, West	12,293	1,121,627	2,618	503,093	..	..	..	..	..	..	..	..	..	..	..	..	14,911	1,624,720
	..	82.4	69.0	17.6	31.0	..	..	..	..	..	..	..	..	..	..	..	..	14.0	3.4
2	Sub-Himalaya, West.	..	..	1,760	374,724	4,162	1,659,715	2,698	1,402,724	778	485,342	..	..	424	422,580	..	..	9,822	4,345,085
	..	..	..	17.9	8.6	42.4	38.2	27.5	32.3	7.9	11.2	..	..	4.3	9.7	..	..	9.2	9.0
3	Indo-Gangetic Plain, West.	..	..	..	..	6,528	2,590,508	11,899	6,224,300	3,910	2,609,895	762	589,432	313	283,749	481	656,643	23,895	12,954,527
	..	..	..	..	..	27.3	20.0	49.8	48.0	16.4	20.1	3.2	4.6	1.3	2.2	2.0	5.1	22.5	26.7
4	Indo-Gangetic Plain, Central	..	..	662	161,858	3,743	1,489,701	13,121	6,887,105	3,617	2,453,860	358	287,338	..	..	1,061	1,251,242	22,562	12,531,104
	..	..	..	2.9	1.3	16.6	11.9	58.2	54.9	16.0	19.6	1.6	2.3	..	..	4.7	10.0	21.2	25.9
5	Central India Plateau	887	112,983	8,290	1,682,010	1,293	449,902	..	..	..	..	..	..	..	..	..	..	10,470	2,244,895
	..	8.5	5.0	79.2	74.9	12.3	20.1	..	..	..	..	..	..	..	..	..	..	9.9	4.6
6	East Satpuras ..	2,621	266,714	1,185	330,412	562	191,283	..	..	..	..	..	..	..	..	..	..	4,368	788,409
	..	60.0	33.8	27.1	41.9	12.9	24.3	..	..	..	..	..	..	..	..	..	..	4.1	1.6
7	Sub-Himalaya, East.	..	..	..	..	1,025	348,641	5,076	2,655,261	1,709	1,140,918	3,218	2,530,709	1,806	1,682,407	..	..	12,834	8,357,936
	..	..	..	..	..	8.0	4.2	39.6	31.8	13.3	13.6	25.1	30.3	14.0	20.1	..	..	12.1	17.3
8	Indo-Gangetic Plain, East.	..	..	..	..	..	..	..	..	5,211	3,497,063	1,312	1,084,294	282	278,405	583	702,325	7,388	5,562,087
	..	..	..	..	..	..	..	..	..	70.5	62.9	17.8	19.5	3.8	5.0	7.9	12.6	7.0	11.5

SUBSIDIARY TABLE III.—*Variation in relation to density since 1881.*

District and natural division.	Percentage of variation of population (increase+, decrease-).						Mean density per square mile.						Actual increase in mean density 1921-1931.
	1921 to 1931.	1911 to 1921.	1901 to 1911.	1891 to 1901.	1881 to 1891.	Net 1881-1931.	1931	1921	1911	1901	1891	1881	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
United Provinces ..	+6.7	-3.1	-1.0	+1.7	+6.3	+10.6	442	415	428	432	425	400	27
British territory ..	+6.7	-3.1	-1.1	+1.7	+6.2	+10.6	456	427	441	445	438	412	29
<i>Himalaya, West</i> ..	+8.0	-1.9	+10.8	+2.6	+13.4	+36.6	109	101	103	93	90	80	8
1. Dehra Dun ..	+8.5	+3.6	+15.3	+6.0	+16.9	+60.5	194	179	172	150	141	121	15
2. Naini Tal ..	+0.1	-14.4	-0.2	-12.0	+5.3	-20.7	102	102	119	119	135	128	0
3. Almora ..	+10.0	+0.9	+15.9	+11.8	+15.5	+66.0	108	98	98	84	75	65	10
4. Garhwal ..	+10.0	+1.2	+11.7	+5.4	+18.0	+54.6	95	86	85	77	73	62	9
<i>Sub-Himalaya, West</i> ..	+7.6	-6.9	+1.0	+1.6	+5.2	+8.2	442	411	441	437	430	409	31
5. Saharanpur ..	+11.4	-5.0	-5.6	+4.4	+2.2	+6.5	489	440	462	490	470	459	49
6. Bareilly ..	+5.8	-7.4	+0.4	+4.7	+1.0	+4.0	679	642	693	690	659	653	37
7. Bijnor ..	+12.8	-8.2	+3.3	-1.8	+10.1	+15.8	466	413	450	435	443	402	53
8. Pilibhit ..	+4.0	-11.5	+3.7	-3.0	+7.4	-0.6	333	320	361	349	360	335	13
9. Kheri ..	+3.4	-4.8	+6.0	+0.2	+8.6	+13.5	318	308	323	305	304	280	10
<i>Indo-Gangetic Plain, West</i> ..	+6.7	-5.6	-2.0	+10.0	+1.5	+10.2	542	508	539	545	499	492	34
10. Muzaffarnagar ..	+12.7	-1.6	-7.8	+13.5	+1.9	+18.2	541	480	488	529	467	458	61
11. Meerut ..	+6.9	-0.3	-1.4	+10.7	+6.0	+23.3	699	654	656	665	600	567	45
12. Bulandshahr ..	+6.6	-5.0	-1.3	+19.8	+2.7	+23.0	595	558	588	595	497	484	37
13. Aligarh ..	+10.4	-8.9	-2.9	+15.1	+2.2	+14.7	602	545	599	617	536	524	57
14. Muttra ..	+7.9	-5.7	-14.0	+7.0	+6.2	-0.5	461	427	453	526	492	463	34
15. Agra ..	+13.4	-9.6	-3.6	+5.7	+3.0	+7.6	567	500	553	574	543	527	67
16. Mainpuri ..	+0.2	-6.2	-3.8	+8.8	-4.9	-6.4	448	447	476	495	455	479	1
17. Etah ..	+3.7	-4.8	+0.9	+23.1	-7.2	+13.8	501	483	507	503	408	440	18
18. Budaun ..	+3.6	-7.5	+2.7	+10.8	+2.1	+11.4	503	485	524	510	461	451	18
19. Moradabad ..	+7.1	-5.1	+5.9	+1.1	+2.1	+11.1	561	524	552	521	515	505	37
20. Shahjahanpur ..	+5.7	-11.2	+2.5	+0.5	+6.9	+3.5	513	485	546	532	530	495	28
21. Farrukhabad ..	+4.5	-4.8	-2.8	+7.8	-5.4	-1.4	534	511	537	552	512	541	23
22. Etawah ..	+1.7	-3.5	-5.8	+10.9	+0.7	+3.3	442	434	450	478	431	428	8
<i>Indo-Gangetic Plain, Central</i> ..	+5.1	-4.1	-3.7	+1.3	+8.5	+6.7	553	528	551	572	565	521	27
23. Cawnpore ..	+5.5	+0.6	-9.3	+4.1	+2.4	+2.6	512	485	482	532	511	499	27
24. Fatehpur ..	+5.6	-3.6	-1.4	-1.8	+2.3	+0.7	419	397	412	418	426	416	22
25. Allahabad ..	+6.2	-4.3	-1.6	-3.8	+5.1	+1.2	524	493	515	523	544	518	31
26. Lucknow ..	+8.7	-5.2	-3.6	+2.5	+11.1	+13.0	814	749	790	820	801	721	65
27. Unao ..	+4.5	-10.1	-6.7	+2.4	+6.1	-4.8	479	458	510	547	534	503	21
28. Rae Bareli ..	+4.0	-7.9	-1.6	-0.3	+8.9	+2.3	557	535	581	591	593	544	22
29. Sitapur ..	+7.1	-4.3	-3.1	+9.3	+12.2	+21.8	520	485	507	523	479	427	35
30. Hardoi ..	+4.0	-3.3	+2.6	-1.8	+12.7	+14.2	485	467	483	470	479	425	18
31. Fyzabad ..	+2.8	+1.5	-5.8	+0.7	+12.5	+11.4	699	680	670	711	706	628	19
32. Sultanpur ..	+4.7	-4.3	-3.3	+0.7	+12.3	+9.7	614	586	612	633	628	560	28
33. Partabgarh ..	+6.0	-5.0	-1.4	+0.2	+7.5	+7.0	628	553	624	633	632	587	35
34. Bara Banki ..	+3.3	-5.0	-8.1	+4.3	+10.1	+3.6	606	586	617	671	644	585	20
<i>Central India Plateau</i> ..	+8.7	-6.5	+4.8	-8.4	+2.2	-0.2	214	197	211	201	220	215	17
35. Jhansi ..	+13.8	-10.9	+10.4	-9.8	+9.4	+10.5	191	168	188	170	189	173	23
36. Jalaun ..	+5.1	+0.2	+1.3	+0.8	-5.2	+1.9	275	262	261	258	256	270	13
37. Hamirpur ..	+8.0	-5.4	+1.6	-10.7	+1.2	-6.2	206	191	202	199	223	220	15
38. Banda ..	+6.4	-6.7	+4.1	-10.6	+1.0	-6.6	218	205	220	211	236	234	13
<i>East Satpuras</i> ..	+8.9	-0.1	-1.0	-6.8	-0.6	-0.3	180	166	166	168	180	181	14
39. Mirzapur ..	+8.9	-0.1	-1.0	-6.8	-0.6	-0.3	180	166	166	168	180	181	14
<i>Sub-Himalaya, East</i> ..	+8.1	+3.2	+3.5	+0.3	+13.2	+31.0	651	602	584	564	563	497	49
40. Gorakhpur ..	+9.2	+2.1	+8.9	-1.2	+14.5	+37.2	787	721	706	648	656	573	66
41. Basti ..	+7.8	+5.2	-0.9	+3.4	+9.5	+27.4	737	683	649	655	634	578	54
42. Gonda ..	+7.0	+4.3	+0.6	-3.8	+14.8	+24.0	555	518	497	494	514	447	37
43. Bahraich ..	+6.7	+1.7	-0.3	+5.1	+13.9	+29.4	431	404	397	398	379	333	27
<i>Indo-Gangetic Plain, East</i> ..	+6.0	+0.5	-5.5	-7.1	+5.1	+1.6	753	710	707	748	804	765	43
44. Benares ..	+6.8	+1.6	+1.1	-4.7	+3.5	+8.1	930	871	857	848	890	860	59
45. Jaunpur ..	+7.0	-0.1	-3.9	-4.9	+4.6	+2.2	797	745	746	776	816	780	52
46. Ghazipur ..	+5.6	-0.9	-8.1	-10.8	+6.4	-8.9	634	600	606	659	739	695	34
47. Ballia ..	+9.9	-1.7	-14.3	-0.8	+2.0	-6.3	742	675	687	802	808	792	67
48. Azamgarh ..	+2.8	+2.4	-3.6	-11.4	+7.7	-3.1	710	691	675	700	790	733	19
<i>States</i> ..	+6.3	-4.6	+2.3	-1.4	+7.3	+9.7	203	191	200	196	199	185	12
49. Tehri-Garhwal (Himalaya, West) ..	+9.8	+5.8	+11.9	+11.5	+20.7	+74.9	84	76	72	64	58	48	8
50. Rampur (Sub-Himalaya, West) ..	+2.6	-14.6	-0.4	-3.3	-1.7	-14.2	521	508	595	597	617	607	13
51. Benares (East Satpuras) ..	+7.8	+1.4	-1.0	-6.7	+8.3	+9.4	450	417	411	415	445	411	33

SUBSIDIARY TABLE IV.—*Variation in natural population.*

Area.	Population in 1931.				Population in 1921.				Increase per cent. (1921-1931) in natural population.
	Actual population.	Immigrants.	Emigrants.	Natural population.	Actual population.	Immigrants.	Emigrants.	Natural population.	
1	2	3	4	5	6	7	8	9	10
United Provinces ..	19,614,483	559,605	1,559,646	50,614,874	46,509,820	480,413	..	..	..
British Territory ..	48,408,763	632,131	1,640,243	49,416,875	45,374,939	528,601	1,465,873	46,312,211	6.7
States ..	1,206,070	92,845	84,774	1,197,999	1,134,861	75,425	..	..	..

NOTES.—1. On account of retrenchment the birth-place returns were not tabulated by districts, so that only the provincial figures are available.

2. The figures for immigrants and emigrants for the United Provinces in columns 3, 4, 7, and 8 naturally do not take into account migration between British territory and the States. This migration is, however, taken into account in the figures for British territory and the States.

3. The figures for emigrants in column 4 are to some extent approximate as one province and four states prepared their figures for the United Provinces as a whole including the States. These figures have been divided proportionally between British territory and the States. Further, Madras (excluding Cochin and Travancore States) and Coorg prepared no separate figures for the United Provinces. In this case the figures of last Census have been adopted. The deviations from the correct figures are, however, considered negligible.

4. The figure against British territory in column 7 was incorrectly shown at last census, and the figures for British territory only are available for column 8. The figures for the whole of the United Provinces and for the States have been shown separately for the present census so that they will be available for comparison at next census.

5. This table omits overseas emigration which in any case is negligible. (See Subsidiary Table IV to Chapter III.)

SUBSIDIARY TABLE V.—Comparison with vital statistics.

Serial number.	District and natural division.	In 1921-1930 total number of—		Number per cent. of actual (1) adjusted population of 1921 of—		Excess (+) or deficiency (—) of births over deaths.	Increase (+) or decrease (—) of the population of 1931 compared with the adjusted population of 1921.	
							Natural population.	Actual population.
1	2	3	4	5	6	7	8	9
	United Provinces (British Territory).	15,921,016	11,993,248	35.1	26.4	+3,927,768	+3,104,668	+3,033,824
	Himalaya, West ..	543,583	340,996	36.1	28.6	+112,587	..	+120,078
1	Dehra Dun ..	55,491	47,512	26.1	22.4	+7,979	..	+18,004
2	Naini Tal ..	80,234	92,993	29.0	33.6	-12,759	..	+411
3	Almora ..	212,748	145,546	40.1	27.4	+67,202	..	+52,964
4	Garhwal ..	195,110	144,945	40.2	29.9	+50,165	..	+48,699
	Sub-Himalaya, West ..	1,699,845	1,299,525	42.1	32.2	+400,320	..	+308,295
5	Saharanpur ..	405,939	302,189	43.3	32.2	+103,750	..	+106,449
6	Bareilly ..	440,025	338,980	43.4	33.4	+101,045	..	+58,504
7	Bijnor ..	341,432	259,097	46.1	35.0	+82,385	..	+95,101
8	Pilibhit ..	190,437	158,732	44.1	36.8	+31,705	..	+17,237
9	Kheri ..	321,962	240,527	35.2	26.3	+81,435	..	+31,004
	Indo-Gangetic Plain, West ..	4,813,334	3,546,316	39.6	29.2	+1,267,018	..	+809,468
10	Muzaffarnagar ..	307,456	195,564	38.7	24.6	+111,892	..	+100,679
11	Meerut ..	601,524	421,816	40.1	28.1	+179,708	..	+103,194
12	Bulandshahr ..	451,003	340,634	42.3	31.9	+110,369	..	+70,724
13	Aligarh ..	440,940	298,524	41.5	28.1	+142,416	..	+110,000
14	Muttra ..	208,434	146,340	33.7	23.6	+62,094	..	+48,936
15	Agra ..	393,860	260,183	42.6	28.2	+133,677	..	+124,161
16	Mainpuri ..	225,504	181,814	30.1	24.3	+43,690	..	+1,606
17	Etah ..	269,828	199,047	32.5	23.0	+70,781	..	+30,768
18	Budaun ..	389,270	302,114	39.9	31.0	+87,156	..	+34,783
19	Moradabad ..	558,037	431,548	46.5	36.0	+126,489	..	+85,369
20	Shahjahanpur ..	372,419	287,202	43.5	33.6	+85,217	..	+49,170
21	Farrukhabad ..	334,684	285,799	39.9	34.0	+48,885	..	+37,605
22	Etawah ..	260,375	195,731	35.5	26.7	+64,644	..	+12,473
	Indo-Gangetic Plain, Central ..	3,769,581	2,891,645	31.6	24.3	+877,936	..	+611,202
23	Cawnpore ..	346,083	296,964	30.1	25.9	+49,119	..	+63,589
24	Fatehpur ..	201,450	135,052	30.9	20.7	+66,398	..	+36,397
25	Allahabad ..	438,466	321,045	31.2	22.9	+117,421	..	+87,468
26	Lucknow ..	273,838	220,905	37.8	30.5	+52,933	..	+63,128
27	Unao ..	241,903	189,340	29.5	23.1	+52,563	..	+36,572
28	Rae Bareilly ..	234,627	182,613	25.1	19.5	+52,014	..	+37,724
29	Sitapur ..	397,917	282,315	36.5	25.9	+115,602	..	+77,658
30	Hardoi ..	377,621	266,409	34.8	24.6	+111,212	..	+43,216
31	Fyzabad ..	356,404	295,003	30.4	25.2	+61,401	..	+32,859
32	Sultanpur ..	320,738	265,514	31.9	26.4	+55,224	..	+47,372
33	Partabgarh ..	250,056	186,808	29.2	21.8	+63,248	..	+51,103
34	Bara Banki ..	330,478	249,677	32.1	24.2	+80,801	..	+34,116
	Central India Plateau ..	795,898	625,506	38.5	30.3	+170,392	..	+179,598
35	Jhansi ..	270,521	206,707	44.6	34.1	+63,814	..	+83,914
36	Jalaun ..	147,676	108,914	36.4	26.9	+38,762	..	+20,583
37	Hamirpur ..	187,224	153,503	40.2	33.0	+33,721	..	+37,366
38	Banda ..	190,477	156,382	32.4	26.6	+34,095	..	+37,735
	East Satpuras ..	258,523	193,894	35.7	26.8	+64,629	..	+64,226
39	Mirzapur ..	258,523	193,894	35.7	26.8	+64,629	..	+64,226
	Sub-Himalaya, East ..	2,389,407	1,610,775	30.9	20.8	+778,632	..	+627,242
40	Gorakhpur ..	1,026,006	628,722	31.4	19.2	+397,284	..	+300,731
41	Basti ..	622,711	455,628	32.4	23.7	+167,083	..	+152,796
42	Gonda ..	387,424	260,579	26.3	17.7	+126,845	..	+102,614
43	Bahraich ..	353,266	265,846	33.2	25.0	+87,420	..	+71,101
	Indo-Gangetic Plain, East ..	1,650,845	1,394,591	31.5	26.6	+256,254	..	+313,715
44	Benares ..	346,120	288,130	36.4	30.3	+57,990	..	+64,347
45	Jaunpur ..	324,943	252,405	28.1	21.9	+72,538	..	+80,966
46	Ghazipur ..	241,484	216,868	30.9	27.7	+24,616	..	+43,401
47	Ballia ..	253,895	194,384	30.6	23.4	+59,511	..	+82,081
48	Azamgarh ..	484,403	442,804	31.7	29.0	+41,599	..	+42,920

(1) Adjusted on account of transfers of area between 1921 and 1931.

(2) The natural population of 1931 is not available districtwise (see Subsidiary Table IV). The figure for British territory omits overseas emigration, which in any case is negligible (see Subsidiary Table III to Chapter III).

States—

Benares 102,473 76,407 28.2 21.1 +26,066 .. +28,412

SUBSIDIARY TABLE VI.—*Variation by tahsils classified according to density (a) actual variation.*

Natural Division.	Period.	(a) Variation in tahsils with a population per square mile at commencement of decade of—							
		Under 150.	150 to 300.	300 to 450.	450 to 600.	600 to 750.	750 to 900.	900 to 1,050.	Over 1,050.
1	2	3	4	5	6	7	8	9	10
United Provinces (British Territory).	1921—1931	—71,764	—51,015	—1,394,605	+1,300,872	—223,152	+856,431	+1,370,473	+1,245,736
	1911—1921	—114,077	+279,927	+367,726	—837,853	—1,042,862	—197,885	+643,589	—559,179
	1901—1911	—52,505	—77,255	+1,440,625	+11,773	—1,448,128	+695,910	—697,743	—382,910
	1891—1901	+106,784	+73,639	—2,170,293	+2,214,361	+1,607,243	—1,461,325	+78,622	+337,734
	1881—1891	+1,013,611	—659,429	—256,015	—1,159,571	+2,794,796	+1,221,776	+121,667	+724,981
	1881—1931	+882,049	—434,133	—2,012,562	+1,529,582	+1,687,897	+1,114,907	+1,516,608	+1,366,362
Himalaya, West	1921—1931	+15,468	+104,610	..	..	..	..	..	..
	1911—1921	—215,959	+248,220	—61,484	..	..	..	..	..
	1901—1911	+119,619	—32,202	+61,484	..	..	..	..	..
	1891—1901	+180,799	—72,127	—73,168	..	..	..	..	..
	1881—1891	+877,833	+254,592	+73,168	..	..	..	..	..
	1881—1931	+977,760	+503,093	..	..	..	..	..	..
Sub-Himalaya, West.	1921—1931	..	—135,173	+70,893	+68,920	+195,356	..	+108,485	..
	1911—1921	..	+126,230	—283,549	+91,284	—227,492	..	—4,518	..
	1901—1911	..	+12,860	+261,269	—426,597	+202,444	..	+318,613	—325,650
	1891—1901	—95,205	+90,831	—43,207	+62,417	+23,784	..	—298,482	+325,650
	1881—1891	+95,205	—211,398	+167,851	+371,028	—225,812	..	+12,751	..
	1881—1931	..	—116,650	+173,257	+167,052	—31,720	..	+136,849	..
Indo-Gangetic Plain, West.	1921—1931	..	..	—799,365	+657,271	+236,480	+341,556	—6,314	+378,936
	1911—1921	..	..	+717,750	—712,757	—690,250	—5,027	—44,403	—6,503
	1901—1911	..	—161,020	+1,385,191	—1,089,570	+107,914	—485,653	—7,677	—6,834
	1891—1901	..	+7,340	—2,018,962	+1,626,266	+1,049,160	+172,106	+342,143	+18,326
	1881—1891	..	—8,129	+238,389	—312,353	+234,078	+20,552	..	+5,953
	1881—1931	..	—161,809	—476,997	+168,857	+937,382	+43,534	+283,749	+389,878
Indo-Gangetic Plain, Central.	1921—1931	..	—54,187	—593,335	+997,556	+113,528	+13,099	—692,510	+826,760
	1911—1921	..	—10,703	+818,947	—768,946	—581,678	—4,520	+692,510	—650,685
	1901—1911	..	+3,192	+50,309	+500,533	—925,181	+278,759	—334,327	—57,161
	1891—1901	..	—36,755	+330,614	+287,074	—452,725	—316,586	+334,327	+16,684
	1881—1891	..	—98,277	—1,414,978	—677,858	+3,072,716	+25,144	—607,493	+701,074
	1881—1931	..	—196,730	—808,443	+338,359	+1,226,660	—4,104	—607,493	+836,672
Central India Plateau.	1921—1931	—119,399	+10,503	+288,494	..	..	..	..	..
	1911—1921	+110,008	—84,912	—167,722	..	..	..	..	..
	1901—1911	—193,078	+126,167	+168,749	..	..	..	..	..
	1891—1901	+41,252	—247,990	+13,291	..	..	..	..	..
	1881—1891	+25,112	+40,206	—14,826	..	..	..	..	..
	1881—1931	—136,105	—156,026	+287,986	..	..	..	..	..
East Satpuras	1921—1931	+32,167	+23,232	+8,827	..	..	..	..	..
	1911—1921	—8,126	+1,092	+6,414	..	..	..	..	..
	1901—1911	+20,954	—26,252	—6,086	..	..	..	..	..
	1891—1901	—20,062	+332,340	—391,356	..	..	..	..	..
	1881—1891	+15,461	..	+9,251	..	..	..	..	..
	1881—1931	+40,394	+330,412	—372,950	..	..	..	..	..

SUBSIDIARY TABLE VI.—*Variation by tahsils classified according to density*
(a) *actual variation—(concluded).*

Natural Division.	Period.	(a) Variation in tahsils with a population per square mile at commencement of decade of—							
		Under 150.	150 to 300.	300 to 450.	450 to 600.	600 to 750.	750 to 900.	900 to 1,050.	Over 1,050.
1	2	3	4	5	6	7	8	9	10
Sub-Himalayan, East.	1921—1931	..	..	—370,119	+281,102	—1,077,392	+111,405	+1,682,407	..
	1911—1921	..	..	—662,630	+786,007	—356,710	+472,366	..	..
	1901—1911	..	..	—480,291	+552,656	—357,385	+537,130	..	..
	1891—1901	..	..	+12,495	+27,479	—50,496	+29,284	..	..
	1881—1891	..	—636,423	+685,130	—325,283	+218,847	+899,379	..	..
	1881—1931	..	—636,423	—815,415	+1,321,961	—1,623,136	+2,049,564	+1,682,407	..
Indo-Gangetic Plain, East.	1921—1931	..	..	..	—703,977	+308,876	+390,371	+278,405	+40,040
	1911—1921	..	..	..	—233,441	+813,268	—660,704	..	+98,009
	1901—1911	..	..	..	+474,751	—475,920	+365,674	—674,352	+6,735
	1891—1901	..	..	..	+211,125	+1,037,520	—1,346,129	—299,366	—22,926
	1881—1891	..	..	..	—215,105	—505,033	+276,701	+716,409	+17,954
	1881—1931	..	..	..	—466,647	+1,178,711	—974,087	+21,096	+139,812

SUBSIDIARY TABLE VI.—*Variation by tahsils classified according to density*
(b) *proportional variation.*

Natural Division.	Period.	(b) Variation in tahsils with a population per square mile at commencement of decade of—							
		Under 150.	150 to 300.	300 to 450.	450 to 600.	600 to 750.	750 to 900.	900 to 1,050.	1,050 and over.
1	2	3	4	5	6	7	8	9	10
United Provinces (British Territory).	1921—1931	—4·6	—1·6	—17·2	+8·2	—2·1	+23·6	+105·7	+91·3
	1911—1921	—6·8	+9·9	+4·7	—5·0	—9·1	—5·2	+98·5	—29·1
	1901—1911	—3·0	—2·7	+29·9	+0·1	—11·2	+22·2	—51·7	—16·6
	1891—1901	+6·5	+2·3	—24·0	+15·5	+14·2	—31·8	+6·2	+17·2
	1881—1891	+163·7	—18·9	—2·8	—7·5	+32·9	+36·2	+10·6	+58·3
	1881—1931	+142·4	—12·5	—23·0	+9·8	+19·9	+33·0	+131·8	+109·8
Himalaya, West.	1921—1931	+1·4	+26·3	..	..	..	..	..	..
	1911—1921	—16·3	+165·2	—100·0	..	..	..	..	..
	1901—1911	+9·9	—17·6	*	..	..	..	..	..
	1891—1901	+17·7	—28·3	—100·0	..	..	..	..	..
	1881—1891	+610·2	*	*	..	..	..	..	..
	1881—1931	+679·6	*	±0·0	..	..	..	..	..
Sub-Himalaya, West.	1921—1931	..	—26·5	+4·5	+5·2	+67·4	..	+34·5	..
	1911—1921	..	+32·9	—15·1	+7·3	—44·0	..	—1·4	..
	1901—1911	..	+3·5	+16·2	—25·6	+64·3	..	*	—100·0
	1891—1901	—100·0	+23·8	—2·6	+3·9	+8·2	..	—100·0	*
	1881—1891	*	—43·1	+11·3	+30·0	—43·7	..	+4·5	..
	1881—1931	±0·0	—23·7	+11·7	+13·5	—6·1	..	+47·9	±0·0
Indo-Gangetic Plain, West.	1921—1931	..	..	—23·6	+11·8	+10·0	+137·8	—2·2	+136·5
	1911—1921	..	..	+26·9	—11·3	—22·5	—2·0	—13·3	—2·3
	1901—1911	..	—100·0	+92·5	—15·2	+3·7	—65·7	—2·2	—3·9
	1891—1901	..	+4·8	—57·6	+29·3	+55·0	+30·0	*	+6·7
	1881—1891	..	—5·0	+7·3	—5·3	+14·0	+3·8	..	+2·2
	1881—1931	..	—100·0	—15·5	+2·8	+56·0	+8·0	*	+146·2
Indo-Gangetic Plain, Central.	1921—1931	..	—25·1	—28·5	+16·9	+4·9	+4·8	—100·0	+194·8
	1911—1921	..	—4·7	+64·8	—11·5	—19·9	—1·6	*	—60·5
	1901—1911	..	+1·4	+4·1	+8·1	—24·0	*	—100·0	—5·0
	1891—1901	..	—14·1	+37·4	+4·9	—10·5	—100·0	*	+1·5
	1881—1891	..	—27·4	—61·6	—80·4	+250·4	+8·6	—100·0	+169·1
	1881—1931	..	—54·9	—35·2	+5·2	+100·0	—1·4	—100·0	+201·8
Central India Plateau.	1921—1931	—51·4	+0·6	+178·7	..	..	..	..	..
	1911—1921	+90·7	—4·8	—51·0	..	..	..	..	..
	1901—1911	—61·2	+7·7	+105·2	..	..	..	..	..
	1891—1901	+15·0	—13·2	+9·0	..	..	..	..	..
	1881—1891	+10·1	+2·2	—9·0	..	..	..	..	..
	1881—1931	—54·6	—8·5	+177·9	..	..	..	..	..
East Satpuras	1921—1931	+13·7	+7·6	+4·8	..	..	..	..	..
	1911—1921	—3·3	+0·4	+3·6	..	..	..	..	..
	1901—1911	+4·9	—1·9	—1·2	..	..	..	..	..
	1891—1901	—8·3	*	—42·6	..	..	..	..	..
	1881—1891	+6·8	..	+1·0	..	..	..	..	..
	1881—1931	+17·8	*	—66·1	..	..	..	..	..

* In these cases the increase is from nothing to something, so the percentage increase is infinite.

SUBSIDIARY TABLE VI.—*Variation by tahsils classified according to density*
(b) *proportional variation—(concluded).*

Natural Division.	Period.	(b) Variation in tahsils with a population per square mile at commencement of decade of—							
		Under 150.	150 to 300.	300 to 450.	450 to 600.	600 to 750.	750 to 900.	900 to 1,050.	1,050 and over.
1	2	3	4	5	6	7	8	9	10
Sub-Himalaya, East.	1921—1931	..	..	—51·5	+11·8	—48·6	+4·6	*	..
	1911—1921	..	..	—48·0	+49·5	—13·9	+24·3	..	..
	1901—1911	..	..	—28·6	+53·4	—12·2	+38·1	..	..
	1891—1901	..	..	+0·7	+2·7	—1·7	+2·1	..	..
	1881—1891	..	—100·0	+58·9	—24·4	+7·9	+186·9	..	..
	1881—1931	..	—100·0	—70·0	+99·1	—58·7	+426·0	*	..
Indo-Gangetic Plain, East.	1921—1931	..	..	..	—100·0	+9·7	+56·3	*	+6·0
	1911—1921	..	..	..	—24·9	+34·2	—48·8	..	+17·4
	1901—1911	..	..	..	+102·6	—16·7	+37·0	—100·0	+1·2
	1891—1901	..	..	..	+83·9	+57·2	—57·7	—30·7	—3·9
	1881—1891	..	..	..	—46·1	—21·8	+13·4	+278·4	+3·2
	1881—1931	..	..	..	—100·0	+50·8	—47·3	+8·2	+24·9

* In these cases the increase is from nothing to something so the percentage increase is infinity

SUBSIDIARY TABLE VII.—Persons per house and houses per square mile.

Serial number.	District and natural division.	Average number of persons per house.						Average number of houses per square mile.					
		1931.	1921.	1911.	1901.	1891.	1881.	1931.	1921.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	United Provinces (British Territory).	4.8	4.6	4.6	5.5	5.7	6.4	95	93	92	81	77	65
	<i>Himalaya, West ..</i>	<i>4.6</i>	<i>4.4</i>	<i>4.6</i>	<i>5.2</i>	<i>5.7</i>	<i>6.4</i>	<i>24</i>	<i>23</i>	<i>22</i>	<i>18</i>	<i>16</i>	<i>14</i>
1	Dehra Dun ..	4.7	4.5	4.4	4.4	5.3	4.4	41	40	39	34	26	28
2	Naini Tal ..	4.5	4.3	4.3	4.6	5.1	6.2	23	24	27	26	42	35
3	Almora ..	4.7	4.6	4.8	5.1	6.2	6.8	24	22	20	17	13	12
4	Garhwal ..	4.6	4.4	4.6	6.2	5.7	7.3	21	20	18	12	13	9
	<i>Sub-Himalaya, West</i>	<i>4.5</i>	<i>4.4</i>	<i>4.4</i>	<i>7.0</i>	<i>5.6</i>	<i>8.0</i>	<i>97</i>	<i>91</i>	<i>97</i>	<i>79</i>	<i>75</i>	<i>50</i>
5	Saharanpur ..	4.4	4.1	4.3	4.7	4.9	10.6	111	107	106	97	91	41
6	Bareilly ..	4.6	4.4	4.4	7.7	5.8	8.6	147	145	156	89	112	74
7	Bijnor ..	4.5	4.1	4.3	4.5	5.6	8.5	104	95	99	93	74	45
8	Pilibhit ..	4.5	4.5	4.5	4.6	6.1	7.0	74	62	79	74	58	47
9	Kheri ..	4.7	4.7	4.6	5.8	5.8	5.8	67	65	67	53	53	48
	<i>Indo-Gangetic Plain, West,</i>	<i>4.7</i>	<i>4.5</i>	<i>4.6</i>	<i>5.7</i>	<i>5.5</i>	<i>8.2</i>	<i>115</i>	<i>114</i>	<i>118</i>	<i>96</i>	<i>84</i>	<i>68</i>
10	Muzaffarnagar ..	4.9	4.5	4.5	6.3	6.9	7.8	114	105	108	85	68	59
11	Meerut ..	5.0	4.7	4.6	5.9	5.5	8.7	141	140	140	110	107	63
12	Bulandshahr ..	4.7	4.4	4.8	6.8	5.6	9.6	127	128	124	87	89	50
13	Aligarh ..	4.7	4.1	4.6	5.0	5.9	8.2	129	121	127	122	90	64
14	Muttra ..	4.7	4.3	4.3	6.0	5.5	7.8	98	97	105	88	90	59
15	Agra ..	4.9	4.7	4.5	4.7	5.5	5.9	116	107	123	121	100	89
16	Mainpuri ..	4.6	4.5	4.6	4.7	5.8	7.8	98	99	104	103	77	60
17	Etah ..	4.6	4.5	4.6	5.0	6.3	7.5	108	105	108	99	64	51
18	Budaula ..	4.4	3.6	4.4	5.1	5.6	8.7	113	135	118	101	80	51
19	Moradabad ..	4.6	4.7	4.5	6.0	5.8	7.0	121	112	122	83	89	64
20	Shahjahanpur ..	4.6	4.6	4.5	6.4	6.3	6.9	111	105	121	82	83	70
21	Farrukhabad ..	4.6	4.6	4.5	6.8	6.5	6.8	115	110	120	80	77	78
22	Etawah ..	4.7	4.4	4.8	6.1	6.0	6.8	94	98	93	77	72	62
	<i>Indo-Gangetic Plain, Central,</i>	<i>4.5</i>	<i>4.3</i>	<i>4.5</i>	<i>5.3</i>	<i>5.4</i>	<i>5.4</i>	<i>122</i>	<i>121</i>	<i>120</i>	<i>109</i>	<i>105</i>	<i>99</i>
23	Cawnpore ..	4.3	4.0	4.1	5.9	5.1	5.9	119	122	117	91	101	84
24	Fatehpur ..	4.6	4.4	4.3	5.0	5.1	5.2	92	89	96	85	85	80
25	Allahabad ..	4.6	4.4	4.3	4.8	5.2	5.1	115	112	118	108	105	102
26	Lucknow ..	4.4	4.2	4.4	5.2	5.2	5.3	184	179	178	157	154	133
27	Unao ..	4.5	3.6	4.4	5.8	5.7	5.9	105	127	114	97	94	87
28	Rae Bareilly ..	4.4	4.1	4.5	5.2	5.3	5.3	125	129	130	113	105	104
29	Sitapur ..	4.7	4.7	4.7	5.7	6.2	6.3	110	104	108	86	77	67
30	Hardoi ..	4.8	4.8	4.6	4.8	6.0	6.7	101	97	104	98	79	64
31	Fyzabad ..	4.7	4.7	4.5	5.1	5.2	5.2	148	143	147	139	135	122
32	Sultanpur ..	4.5	4.5	4.6	4.9	4.1	4.9	136	131	134	129	120	113
33	Partabgarh ..	4.5	4.4	4.6	5.1	5.3	4.4	141	134	135	122	120	135
34	Bara Banki ..	4.5	4.4	4.5	5.3	5.3	5.5	135	135	138	130	122	107
	<i>Central India Plateau.</i>	<i>4.5</i>	<i>4.4</i>	<i>4.3</i>	<i>5.0</i>	<i>5.3</i>	<i>6.1</i>	<i>47</i>	<i>46</i>	<i>49</i>	<i>40</i>	<i>42</i>	<i>35</i>
35	Jhansi ..	4.5	4.2	4.3	5.2	5.3	6.6	42	39	43	33	36	25
36	Jalaun ..	4.8	4.6	4.5	5.4	5.6	6.3	58	56	58	50	47	45
37	Hamirpur ..	4.4	4.1	4.2	4.9	5.6	6.1	47	46	49	41	40	36
38	Banda ..	4.5	4.2	4.3	4.1	5.0	5.7	49	49	52	42	46	40
	<i>East Satpuras ..</i>	<i>4.8</i>	<i>4.6</i>	<i>4.7</i>	<i>5.4</i>	<i>5.6</i>	<i>6.4</i>	<i>38</i>	<i>36</i>	<i>44</i>	<i>38</i>	<i>40</i>	<i>34</i>
39	Mirzapur ..	4.8	4.6	4.7	5.4	5.6	6.4	38	36	44	38	40	34
	<i>Sub-Himalaya, East</i>	<i>5.2</i>	<i>5.2</i>	<i>5.1</i>	<i>5.7</i>	<i>5.9</i>	<i>5.8</i>	<i>125</i>	<i>117</i>	<i>122</i>	<i>100</i>	<i>95</i>	<i>85</i>
40	Gorakhpur ..	5.4	5.4	5.3	5.7	5.9	5.8	145	135	132	112	110	98
41	Basti ..	5.3	5.3	5.2	5.7	6.0	6.1	138	130	126	117	107	97
42	Gonda ..	5.0	4.8	4.9	5.4	5.8	6.2	110	108	108	91	87	71
43	Bahraich ..	4.8	4.8	4.7	5.8	5.5	4.9	90	84	83	68	68	65
	<i>Indo-Gangetic Plain, East.</i>	<i>5.2</i>	<i>5.0</i>	<i>4.8</i>	<i>5.6</i>	<i>6.2</i>	<i>6.6</i>	<i>143</i>	<i>142</i>	<i>146</i>	<i>133</i>	<i>130</i>	<i>117</i>
44	Bonares ..	5.3	4.8	4.7	5.9	6.8	8.0	176	186	185	148	134	112
45	Jaunpur ..	5.0	4.6	4.7	5.4	5.7	5.9	159	160	158	144	143	132
46	Ghazipur ..	6.0	6.0	4.9	5.5	5.9	6.1	106	100	122	119	125	113
47	Ballia ..	5.4	5.0	4.9	6.5	6.9	7.3	137	134	138	121	117	111
48	Azamgarh ..	5.0	4.9	4.9	5.3	6.1	6.5	142	141	138	135	131	114

CHAPTER II.—POPULATION OF CITIES, TOWNS AND VILLAGES.

1. The previous chapter dealt with the numbers of the people and with their distribution in the different parts and sub-divisions of the province. In the present chapter will be examined the conditions under which, within those parts and sub-divisions, the people live. The statistics which bear on this subject are set out in Imperial Tables I, III, IV and V. In Table I are given separate figures for urban and rural population by districts and states. In Table III the population is divided according to the size of the town or village in which it resides, each municipality, cantonment, notified area, railway colony or other town, and each revenue village (less any town or part thereof that may fall within its boundaries) being treated as a separate unit. In Table IV towns are classified according to the size of their population and the figures for the 1931 census are compared with those for previous censuses. It should be noted that in this table, in order to secure comparisons with previous census figures, the figures for cantonments, notified areas and railway colonies which are adjacent to municipalities have been included with those of the municipalities, separate figures being provided as sub-heads for the areas so included. In Table V the population of municipalities and other towns (each as a separate item) is distributed according to religion, the towns being arranged territorially.

Introductory.

Four subsidiary tables prepared from the Imperial Tables appear at the end of this chapter and set forth:—

Subsidiary Table I.—The distribution of the population between towns and villages;

Subsidiary Table II.—The number per mille of the total population and of each main religion who live in towns;

Subsidiary Table III.—Towns classified by population with decennial variations since 1881, and the percentage of the urban population living in towns of each class;

Subsidiary Table IV.—The population of cities and the percentage decennial variations since 1881; the density, the proportion of the sexes and of the foreign-born;

Subsidiary Table V.—Housing statistics of the municipalities of—

(a) Lucknow,

(b) Cawnpore.

2. In these statistics the whole population is classified as “rural” or “urban”, and in more detail as living in villages, towns and cities of different sizes.

Definitions.

A “village” for census purposes was defined as—

“the area demarcated for revenue purposes as a *mauza*: provided that where such a village, or part of a village, forms part of the area of a town, it will be included in such town.

Explanation.—A village includes all the hamlets situated within the area of the revenue *mauza*.”

Here it may be as well to explain that a revenue *mauza* is the survey and settlement village, which is a parcel of ground with definite boundaries which may contain one or more groups of houses or even no houses at all. Uninhabited villages are not included in the census statistics, though they are entered in the preliminary census records and inspected at the final enumeration in case any one should have taken up residence therein by the final census night. The disadvantages of basing the census organization on residential sites, are, briefly, that it is impossible to decide which groups of houses form independent villages and which groups are merely parts of other villages, and also, that as groups of houses appear or disappear between one census and another, any reliable comparison from one census to the next is impossible.

A “town” was defined as—

(1) Any area in which United Provinces Act II of 1916 is in force, i.e., any municipality;

(2) Any area under sections 337 and 339 of United Provinces Act II of 1916, i.e., any notified area;

- (3) any area under United Provinces Act II of 1914, i.e., any town area ;
- (4) any cantonment ;
- (5) any other continuous group of houses permanently inhabited by not less than 5,000 persons which having regard to the character of the population, the relative density of the dwellings, the importance of the place as a centre of trade and its historic associations, the Provincial Census Superintendent decided to treat as a town.

Explanation 1.—Where several villages lie so close together that their houses form a continuous group with a population exceeding 5,000 such group may be treated as a single town under (5) above.

Explanation 2.—Where one village is broken up into distinct groups of houses none of which contains more than 5,000 inhabitants, then although the total population exceeds 5,000, the village is not a town.

Explanation 3.—Where separate groups of houses have been united for the purposes of the Act mentioned above, they will be considered one town, unless there is strong reason for requiring the statistics to be separate for each group in which case each group will be considered one town.

(NOTE.—In actual practice no case occurred of the separation of such groups which had been united for the purposes of the Acts mentioned above.)

A "city" is only a large town. It was defined as—

- (1) any town whose population in 1921 was not less than 100,000 ;
- (2) any town which the Local Government declared to be a city for census purposes.

Included in such cities are not only the municipalities but also any cantonments, notified areas or railway colonies that may be adjacent to them, so that in many cases a city is actually a collection of census towns, e.g., Jhansi City consists of Jhansi Municipality and Cantonment and the adjacent Garhia Pathak Notified Area.

For cities separate figures are exhibited in the case of Imperial Tables VI (Birth-place), VII (Age, sex and civil condition by religion), X (Occupation), XIII (Literacy by religion and age), and XIX (Europeans and allied races and Anglo-Indians by race and age).

As explained in paragraph 1, cities are for the purposes of some tables split up into their constituent towns and in others their figures are shown only for the city as a whole. This inconsistency is unfortunate, but has been allowed to continue in order to secure comparisons with the figures of previous censuses in Imperial Table IV and in those tables prepared separately for cities.

The "urban population" is the sum of the people living in towns and cities.

The "rural population" is what remains ; besides people living in villages it includes persons found in those parts of the forests and jungles which are not included in the boundaries of any revenue *mauza*. These latter consist mainly of grass-cutters, sawyers and the like, are not permanent residents of the places where they were enumerated, and need not be considered further.

3. There are 111,000 inhabited villages (excluding the Bhawali Sanatorium which is included as a village in Imperial Table I) and 450 towns in the United Provinces including the States, but it is not easy to draw a clear line of demarcation between village and town. The entire rural area is indeed rural in the fullest sense of the word, but the urban character of some of the urban units is not above suspicion, as it is often hard to decide whether a particular collection of houses, even if under the Town Area Act, should more correctly be treated as a large village or a small town. The people of the province whether living in villages or in towns are gregarious by habit, and their houses whether rural or urban are huddled together in congested sites. This is undoubtedly a survival from the troublous times when men had to unite for mutual protection. It is especially noticeable in the west of the province, a relic of the precautions taken against Sikh invasion in the eighteenth century. My

Villages and towns.

Villages.

predecessor, in this connexion, remarked on the fact that in parts of Bundelkhand the oldest village sites will be found at the base of a rocky hill—a position with the advantage of providing a handy refuge for the villagers, but with almost every possible disadvantage in other respects. In Oudh I have often noticed remnants of ancient village sites on raised ground, which have since, owing to a greater sense of security, been deserted for new homesteads on the level ground near the cultivated area. In the centre and east of the province, which has enjoyed, a longer period of security than the west, it is more common to find outlying hamlets as well as the main site within the revenue *mauza*, so that a “census village” here often represents two or more distinct inhabited sites.* These hamlets usually consist of the homestead of a landlord or large tenant, built for greater convenience in or near his holding, round which cluster the houses of his farm servants; or else of the houses of some despised caste which is not suffered to dwell in the village itself. With the growth in security afforded by the British Government the tendency for tenants to remove their houses nearer their cultivation is marked. This saves time, permits of more careful and intensive cultivation and facilitates protection of the crops. In Oudh this movement is particularly noticeable as a reference to recent settlement reports will show. Yet even in these hamlets the houses are as closely packed together as in the main site. Incidentally, these facts should be borne in mind when rural and urban densities are compared. If village densities were calculated on the area of the inhabited site or sites, and not on that of the site *plus* the village lands, they would generally be greater than that of any town. Only in the heart of the larger cities, where two and three-storeyed brick houses may be found, are human beings herded together on a scale which is not general all over the country. In the outskirts of cities and towns as in villages, houses are normally made of mud where the local soil will bind, and of wattles where it will not. Stone is difficult and expensive to secure in most parts of the province so is not in general use as a building material except in the hills, in Bundelkhand and parts of the Muttra and Agra districts; and outside Himalayan villages double-storeyed houses are rarely to be seen.

It is evident therefore that though the total population of a revenue *mauza* may be large, if this population lives in numerous small detached hamlets dotted over the area, the village cannot be regarded as a town. Some revenue *mauzas* are very extensive and the population necessary to their cultivation is consequently also large. In such cases, if the original site is adhered to and no hamlets spring up, the site may grow so populous that in most countries it would be considered a small town. But in such villages the inhabitants have no urban occupations themselves, though on account of their size they become convenient centres for itinerant merchants and rural artisans. Hence such a village grows and sanitary precautions becoming essential, it is duly placed under the provisions of the Village Sanitation Act. When this has been done the site though still in all its essentials a village, is on its way becoming a town. The chief difficulty in classification lies in determining when such villages cease to be villages and become towns.

Twenty-four such places (with a population of 145,241 or 2·6 per cent. of the urban population) have been included as towns at this census. They have the entry “Town” against them in column 4 of Imperial Table IV. Of these three have been included for the first time. Fourteen such towns which were included at last census have been excluded as they now have no urban characteristics.

The next dividing line is a clear one. When the non-agricultural population grows so large that the *chaukidari* (village watchman) cess becomes too small to pay for sufficient watch and ward the area is put under the Town Area Act (II of 1914) and provision for the increased essential expenditure is made by the imposition of a house-tax. As a house-tax is never levied from a purely agricultural population its existence is evidence that the place is more or less urban in character.

All such places are therefore treated as census towns. The town may include parts or the whole of one or more revenue *mauzas* which then become

Country towns.

* Some of the larger revenue villages include as many as 30 or 40 separate sites.

absorbed into the town. There are 262 such town areas at this census (with a population of 1,276,743 or 23·0 per cent. of the urban population), nine of which have come under the Act since last census. Fourteen of those that were included at last census have now been excluded as they have ceased to be under the Act and have no urban characteristics.

As such a town increases in its non-agricultural population, it may become a notified area or a municipality; the two differ in degree rather than in kind, for it is only certain provisions of the Municipal Act that apply to a notified area. By this time the town has lost all trace of its former connexion with its constituent revenue *mauzas*. If favourably situated for trade it may grow considerably, but as a rule its trade is local and it never loses its agricultural character completely. At this census there are 55 notified areas (population 437,436 or 7·9 per cent. of the urban population), and 87 municipalities (population 3,486,173 or 62·8 per cent. of the urban population).

There are also 21 cantonments (population 200,620 or 3·6 per cent. of the urban population) and one railway colony (population 4,546).

Cities.

Out of the 87 municipalities, 23 have been classed as cities (their population, including that of the adjacent cantonments, notified areas, etc., is 2,490,698, or 44·9 per cent. of the total urban population). The list will be found in Subsidiary Table IV to this chapter. Jaunpur municipality has been excluded from the list of last census. The population of this municipality fell from 42,771 in 1901 to 30,473 in 1911. It was retained as a city in 1921 because this large decrease was thought to have been the result of a temporary exodus from the city on account of a severe epidemic of plague. The 1921 enumeration proved the fall to be permanent. Its population in 1931 was 37,675.* Owing to its moribund condition, possessing as it does no trade and no industries to speak of, the expense occasioned by treating it as a city was not considered justified.

It is of interest to note that, as pointed out in the census report of 1891, the cities of the province had a totally different origin from that of the other towns. In India "the town attracts the trade and not the trade the town". Industry, which has produced so many towns in England, is still almost a negligible quantity in this province. The cities were mostly built by different rulers for political or strategical reasons or to satisfy a passing whim; others owe their importance to religion. Yet if other causes made the cities, the trade which was attracted to them has maintained and enlarged them. Cawnpore alone owes its origin to trade. A mere village till 1778, it became a frontier cantonment. The advent of the railway in 1863 enabled it to become an important distributing centre. It is now the largest railway centre of the province, the junction of five lines of the first magnitude, and consequently its collecting and distributing trade is enormous and in addition it has become the greatest manufacturing centre of the province.†

*Normality of
the urban
population.*

4. Before summarizing the main statistics dealing with the urban and rural population, some endeavour has been made to indicate what the distinction between urban and rural population amounts to. It is also necessary to estimate how far the distribution of the population between towns and villages was normal on the night of the final enumeration. Epidemics may disturb this distribution as in 1911, when plague was responsible for a considerable exodus from urban areas. In that year a second census taken in June and July after the epidemic had abated revealed to what extent the population of some of the municipalities had been affected, *e.g.*, Mirzapur returned a population of 55,304 at the second census as against 32,332 at the census proper; Cawnpore 195,498 against 178,557; Fyzabad 62,446 against 54,655. On the other hand the population of some towns which are centres of pilgrimage, *e.g.*, Benares, Muttra or Ajodhya (Fyzabad) may be unduly swollen at any given time, though large fairs or religious gatherings can usually be avoided by a judicious selection of the date for the final enumeration.

* This was somewhat above its normal population as at the time of the final enumeration many fugitives from the Benares communal riots were found present.

† For a fuller account of the origin of the cities of the province the reader is referred to the Census Report, 1911, Part I, pages 24 and 25.

Fortunately at the present census no such disturbing influences were present and the distribution of the population may safely be regarded as normal. I would make one exception to this statement, though the results have a negligible effect on the total urban population. In Najibabad municipality (district Bijnor), there is very keen rivalry between the Hindu and Muslim communities. The latter preponderate to a slight extent. With a view to influencing respective representation on the municipal board each side imported large crowds of its own community from the neighbouring rural areas on census night, so that the population of this municipality rose by some 6,000 in a night. The preliminary enumeration figure was 22,261 : the final 28,473. The sequel was amusing. As each side had striven its utmost the relative positions of the rival factions remained exactly as they were at the preliminary enumeration and, in fact, exactly as they have been for the last thirty years, to within a few decimal points.

This may have happened in a few other towns, though nowhere on such a large scale ; in fact I heard quite recently that in another municipality the members of one community sent out surreptitiously numerous invitations to large dinner-parties on census night, for similar reasons, and in this case the extra numbers so secured resulted in this community just managing to wrest a seat on the municipal board from their opponents.

The net result of such activities had, however, a negligible effect on the relative urban and rural populations, and as I have said above, the distribution at this census may be taken as quite normal.

5. Out of every thousand persons in this province (either including or excluding the states) 112 are "urban" and 888 are "rural". In 1931 the corresponding figures for England and Wales* were 800 "urban" and 200 "rural". No census figures could bring out more remarkably the contrast between the conditions under which people live in India and in Western countries. In England and Wales the criterion for a town (or urban district as it is there called) is as here the existence of municipal or quasi-municipal institutions, and roughly one-third of the places classed as towns have a population under 5,000. If all towns with a population under 5,000 were excluded from both, the figures would become United Provinces "urban" 100, "rural" 900 ; England and Wales (approximately) "urban" 775, "rural" 225, an even greater contrast.

Urban and rural population ; comparison with England and Wales.

When it is remembered that in the country towns most of the population live in what would be classed as rural conditions in the West, and that in the larger municipalities an appreciable proportion of the inhabitants also live under similar conditions, the relative proportion of urban population judged by western standards is far less even than that given above.

In the case of municipalities with a population over 20,000 an attempt was made at this census to differentiate between urban and sub-urban population, the latter being defined as the population living under rural conditions, usually on the outskirts of the municipality though within its boundaries. The results are given as sub-heads to the figures of the municipalities concerned in Imperial Table IV. Figures are not available for all such municipalities but from those municipalities for which figures are available an average figure has been calculated for all such municipalities. This gives the result that in municipalities having a population of 20,000 or over 116 per mille may be regarded as living under sub-urban (in this country almost identical with rural) conditions. The proportion in smaller municipalities, cantonments and notified areas is far greater than this, and as has been mentioned above the vast majority of the inhabitants of the country towns live under rural conditions as judged by western standards.

It is thus evident that the contrast is, in effect, far more marked than would appear even from the figures given at the beginning of this paragraph. This great difference is due partly to the greater volume of commerce, partly to the greater scope afforded to the professions by a more complex social organization, but overwhelmingly to the greater industrial development of England and Wales.

* Preliminary figures.

*Variation in
urban and rural
population.*

6. In the next table are shown for the province (including the states) the number per mille residing in towns at each of the last six censuses, and the intercensal variations in the urban and rural population.

Census.						Urban popula- tion per mille of total population.	Intercensal variation per cent. in—	
							Urban population.	Rural population.
1881	..	..	..	..	..	107	} +4·8	+6·4
1891	..	..	..	..	..	105		
1901	..	..	..	..	..	106	+1·9	+1·6
1911	..	..	..	..	..	100	—6·2	—0·5
1921	..	..	..	..	..	106	+2·4	—3·7
1931	..	..	..	..	..	112	+12·8	+6·0
1881—1931	..	..	..	..	..	..	+15·7	+9·9

Between 1881 and 1891 the urban population did not increase as rapidly as the rural population. From 1891—1901 it gained slightly on the rural population. The figure for 1911 is of little value for, as mentioned above, many towns had at the time of that census been evacuated on account of plague. The return of these temporary emigrants restored the balance in 1921, and the last decade has seen the urban population multiply over twice as rapidly as the rural population.

Altogether in the last fifty years the urban population has increased more than half as fast again as the rural. Between 1881 and 1921 the urban population had increased by 2·6 per cent. as against 3·8 per cent. increase in the rural population. My predecessor in 1921 came to the following conclusions:—

(1) that there had been no appreciable development of commerce or industry to attract people from the country to the town, and

(2) that towns in spite of their municipal regulations are less healthy than villages.

Since 1921, however, the urban population has increased twice as fast as the rural. Moreover this is not due to the changes made in the list of towns at this census. A reference to paragraph 11 of the note to Imperial Table IV will prove this. The effect of changes in the list at this census has been to reduce what would otherwise have been the urban population, and the percentage increase in population since last census of those areas which have been treated as urban at both censuses even after allowing for boundary changes has been no less than 13·4 per cent. This denotes that either there has been considerable emigration into the urban areas or the health of towns has improved, or both. The following vital statistics give the birth, death and survival rates for each year of the past decade for towns having a population of 10,000 or over in 1921. They are based on the 1921 population figures. The birth and death rates towards the end of the decade are higher than the true rates as they are not based on the increased population of the latter years of the decade. This however does not affect the argument:—

Year.				Towns of 10,000 and over. Rate per mille of 1921 population—			Remainder of British territory. Rate per mille—		
				Births.	Deaths.	Survival.	Births.	Deaths.	Survival.
1921	..	..	..	41·1	47·0	—5·9	33·9	39·0	—5·1
1922	..	..	..	40·5	32·9	+7·6	31·6	24·4	+7·2
1923	..	..	..	45·4	35·9	+9·5	35·4	22·5	+12·9
1924	..	..	..	45·7	38·1	+7·6	33·9	27·6	+10·5
1925	..	..	..	44·2	35·6	+8·6	31·9	24·0	+7·9
1926	..	..	..	44·7	40·8	+3·9	33·5	24·0	+9·5
1927	..	..	..	47·4	35·4	+12·0	36·0	21·7	+14·3
1928	..	..	..	48·5	39·4	+9·1	37·5	23·1	+14·4
1929	..	..	..	47·1	43·0	+4·1	33·4	22·9	+10·5
1930	..	..	..	49·7	41·0	+8·7	36·4	26·2	+10·2
Average 1921—30				45·4	38·9	+6·5	34·3	25·5	+8·8

The figures show that although the birth-rate in the larger towns is on an average one-third higher than elsewhere, the death-rate is half as high again and this results in a survival rate nearly one-third lower than that in the rest of the province. But at least part of these differences is due to the fact that the vital statistics for towns are more accurate than for the rural areas. If we assume the above town figures to be dead accurate then the correct birth and death rates of the rest of the province (based on the omissions for the province calculated in paragraph 59 of Chapter I) will be 41·0 and 33·4 per mille respectively, giving a survival rate of 7·6. This of course is the extreme case and in actual fact there are many omissions in the town vital statistics and the omissions in the rural figures are correspondingly less. But even taking this extreme view we find that both birth and death rates are lower in the rest of the province and the survival rate is higher.

My predecessor's remark to the effect that towns are less healthy than the rural area seems justified.

He then went on to state that this did not apply to the cities, and quoted figures to show that they had held their ground with the rural areas, but this statement lacks point because it took no account of migration. Taking the 23 city municipalities of British territory of 1921 the average figures for the last ten years were—

birth-rate per mille per annum	...	...	...	47·4
death-rate per mille per annum	...	...	...	41·7
survival rate per mille per annum	...	...	...	5·7

Omitting Benares which has for religious reasons an unusually high death-rate, these figures become 47·0, 40·2 and 6·8 respectively. Thus even in the cities the same high birth-rate and high death-rate prevail and the survival rate is only negligibly better than in the smaller towns and is considerably worse than in the rural areas. The reason for the city population keeping pace with the rural population is that the cities taken as a whole gain on the balance of migration.

The marginal figures give for each of the 22 city municipalities in British

City municipality.	Excess (or deficit) of enumerated over calculated population.
Lucknow	+32,956
Cawnpore	+40,953
Agra	+12,636
Benares	+14,486
Allahabad	+16,670
Barilly	+1,203
Meerut	+4,764
Moradabad	+17,554
Jhansi	+3,656
Koil (Aligarh)	+10,885
Shahjahanpur	-1,321
Saharanpur	+13,341
Gorakhpur	+3,261
Fyzabad-cum-Ajodhya	+9,801
Muttra	+14,814
Mirzapur-cum-Bindhyachal	+4,157
Farrukhabad-cum-Fatehgarh	+7,375
Etawah	+3,238
Budaun	+2,946
Amroha	-1,413
Sambhal	-447
Hathras	-719
Total of 22 city municipalities	+204,938

The large amount of immigration to Cawnpore and Lucknow is noteworthy, and to a less extent to Moradabad, Allahabad, Muttra, Benares, Saharanpur, Agra and Aligarh. At the other end of the scale we find losses on the balance to Mirzapur, Amroha, Shahjahanpur, Hathras and Sambhal. These figures are of interest as they reveal that there has been a larger volume of immigration to the big cities than to the small and that some of the small cities are losing on the balance of migration. This is due partly to the extension of industrial and commercial activities in the larger cities already commented on in paragraph 53 of Chapter I, but more especially to the deterioration in

agricultural conditions during the last three years of the decade. An examination of similar figures for the smaller municipalities of the province reveals a considerable gain on the balance of migration in the case of—

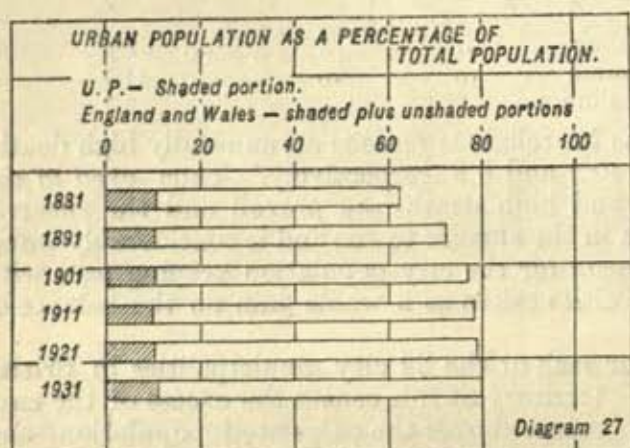
Muzaffarnagar	Hardwar Union.
Dehra Dun.	Khurja.
Brindaban.	Gonda.
Lakhimpur.	Nawabganj.
Ghaziabad.	Bulandshahr.
Bulandshahr.	Bijnor.
Unao.	Pilibhit.

Notable losses on the balance of migration are shown in the case of—

Kasganj	Kunch.
Kalpi.	Ballia.

Actually 74 per cent. of all municipalities have gained on the balance of migration and 24 per cent. have lost. The net gain to all municipalities is 10·5 per cent. of the population of 1921.

7. The following figures contrast the variations in the percentage of the urban population of the United Provinces during the last half-century with those in England and Wales, and they are illustrated in diagram no. 27.



Year.	Percentage of the total population which was urban in—	
	United Provinces.	England and Wales.
1881 ..	10·7	62·9
1891 ..	10·5	72·0
1901 ..	10·6	77·0
1911 ..	10·0	78·1
1921 ..	10·6	79·3
1931 ..	11·2	80·0

Only in the last decade (excluding the abnormal figure of 1911) has the percentage of the urban population in the United Provinces moved by an amount in any measure comparable to that in England and Wales, and in this connexion it must be remembered that owing to improved means of transportation in the latter country there has been for the last twenty years a very strong tendency for the population to take up their residence outside city and town limits.

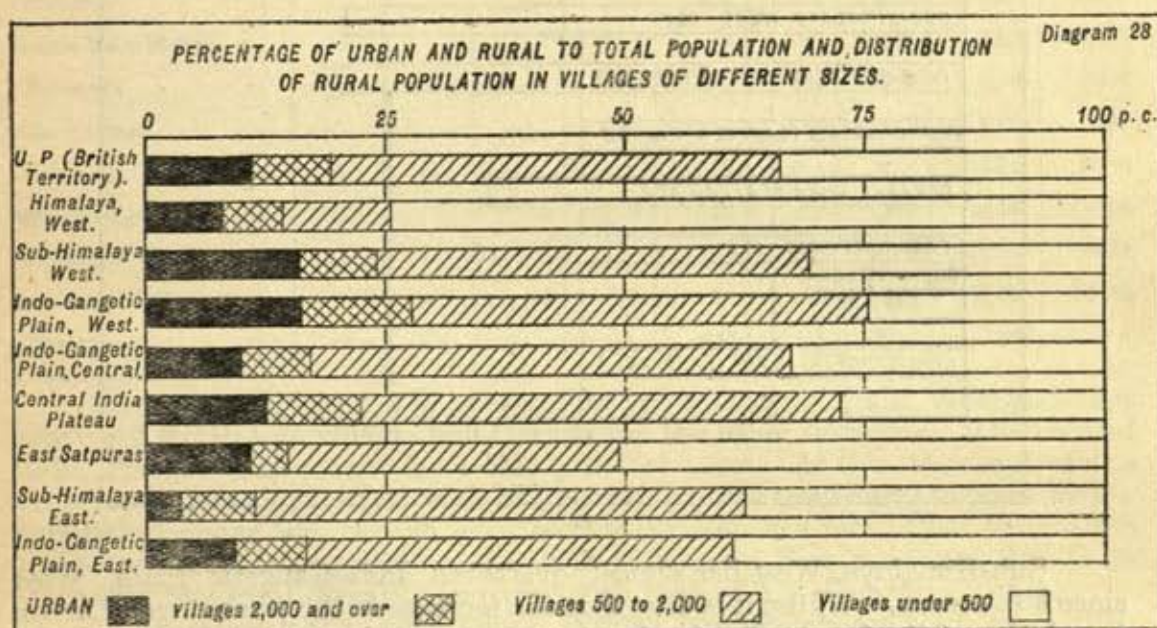
The marginal figures afford some comparison of the present urbanization of this province with that of the other large provinces of India (British territory only in each case).

Province.	Urban population per mille of total population.
Bombay	224
North-West Frontier Province	159
Madras	136
Punjab	130
Burma	113
United Provinces ..	112
Central Provinces and Berar	108
Bengal	74
Bihar and Orissa ..	44
Assam	25

8. The next diagram illustrates the percentage of urban and rural to total population and the distribution of the rural population in villages of different sizes, by natural divisions. The relevant figures are :—

Urban and rural population by natural divisions: variation therein in last decade.

Natural division.	Percentage of total population who live in—			
	Towns.	Villages with a population of—		
		Over 2,000.	500—2,000.	Under 500.
United Provinces (British territory)	11·2	8·5	46·5	33·8
Himalaya, West	8·1	6·4	11·1	74·4
Sub-Himalaya, West	16·2	8·0	45·3	30·5
Indo-Gangetic Plain, West	16·3	11·6	47·7	24·4
Indo-Gangetic Plain, Central	10·0	7·3	50·1	32·6
Central India Plateau	12·4	10·0	50·1	27·5
East Satpuras	10·8	4·1	34·3	50·8
Sub-Himalaya, East	3·8	7·7	50·8	37·7
Indo-Gangetic Plain, East	9·5	7·2	44·4	38·9



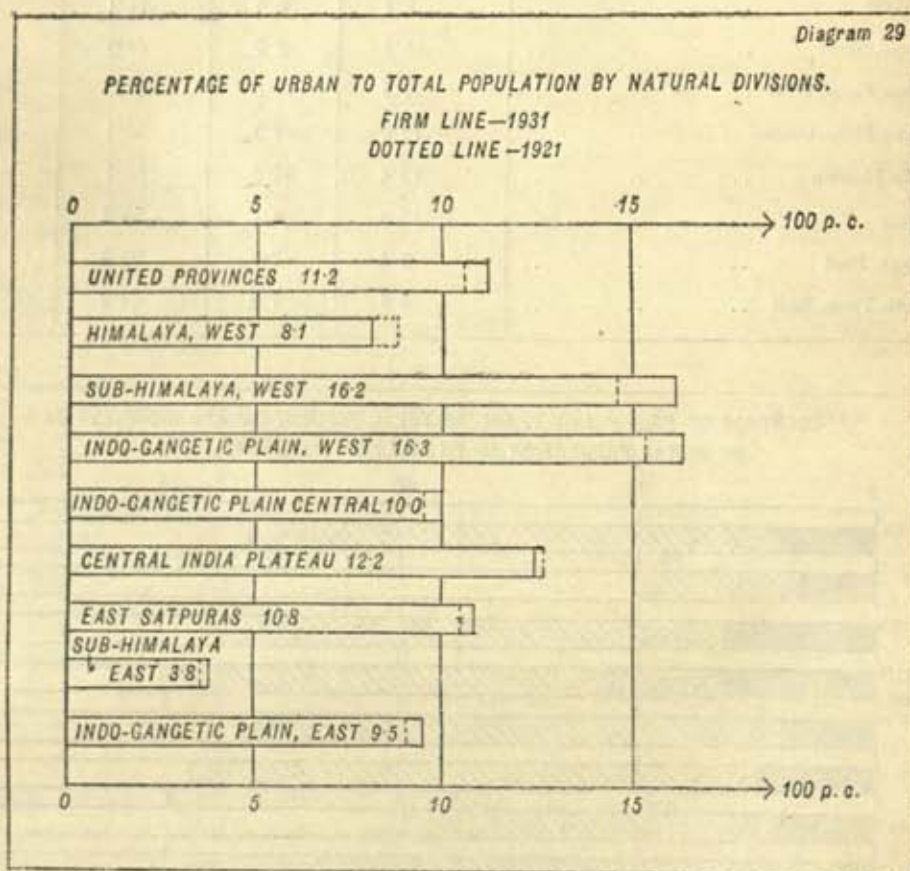
In the province as a whole one-third of the population live in villages of less than 500 inhabitants, and no less than four-fifths in villages of less than 2,000.

Indo-Gangetic Plain, West is the most urbanized, but even here slightly less than one-sixth of the people live in towns, nearly half live in villages with a population between 500 and 2,000, and a quarter in villages of less than 500. Sub-Himalaya, West follows very closely, but has a larger proportion of its population in the smaller villages. The comparatively high figures for Central India Plateau and East Satpuras are due rather to the low density of the countryside than to the number or congestion of the towns. In the latter the absence of large villages is noteworthy. Half the population live in villages under 500 and nine-tenths in villages less than 2,000. In Himalaya, West this is even more remarkable, no less than three-quarters of the population residing in villages of less than 500 inhabitants. Sub-Himalaya, East was developed later than the rest of the province. It possesses no industries and is rural to a degree. Its countryside is densely populated. It is not surprising therefore to find that the urban population of this natural division amounts to only 3·8 per cent. of the total, and eight-ninths of its population live in villages with less than 2,000 inhabitants. As regards the densely populated

Gangetic Plain urbanization decreases from west to east, for which some reasons have already been suggested.

Owing to the general increase in population during the past decade, some villages have passed into higher classes and this has resulted in slight decreases in the percentages of the population residing in villages with less than 2,000 inhabitants. This fact coupled with the increase in population of the larger villages themselves has led to a slightly higher figure than at last census for those living in villages with a population exceeding 2,000.

The variations in the percentage of the urban to the total population in the last decade are illustrated by natural divisions in diagram no. 29.



Sub-Himalaya, West has almost overtaken Indo-Gangetic Plain, West since last census. Whilst it is true that the increase in the percentage of urban population of the former division has to some extent been magnified and that of the latter division diminished by the changes made in the list of towns at this census, even after allowing for this the urban population of Sub-Himalaya, West has increased by about 19 per mille of the total population (or 13 per cent. of the previous figure) against an increase of about 11 per mille of total population (or 7 per cent. of the previous figure) in Indo-Gangetic Plain, West. The decrease in the figure of Himalaya, West is due to a small extent to the exclusion of two small towns from the list at this census and to the fact that as the census was taken a little earlier in 1931 than in 1921 the population of Mussoorie municipality was less than in 1921, but chiefly to the relatively larger increase in the population of the rural areas of that division. In Central India Plateau exclusions from the list of towns at this census occasioned the whole of the decrease, but for this the percentage would have remained the same as at last census, in other words the population of the area regarded as urban in 1921 has increased at the same rate as that of the area then regarded as rural.

Distribution of towns and villages.

9. The next table shows the number of towns and villages of various sizes in each natural division, and the percentage of the towns and villages of each natural division which fall into each class. In this table cantonments,

notified areas, etc., have been treated as distinct units from adjacent municipalities.

Natural division.	Number and percentage of towns and villages with a population of—								
	Over 100,000.	50,000 to 100,000.	20,000 to 50,000.	10,000 to 20,000.	5,000 to 10,000.	2,000 to 5,000.	500 to 2,000.	Under 500.	Total.
1	2	3	4	5	6	7	8	9	10
United Provinces (British territory).	7	10	32	68	180	1,632	26,071	78,081	106,081
Percentage .. ..	..	..	..	0·1	0·2	1·5	24·6	73·6	100·0
Himalaya, West ..	..	..	1	2	5	24	233	11,211	11,476
Percentage .. ..	..	..	..	..	0·1	0·2	2·0	97·7	100·0
Sub-Himalaya, West ..	1	1	6	12	19	137	2,332	5,862	8,370
Percentage .. ..	..	..	0·1	0·2	0·2	1·6	27·9	70·0	100·0
Indo-Gangetic Plain, West ..	2	5	15	20	70	612	6,791	12,866	20,381
Percentage .. ..	..	..	0·1	0·1	0·4	3·0	33·3	63·1	100·0
Indo-Gangetic Plain, Central ..	3	1	5	13	27	371	7,240	17,405	25,065
Percentage .. ..	..	..	..	0·1	0·1	1·5	28·9	69·4	100·0
Central India Plateau ..	..	1	1	8	9	89	1,238	2,807	4,153
Percentage .. ..	..	..	..	0·2	0·2	2·1	29·8	67·7	100·0
East Satpuras ..	..	1	..	..	2	14	333	2,472	2,822
Percentage .. ..	..	..	..	..	0·1	0·5	11·8	87·6	100·0
Sub-Himalaya, East ..	..	1	1	8	24	227	4,999	14,048	19,308
Percentage .. ..	..	..	..	..	0·1	1·2	25·9	72·8	100·0
Indo-Gangetic Plain, East ..	1	..	3	5	24	158	2,905	11,410	14,506
Percentage .. ..	..	..	..	..	0·2	1·1	20·0	78·7	100·0

From these figures it will be seen that Indo-Gangetic Plain, West possesses relatively more large villages and towns than the other divisions. The Central India Plateau comes next from this point of view. At the other end of the scale comes Himalaya, West with 977 per mille of its towns and villages with a population under 500, though even so this division has more than double the proportion of urban population that Sub-Himalaya, East possesses, due to its extremely low rural density compared with that of Sub-Himalaya, East.

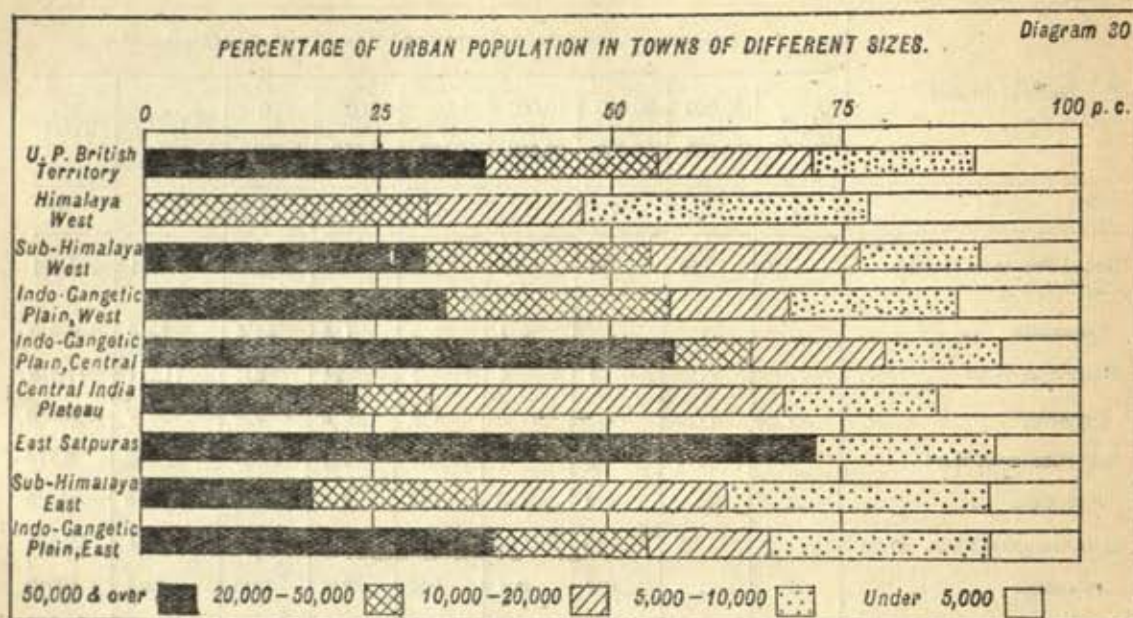
In considering the above figures it must be remembered that, as pointed out in paragraph 3 *supra*, one village may include several small sites or hamlets.

10. The percentages of the urban population which live in towns of various sizes are given below. It should be noted that for the purpose of these figures cantonments, notified areas and railway colonies have been treated as separate units from any municipalities to which they are adjacent.

Distribution of urban population among towns of various sizes.

Natural division.	Percentage of urban population which live in towns with a population of—				
	50,000 and over.	20,000–50,000.	10,000–20,000.	5,000–10,000.	Under 5,000.
United Provinces (British territory) ..	36·7	18·3	16·6	17·2	11·2
Himalaya, West	30·5	17·1	30·2	22·2
Sub-Himalaya, West	30·2	24·0	22·6	10·5
Indo-Gangetic Plain, West	32·5	23·7	13·0	17·9
Indo-Gangetic Plain, Central	56·7	8·4	14·4	12·2
Central India Plateau	23·1	8·0	37·7	16·6
East Satpuras	72·1	..	..	19·1
Sub-Himalaya, East	18·5	17·6	26·8	27·6
Indo-Gangetic Plain, East	37·9	16·3	13·2	23·2

The figures are illustrated in diagram no. 30.



In the province as a whole, somewhat over one-third of the urban population lives in towns with a population of 50,000 or over, one-ninth in towns under 5,000, and the remaining half of the population is divided fairly evenly between towns of 5,000-50,000.

Slightly over half the urban population of Himalaya, West lives in towns of under 10,000 inhabitants and there are no towns larger than 50,000.

In Indo-Gangetic Plain, Central well over half the urban population is concentrated in towns of 50,000 and over.

The case of East Satpuras is peculiar, consisting as it does of one district, viz. :—Mirzapur. Nearly three-quarters of the urban population resides in the city of Mirzapur. The rest live in towns with a population below 10,000.

As regards the urban population of the province as a whole, the figures shown in column 4 of Subsidiary Table III (which it should be remembered is based on the classification of Imperial Table IV wherein the figures of cantonments, notified areas, etc., are included with those of the adjacent municipalities) eliminate the changes in the figures of the various classes of towns caused by the movements since last census of certain towns into a higher or a lower class. From these figures it appears that the largest increases in the past decade have occurred in those cities in which the population in 1921 was between 50,000 and 100,000, due to their expansion under the influence of commercial and industrial development. The next highest increase is in towns between 10,000 and 20,000. The lower increase in towns between 5,000 and 10,000 is due partly to the disappearance of three towns of this class from the list since last census. Had they been included the increase would have been almost 8·5 per cent. Even so, it is evident that towns of this size although increasing in population by a higher percentage than the rural area, have not increased to the same extent as the larger towns. The decrease in the population of towns with a population below 5,000 is entirely due to the exclusion of 25 towns from the list at this census. Had they remained in the list the increase in this class of towns would have been about 9 per cent.

From column 9 of Subsidiary Table III it will be seen that in the last fifty years it is the larger cities (population in 1881 of over a lakh) which have increased most in population. This group comprises Agra, Allahabad, Bareilly, Benares, Cawnpore and Lucknow. The commercial and industrial development of Cawnpore and Agra is responsible for the majority of this increase.

Benares has actually declined in population since 1881. It owed its importance originally to religion, and although it is of some commercial and industrial importance it has not been able to advance its position in the face of the commercial and industrial competition of the west of the province and of foreign manufactures.

Next come towns between 10,000 and 20,000.

The decrease in the population of towns below 10,000 is entirely due to the exclusion of certain small towns from the list since 1881.

11. The figures of Subsidiary Table IV to this chapter are, with the exception of columns 4 and 5, for the cities taken as a whole, *i.e.*, cantonments, notified areas and railway colonies have been included in each case with the adjacent municipality. This has been so arranged in order to afford comparison with the figures of previous censuses because prior to 1911 separate figures were not tabulated for the cantonments, etc. In 1911, as already mentioned, the population of many municipalities was seriously reduced on account of the plague exodus so that comparisons with the figures of that year are of no value. Below are given the percentage increases since 1921 in the population of the municipalities which are included in cities. The figures in brackets denote the increase excluding variations due to changes in boundary since 1921, where any such have occurred :—

Population of cities and municipalities.

City municipality.	Increase in population, 1921-31.	City municipality.	Increase in population, 1921-31.
<i>Sub-Himalaya, West.</i>	<i>Per cent.</i>	<i>Indo-Gangetic Plain, Central.</i>	<i>Per cent.</i>
Saharanpur	26·3	Cawnpore	12·4
Bareilly	12·6	Allahabad	19·4
Rampur	1·4	Lucknow	15·6
<i>Indo-Gangetic Plain, West.</i>		Fyzabad-cum-Ajodhya	16·8
Meerut	17·3	<i>Central India Plateau.</i>	
Koil (Aligarh)	25·3	Jhansi	18·8
Hathras	2·6	<i>East Satpuras.</i>	
Muttra	24·4*	Mirzapur-cum-Bindhyachal	11·3
Agra	(25·1)25·5	<i>Sub-Himalaya, East.</i>	
Budaun	16·2	Gorakhpur	(13·0)17·6
Moradabad	33·7	<i>Indo-Gangetic Plain, East.</i>	
Amroha	11·1	Benares	2·9
Sambhal	6·5		
Shahjahanpur	9·2		
Farrukhabad-cum-Fatehgarh	16·9		
Etawah	13·0		

*According to Imperial Table IV the increase in population in Muttra municipality between 1921 and 1931 was 42·2 per cent.; but after that table was printed it was discovered that in 1921 the population of the municipality was wrongly shown, the Sidar Bazar (then enumerated at 6,109 persons) having been wrongly included in the Cantonment Area, whereas it actually lies in the municipality.

Even in comparing with the figures of 1921 it has to be remembered that the influenza epidemic had then to a large extent upset the normal distribution of the population. The uneven and capricious incidence of that epidemic was one of its most outstanding features.

12. The question of the density of population in municipalities is a difficult one because no less than 37 out of the 87 include civil lines with large open spaces thinly populated, so that the density figure of the municipality becomes a mean between that of the latter areas and the densely populated municipality proper and is inapplicable to any considerable part of the municipality. Outlying open spaces also affect the density appreciably where two towns go to form one municipality, as in the case of Farrukhabad-cum-Fatehgarh, Fyzabad-cum-Ajodhya and Mirzapur-cum-Bindhyachal. The difficulty

Densities of municipalities.

is increased in the case of the city figures when cantonments, notified areas and railway colonies are included. It is for this reason that in column 4 of Subsidiary Table IV the density has been calculated on the municipality only. Comparisons with the figures of previous censuses are of little value on account of the uncertainty which then existed as to the correct areas of many municipalities. Those now used are in a few cases not above suspicion.

Below are produced figures for all the municipalities *excluding* civil lines, and in order to simplify the figures the density is given in persons per acre.

Municipality.	Persons per acre.	Municipality.	Persons per acre.
<i>Himalaya, West</i>		<i>Indo-Gangetic Plain, West.—(concluded.)</i>	
Dehra Dun	20·4	Brindaban	27·9
Mussoorie	0·4(a)	Agra*	19·0
Kaashipur	14·7	Firozabad	69·8
Naini Tal	3·4(b)	Mainpuri	20·0
Almora	25·3	Kasganj	78·8
<i>Sub-Himalaya, West.</i>		Soron	12·1
Saharanpur*	34·6	Etah	11·3
Hardwar Union	11·6	Jalesar	21·2
Deoband	11·3	Budaun*	54·1
Roorkee	12·0	Sahaswan	6·1
Bareilly*	33·1	Ujhani	24·7
Nagina	68·4	Moradabad*	63·0
Bijnor	51·8	Amroha*	32·0
Najibabad	31·7(c)	Sambhal*	28·8
Chandpur	49·4	Chandausi	22·2
Dhampur	26·0	Shahjahanpur*	34·9
Pilibhit	21·0	Tilhar	14·4
Bisalpur	28·6	Farrukhabad-cum-Fatehgarh*	26·5
Lakhimpur	12·6	Kanauj	26·3
Rampur (Rampur State)*	57·5	Etawah*	29·6
<i>Indo-Gangetic Plain, West.</i>		<i>Indo-Gangetic Plain, Central.</i>	
Muzaffarnagar	45·4	Cawnpore*	27·0
Kairana	30·3	Fatehpur	4·7
Meerut*	42·9	Allahabad*	26·2
Hapur	32·1	Lucknow*	23·2
Ghaziabad	13·2	Unao	18·3
Baraut	14·6	Rao Bareilly	10·1
Khurja	37·8	Sitapur	25·6
Bulandshahr	39·8	Khairabad	12·4
Sikandrabad	99·3	Shahabad	53·4
Koili (Aligarh)*	22·5	Hardoi	20·3
Hathras*	19·4	Sandila	22·9
Atrauli	68·6	Fyzabad-cum-Ajodhya*	8·0
Sikandra Rao	18·2	Tanda	21·3
Muttra*	46·7	Sultanpur	18·1

*City municipality.

(a) Based on the hot weather census population the figure would be 1·4.

(b) Based on the hot weather census population the figure would be 6·0.

(c) Based on the preliminary enumeration figures.

Municipality.	Persons per acre.	Municipality.	Persons per acre.
<i>Indo-Gangetic Plain, Central.—(concluded).</i>		<i>Sub-Himalaya, East.</i>	
Bela (Partabgarh)	3·7	Gorakhpur*	17·6
Nawabganj (Bara Banki)	60·7	Balrampur	27·9
<i>Central India Plateau.</i>		Gonda	14·2
Jhansi*	21·6	Bahraich	10·6
Lalitpur	5·1	<i>Indo-Gangetic Plain, East.</i>	
Mau	9·4	Benares*	51·5
Kunch	20·8	Jaunpur	39·9
Orai	3·9	Ghazipur	10·9
Kalpi	10·1	Ballia	18·0
Banda	10·7	Azamgarh	17·4
<i>East Satpuras.</i>			
Mirzapur cum-Bindhyachal*	8·1		
Ramnagar (Benares State)	12·0		

* City municipality.

On the whole it appears that the mean density is greater in the municipalities of the west than in those of the centre and east. But this is merely a broad generality. The municipalities of Sikandrabad, Atrauli, Firozabad, Kasganj, Nagina, Moradabad and Nawabganj (Bara Banki) have very high average density figures. But within each municipality the density varies enormously and some local units are overcrowded to an extent that would never be suspected from the mean figures.

I had hoped to collect housing statistics on the lines of the "Tenement Census" of 1921 for at least the four most densely populated city municipalities in the province, namely, Lucknow, Cawnpore, Agra and Benares, but the enumeration was carried out under such difficult conditions that the Government of India decided that such statistics were only to be collected in those municipalities who were prepared to employ at any rate some proportion of paid enumerators. Only two of the municipalities thought it worth the expense involved and so statistics have been prepared only for the municipalities of Lucknow and Cawnpore. They will be found in Subsidiary Table V to this Chapter, copies of which were supplied to the municipalities as soon as the statistics were ready. The tables are largely self-explanatory. The figures in columns 4 to 13 are the actual figures of census day—February 26, 1931—and fall short of the municipal aggregate only because they exclude travellers by train. The density figures of column 12 are the actual census figures divided by the area in acres. The figures of column 13 are for "all religions" but figures for Brahmanic Hindus and Muslims can be worked out from columns 6 to 9. Columns 14 to 58 are based on the data which the census enumerators collected between December, 1930 and February, 1931, and represent the *de jure* figures. I have added columns 19—53 in order to provide figures which will show the number of large families living in few rooms; thus it is of more importance to know how many families of say eight and over are living in one room in a *mohalla* than it is to know the percentage of people who live in one room. If the families who live in one room consist of families of 2 or 3 only, it is obviously not so bad as if they consisted of more. The first point of note is that whereas the densities of Lucknow and Cawnpore municipalities excluding Civil Lines are 23·2 and 27·0 persons to the acre, in parts of Yahiaganj Ward of Lucknow the density reaches no less than 661 persons to the acre, and in Chak no. 95 Talaq Mahal of Anwar-ganj Ward, Cawnpore, where there are many large buildings for housing mill operatives, the density reaches 1,229 persons per acre (though apart from Beconganj in the same ward no other unit in Cawnpore has a density exceeding 300 persons per acre.)

*Tenement
census.*

The following table shows the percentages of the total area of each municipality (based on *mohalla* figures) which fall into certain density classes.

Municipality.	Percentage with density per acre—						
	0—49.	50—99.	100—149.	150—199.	200—249.	250—299.	300 and over.
Lucknow.. ..	90.6	4.6	2.3	1.1	0.8	0.4	0.2
Cawnpore.. ..	81.9	5.7	2.0	3.9	5.3	0.8	0.4

From these figures it appears that in Lucknow municipality nine-tenths of the area has a density below 50 persons to the acre. In Cawnpore municipality the corresponding figure is lower, and there is a substantial area (the mill area) with a density between 150 to 250 persons to the acre.

In 1931 the average density for the Metropolitan Boroughs of the Administrative County of London was 59 persons per acre. In the case of only 4 of those boroughs did the figure reach 100, the highest being Southwark at 152.

Thus although only 7 of the municipalities of the United Provinces had a mean density exceeding that of London it is quite evident that in local areas many of the municipalities are overcrowded to an extent which would eclipse even the most congested spots of London and other large cities. In this connexion the rarity of houses with more than one storey or at most two has to be borne in mind. It means that the houses and rooms are themselves small, which makes the figures of large families living in one or two rooms even more significant, and this in a hot country. It is appalling to think that in Lucknow municipality no less than 670 families of 8 persons or over are living each family in a single room, and that a further 1,931 families of this size live each in 2 rooms. The corresponding figures for Cawnpore are 323 and 552 respectively.

In the margin are given for Lucknow and Cawnpore the distribution of

Municipality.	Percentage of families who live in—				
	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
Lucknow ..	50.4	28.9	10.7	5.2	4.8
Cawnpore ..	62.5	24.8	7.5	2.9	2.3
England and Wales, 1921.	3.6	10.5	15.5	24.4	46.0

families according to the number of rooms they occupy. The commonest unit of occupation is one room, half the families in Lucknow and nearly two-thirds the families in Cawnpore falling into this group. In Lucknow 90 per cent. of families live in 3 rooms or less, and in Cawnpore this figure reaches 95 per cent.

For the sake of comparison the figures for the whole of England and Wales in 1921 are added. It will be seen that the percentages run in reverse order, and that only 30 per cent. of families live in 3 rooms or less.

Municipality.	Percentage of families which consist of—						
	1 or 2 persons.	3 persons.	4 persons.	5 persons.	6 persons.	7 persons.	8 or more persons.
Lucknow	27.5	16.9	13.6	11.9	8.1	7.4	14.6
Cawnpore	43.2	18.2	14.2	9.0	5.8	3.2	6.4
England and Wales, 1921.	23.7	20.8	18.6	13.9	9.4	6.0	7.6

The distribution of families according to size is shown in the second marginal table and compared with that for the whole of England and Wales in 1921.

Cawnpore has a very large number of families of 1 and 2, chiefly due to the fact that many industrial workers have migrated there, leaving their families at home to tend their cultivation. Lucknow has a surprisingly large percentage of families of 8 and over.

A brief account of the measures taken by the Improvement Trusts of these two municipalities in the last 10 years to improve housing and other conditions will be found in Appendix A to this chapter. Further interesting and useful information on the activities of the Improvement Trusts of the Province will be found in the Report of the Town Improvement Trust Committee, 1929.

13. The proportion of the population of each of the main religions who live in towns will be found in Subsidiary Table II at the end of this chapter. The figures reveal the truth of what has been said at previous censuses, *viz.*, in any region with a pronounced majority of one religion it will be found that persons *not* of that religion reside mainly in the towns. This is but natural. Minorities do not feel at home in rural conditions and more especially is this the case in countries where religious feeling runs high and the bulk of the population is illiterate and intolerant.

In British territory only 78 out of every 1,000 Brahmanic Hindus live in towns, the figures for the natural divisions varying from 30 in East Satpuras to 115 in Indo-Gangetic Plain, West.

The British territory figure for Muslims is 289, varying from 84 in East Satpuras to 444 in Central India Plateau. The fact that the proportion of urban Muslims is nearly four times that of urban Hindus (Brahmanic) is due largely to the fact that so many of the larger towns were originally Muslim foundations and partly because the Muslim invaders made no serious attempt to dispossess Hindus of their right to cultivate the soil, but clung rather to urban pursuits.

Indo-Gangetic Plain, West has the largest proportion of Hindu town-dwellers, owing to the fact that it is the most urbanised division as a whole; the Muslim proportion here is likewise high which is natural for a tract of which the majority formed part of the Moghul Empire. The next division in point of Hindu town-dwellers is Central India Plateau and here the Muslim urban proportion is at its maximum, due to the fact that a large proportion of its small Muslim population is engaged in business in the towns. Closely after this comes Sub-Himalaya West, where again the Muslim proportion also is high as the major part of this division was included in some of the Moghul Empire's most settled tracts. At the other end of the scale we have Sub-Himalaya East and Himalaya West, in each of which there is very little town life of any kind. The relatively high proportion of Muslim town-dwellers in the latter is due to their being chiefly immigrants engaged in business.

The increase in the proportion of urban Hindus in the whole province since 1921 amounts to 4.1 per cent. as against 5.8 per cent. in the case of Muslims, so that the Muslim population is urbanizing nearly half as fast again as the Hindu.

The proportion of both Hindu and Muslim urban residents has increased in all natural divisions in the last decade with the exception of Hindus in the Central India Plateau, where the figure has dropped from 103 to 100. In this natural division the list of towns was reduced at this census by the omission of Jaitpur and Kulpahar which were 85 per cent. Hindu. This is responsible for the decrease. Incidentally the proportionally larger increases in East Satpuras are due to the inclusion of Robertsganj as a town for the first time at this census.

The Arya figure for British territory is 198, more than twice the Hindu. It is especially high in the south and east of the province where the faith has made but little headway outside the towns.

The Christian figure is 388. In Indo-Gangetic Plain Central it reaches 905 on account of its large cantonments and European communities and the negligible progress that Christianity has made in the rural areas. Next comes the Central India Plateau where the Christians are almost entirely concentrated in Jhansi Cantonment and Civil Lines. In East Satpuras (the district of Mirzapur) missionary institutions in Mirzapur itself and the much depleted Christian colony at Chunar (since the middle of the eighteenth century the home of many pensioners) account for the high figure. In Sub-Himalaya West and Indo-Gangetic Plain West, the very large number of rural converts, belonging chiefly to the Methodist Episcopal Church, is able to counterbalance the urban civil and military communities and the figures of urban Christians are consequently as low as 384 and 245 respectively.

Urban population and religion.

Brahmanic Hindus.

Muslims.

Aryas.

Christians.

In Subsidiary Table IV of Chapter XI these figures are presented in a different way. There the distribution of 1,000 of the urban population between the main religions is shown by natural divisions. This table shows how proportionally negligible are all save Brahmanic Hindus and Muslims, and that only in Sub-Himalaya West do the latter outnumber the former even in the urban population, though in Indo-Gangetic Plain West and Central, and Sub-Himalaya East Muslims form a very strong minority. In the urban population of British territory as a whole Hindus outnumber Muslims by 3 to 2.

The Muslim element in the municipalities of this province is shown below :—

Over 50 per cent. of total population.

1. Rampur 79·8	11. Budaun 58·2
2. Nagina 74·8	12. Moradabad 57·6
3. Amroha 73·4	13. Najibabad 56·4
4. Chandpur 70·3	14. Bijnor 55·9
5. Sambhal 69·5	15. Sandila 55·4
6. Deoband 63·2	16. Sikandra Rao 54·9
7. Khairabad 60·8	17. Shahjahanpur 54·6
8. Sahaswan 59·2	18. Bahraich 54·1
9. Tanda 59·2	19. Kairana 53·9
10. Saharanpur 58·9	20. Tilhar 53·2
21. Bareilly 52·2.	

Between 33½ and 50 per cent. of total population.

1. Meerut 49·1	16. Hapur 41·0
2. Fatehpur 49·0	17. Gonda 41·0
3. Shahabad 48·1	18. Sikandrabad 40·9
4. Dhampur 48·0	19. Lucknow 40·5
5. Nawabganj (Bara Banki) 46·9	20. Firozabad 40·3
6. Pilibhit 46·2	21. Jaunpur 39·7
7. Khurja 45·6	22. Muzaffarnagar 37·2
8. Rae Bareli 43·8	23. Sitapur 36·9
9. Atrauli 43·5	24. Unao 36·4
10. Bulandshahr 43·3	25. Gorakhpur 36·3
11. Koil (Aligarh) 42·8	26. Roorkee 36·3
12. Kanauj 42·7	27. Bisalpur 35·8
13. Balrampur 42·6	28. Agra 35·1
14. Jalesar 42·0	29. Kasganj 34·7
15. Kadipur 41·3	30. Bela (Partabgarh) 34·2
31. Ujhani 33·4	

In the remaining 35 municipalities the percentage is less than 33½.

*Sex proportions
in urban areas.*

14. Various influences combine to determine the proportion of the sexes in urban areas. Among these may be mentioned :—

- (1) *the regional factor*—other things being equal the sex-ratio of the native-born resident population would naturally approximate to that prevailing in the region in which the town lies ;
- (2) *the occupational factor*—commercial, trading and industrial centres naturally attract men who often leave their families at home to tend their cultivation, or for reasons of economy, or lack of accommodation ;
- (3) *the foreign factor*—especially noticeable in towns containing civil lines and cantonments.

The following table shows the number of females per 1,000 males in each of the natural divisions for urban and rural population separately.

Natural division.	Females per 1,000 males in—			
	Urban population.	Serial order.	Rural population.	Serial order.
United Provinces (British territory)	805	..	916	..
Himalaya, West	558	8	948	4
Sub-Himalaya, West	818	4	862	7
Indo-Gangetic Plain, West	815	5	846	8
Indo-Gangetic Plain, Central	769	7	936	6
Central India Plateau	885	2	941	5
East Satpuras	891	1	1,012	1
Sub-Himalaya, East	806	6	951	3
Indo-Gangetic Plain, East	853	3	984	2

The figures in column 3 of Subsidiary Table III to this chapter will show that, excluding towns with under 5,000 inhabitants the proportion of females decreases the larger the town. This is due to the occupational factor. The lower figure for towns under 5,000 inhabitants than that for towns between 5,000 and 10,000 is explained by the low figure for females in the hill cantonments and in certain towns in the hills or at the foothills. Excluding Mussoorie, Bhawali, Rajpur, Rikhikesh, and the cantonments of Lansdowne, Ranikhet, Chakrata and Landour, the figure becomes 863. This also explains the low sex-ratio figure for Himalaya, West in the above statement. The foreign factor may be illustrated by the case of the twelve larger plains cantonments where altogether there are only 565 females per 1,000 males.

The variation of the sex-ratio during the last 50 years in the total, urban, and rural population of the province as a whole including the states, is shown below :—

Year.	Number of females per 1,000 males—		
	Total population.	Urban population.	Rural population.
1881	925	917	926
1891	930	901	934
1901	937	917	940
1911	915	853	922
1921	909	825	919
1931	904	807	917

In 1881 the deficiency of females in the urban area was little more pronounced than in the rural area, but now the urban deficiency is far more pronounced, due to the growing habit of men migrating for comparatively short periods to towns for work, leaving their families at home to look after their cultivation. The figure for the 23 cities together is 777, and in column 5 of Subsidiary Table IV of this chapter will be found the corresponding figures for each of the city municipalities. Cawnpore has the lowest figure at 696. In this municipality there are only 731 married females per 1,000 married males. But the position is still far from that in the industrial towns of Bengal, or Bombay. In Calcutta and Bombay cities the 1931 figures of females per 1,000 males are only 468 and 554 respectively.

(The variations in the sex-ratio from *mohalla* to *mohalla* are shown in column 13 of Subsidiary Table V to this chapter in respect of Lucknow and Cawnpore municipalities, but there is nothing very striking in the figures.)

In England and Wales the position is quite otherwise as the following figures will show :—

Area.	Number of females per 1,000 males in—		
	1931.	1921.	1911.
England and Wales	1,087	1,096	1,068
Urban areas	1,106	1,115	1,087
Rural areas	1,016	1,026	1,001

Here females preponderate over males more in the urban areas than in the rural, and this to an extent increasing at each census, due, no doubt, to the extension of the employment of women in posts formerly held by men.

This growing tendency in the province for male labour to migrate to towns leaving their families behind them is to be deplored, as it means that they are living an unnatural existence, missing the comforts of home life and exposed to great temptation towards intemperance. Their one idea is to make a little money quickly and then get back to their homes. It is not surprising therefore that they prove to have little heart in their work, are unsteady and their outturn of work is low.

*Age distribution
in cities.*

15. Age distribution in cities is dealt with in paragraph 11 of Chapter IV to which the reader is referred. Generally speaking, owing to immigration of labour, the populations of cities contain a higher proportion of persons (especially males) in the middle periods (20—40), i.e., the working periods of life. This is especially the case in Cawnpore, the most industrialized of the cities.

Immigrants.

16. In column 6 of Subsidiary Table IV to this chapter is shown the proportion per thousand of the residents of each city that are home and foreign-born, the home population including all born within the district in which the city lies. As would be expected the city with the largest proportion of immigrants from other districts is Cawnpore. The next in order are Jhansi, Lucknow, Muttra and Fyzabad.

At the other end of the scale come Sambhal, Rampur and Amroha.

In the margin the figures are compared with those for 1921 and 1911. The

City.	Foreign-born.			Variation.	
	1931.	1921.	1911.	1921—31	1911—31
1. Agra ..	222	118	168	+104	+54
2. Allahabad ..	196	267	149	—71	+47
3. Amroha ..	33	32	33	+1	..
4. Bareilly ..	127	129	104	—2	+23
5. Benares ..	170	140	218	+30	—48
6. Budaun ..	90	78	96	+12	—6
7. Cawnpore ..	401	425	417	—24	—16
8. Etawah ..	214	228	256	—14	—42
9. Farrukhabad ..	163	149	181	+14	—18
10. Fyzabad ..	300	218	270	+82	+30
11. Gorakhpur ..	134	137	141	—3	—7
12. Hathras ..	123	414	250	—291	—127
13. Jhansi ..	354	231	373	+123	—19
14. Koil (Aligarh) ..	143	230	118	—87	+25
15. Lucknow ..	312	229	425	+83	—113
16. Meerut ..	219	210	182	+9	+37
17. Mirzapur ..	104	64	112	+40	—8
18. Moradabad ..	116	106	111	+10	+5
19. Muttra ..	303	83	271	+220	+32
20. Rampur ..	33	53	57	—20	—24
21. Saharanpur ..	175	165	182	+10	—7
22. Sambhal ..	26	24	29	+2	—3
23. Shahjahanpur ..	108	107	79	+1	+29

curiously high figure for Hathras* in 1921 has disappeared. The present figure is what would normally be expected. The fluctuations in the figures of the sacred cities of Allahabad, Benares, Fyzabad and Muttra are due to the accidents of pilgrimage.

The Jhansi figure is now almost what it was in 1911. In the same way Aligarh, Lucknow, Mirzapur have moved towards their 1911 figures. I agree with my predecessor that the variations in these figures illustrate the fluctuating nature of the urban population and demonstrate the truth of the statement that the male migration of this province is seldom permanent, and that when it is not purely temporary is usually semi-permanent or periodic.

* See Census Report 1921, Part I, Page 47.

The above figures are, however, not particularly informing for two reasons.

Firstly they include among the home-born all who were born within the district in which the city lies, and hence do not show the proportion of those who have migrated into the city from the rural areas of the district. Secondly they include the figures of adjacent cantonments and notified areas in which there is usually a much stronger element of foreign-born than there is in the municipalities proper. The marginal figures show, for the municipalities proper, the proportion of the enumerated population that was born (i) within municipal limits, (ii) within the district but outside municipal limits, (iii) elsewhere in the

Municipality.	Number per mille of enumerated population born—			
	Within municipal limits.	In rest of district.	In rest of province including the states.	Outside the province.
Agra	776	21	111	92
Allahabad ..	795	22	101	72
Amroha	937	30	27	6
Bareilly	883	20	89	8
Benares	836	1	107	56
Budaun	827	83	85	5
Cawnpore	586	24	362	28
Etawah	735	51	177	37
Farrukhabad ..	806	38	145	11
Fyzabad	693	41	251	15
Gorakhpur	824	69	79	28
Hathras	860	17	115	8
Jhansi	703	28	114	155
Koil (Aligarh) ..	854	3	119	24
Lucknow	704	9	164	123
Meerut	820	64	87	29
Mirzapur	842	54	81	23
Moradabad	863	21	103	13
Muttra	693	23	161	123
Saharanpur	825	..	124	51
Sambhal	958	16	24	2
Shahjahanpur ..	843	58	90	9

province, and (iv) outside the province.

Benares, Koil (Aligarh) and Saharanpur attract a remarkably small number of persons from the rural area of the districts in which they lie, whereas Budaun, Etawah, Gorakhpur, Meerut, Mirzapur and Shahjahanpur have a relatively high proportion of immigrants from their rural areas into the city.

Cawnpore naturally attracts a very large proportion of its immigrants from the other districts of the province, but the low figure in the last column shows how little its attractions appeal to people outside this province. Fyzabad has a high figure for immigrants from other districts in the province, largely on account of its religious importance.

Jhansi, Lucknow and Muttra have high proportions of immigrants from outside the province, Jhansi chiefly from the Central India Agency and Gwalior State; Lucknow from everywhere; and Muttra chiefly from the Rajputana Agency and the Punjab. Muttra is, of course, of very considerable religious importance and has a large proportion of immigrants from outside the province on this account.

17. A few remarks may now be added about each of the twenty-three city municipalities of the province.

(1) *Lucknow municipality.*—Lucknow still retains pride of place as the

Population, 1931	251,097
Do, 1921	217,167
Actual increase, 1921—31	33,930
Percentage increase, 1921—31	15.6
Recorded births, 1921—30	99,685
Recorded deaths, 1921—30	98,711
Excess of births over deaths, 1921—30	974
Average annual birth-rate, * 1921—30	42.6
Average annual death-rate, * 1921—30	42.2
Average annual survival rate, * 1921—30	0.4
Gain on balance of migration, 1921—31	+32,956

largest municipality in the province, and in spite of the greater industrialization of Cawnpore in the last decade Lucknow actually increased its lead by roughly 10,000. Its survival rate is artificially low in spite of a high birth-rate owing to the deaths among its numerous immigrants. Its industrial side has developed

materially, especially in engineering and printing.

* The recorded birth, death and survival rates have been based on the average population of 1921 and 1931, for each municipality in this paragraph.

The balance of migration has in each case been estimated as the difference between the enumerated and the calculated population.

Movement of the population of the city municipalities since 1921.

(2) *Cawnpore municipality.*—The increase in population of Cawnpore municipality has not been so great as in most. The birth-rate is low, chiefly on account of the large proportion of male labour that immigrates to the city leaving their families in their villages. The death-rate is higher even than in Lucknow, and, owing to deaths among its large immigrant population,

Population, 1931	..	..	219,189
Do. 1921	..	..	195,085
Actual increase, 1921—31	..	..	24,104
Percentage increase, 1921—31	..	..	12.4
Recorded births, 1921—30	..	..	75,131
Recorded deaths, 1921—30	..	..	91,980
Excess of births over deaths, 1921—30	..	..	16,849
Average annual birth-rate, 1921—30	..	..	36.3
Average annual death-rate, 1921—30	..	..	44.4
Average annual survival rate, 1921—30	..	..	-8.1
Gain on balance of migration, 1921—31	..	..	40,953

the resulting survival rate is represented by a large minus figure. It has materially expanded its industries in the decade, twenty-six new factories having been registered under the Indian Factories Act, including engineering shops, textile factories, chemical and dye works, oil mills, and printing and book-binding works. It is still practically speaking the only big industrial centre in the province. Details concerning the caste and birth-place of its industrial labouring population will be found in Appendix A to Chapter VIII.

(3) *Agra municipality.*—This municipality records an amazingly large increase even allowing for its extensions in boundary. It is largely attributable to natural causes for its very high birth-rate coupled with a moderate death-rate has resulted in a survival rate of no less than 15.7.

Population, 1931	..	..	205,487
Do. 1921	..	..	163,750
Actual increase, 1921—31	..	..	41,737
Percentage increase, 1921—31	..	..	25.5*
Recorded births, 1921—30	..	..	101,575
Recorded deaths, 1921—30	..	..	72,474
Excess of births over deaths, 1921—30	..	..	29,101
Average annual birth-rate, 1921—30	..	..	55.0
Average annual death-rate, 1921—30	..	..	39.3
Average annual survival rate, 1921—30	..	..	15.7
Gain on balance of migration, 1921—31	..	..	12,636

* Allowing for changes in boundary the increase has been 25.1 per cent.

The remaining increase is the result of a substantial gain on the balance of migration.

Its industrial side has developed materially in the last decade, 11 new factories being registered under the Indian Factories Act, including seven metal foundries.

(4) *Benares municipality.*—The increase in population has been very small indeed. The birth-rate is high but the death-rate higher still owing to the large number of Hindus who come to the holy city to die, and also to the deaths among the many pilgrims and immigrants who come to the city.

Population, 1931	..	..	201,037
Do. 1921	..	..	195,373
Actual increase, 1921—31	..	..	5,664
Percentage increase, 1921—31	..	..	2.9
Recorded births, 1921—30	..	..	98,376
Recorded deaths, 1921—30	..	..	107,198
Excess of births over deaths, 1921—30	..	..	8,822
Average annual birth-rate, 1921—30	..	..	49.6
Average annual death-rate, 1921—30	..	..	54.1
Average annual survival rate, 1921—30	..	..	-4.5
Gain on balance of migration, 1921—31	..	..	14,486

Its industrial side has expanded considerably, the registered factories having increased materially including engineering, printing and book-binding works, and jute presses.

(5) *Allahabad municipality.*—This municipality shows a very large increase at this census, even more proportionally than Lucknow. A good part of this is due to natural causes. The birth and death rates have been normal and the survival rate full. The rest of the increase has been gained on the balance of migration. There has been some development in the printing and

Population, 1931	..	..	173,895
Do. 1921	..	..	145,605
Actual increase, 1921—31	..	..	28,290
Percentage increase, 1921—31	..	..	19.4
Recorded births, 1921—30	..	..	64,753
Recorded deaths, 1921—30	..	..	53,133
Excess of births over deaths, 1921—30	..	..	11,620
Average annual birth-rate, 1921—30	..	..	40.5
Average annual death-rate, 1921—30	..	..	33.3
Average annual survival rate, 1921—30	..	..	7.2
Gain on balance of migration, 1921—31	..	..	16,670

book-binding trade but little else. Its importance as a place of pilgrimage is only seasonal. It seems to be living up to its reputation epigrammatically expressed by my predecessor as "a city which produces nothing except written matter, and imports even its wastepaper baskets."

(6) *Bareilly municipality.*—Bareilly shows a normal increase which is due almost entirely to natural causes. The birth and death rates are both low, the latter being half that of Lucknow and Cawnpore, and the survival rate is high. Emigrants almost balance immigrants. Several new factories have commenced work in the decade, including engineering workshops, flour mills and

Population, 1931	..	..	..	134,179
Do. 1921	..	..	..	119,175
Actual increase, 1921—31	..	..	..	15,004
Percentage increase, 1921—31	..	..	..	12.6
Recorded births, 1921—30	..	..	..	43,066
Recorded deaths, 1921—30	..	..	..	29,265
Excess of births over deaths, 1921—30	..	..	..	13,801
Average annual birth-rate, 1921—30	..	..	..	34.0
Average annual death-rate, 1921—30	..	..	..	23.1
Average annual survival rate, 1921—30	..	..	..	10.9
Gain on balance of migration, 1921—31	..	..	..	1,203

match factories.

(7) *Meerut municipality.*—Meerut municipality has gained more than the average, and this is largely due to natural causes. The birth-rate has been very moderate and the death-rate exceptionally low for a city, the survival rate being high. The rest of the increase is accounted for by the gain on the balance of migration.

Population, 1931	..	..	..	91,181
Do. 1921	..	..	..	77,711
Actual increase, 1921—31	..	..	..	13,470
Percentage increase, 1921—31	..	..	..	17.3
Recorded births, 1921—30	..	..	..	28,887
Recorded deaths, 1921—30	..	..	..	20,181
Excess of births over deaths, 1921—30	..	..	..	8,706
Average annual birth-rate, 1921—30	..	..	..	34.2
Average annual death-rate, 1921—30	..	..	..	23.9
Average annual survival rate, 1921—30	..	..	..	10.3
Gain on balance of migration, 1921—31	..	..	..	4,764

Industry has not developed to any appreciable extent, but it is the centre of the richest part of the province and its commerce must have expanded, especially with Delhi.

(8) *Moradabad municipality.*—This municipality has returned the highest increase of any in the province, a phenomenal advance of one-third. The birth-rate was high and in spite of a fairly high death-rate the survival rate has also been high. But the major part of the increase has been due to immigration. The brass and other industries continue to flourish. The former has benefited greatly by its advertisement at the Wembley Exhibition.

Population, 1931	..	..	..	110,562
Do. 1921	..	..	..	82,671
Actual increase, 1921—31	..	..	..	27,891
Percentage increase, 1921—31	..	..	..	33.7
Recorded births, 1921—30	..	..	..	46,293
Recorded deaths, 1921—30	..	..	..	35,956
Excess of births over deaths, 1921—30	..	..	..	10,337
Average annual birth-rate, 1921—30	..	..	..	47.9
Average annual death-rate, 1921—30	..	..	..	37.2
Average annual survival rate, 1921—30	..	..	..	10.7
Gain on balance of migration, 1921—31	..	..	..	17,554

shops have attracted labour.

(9) *Jhansi municipality.*—The population of Jhansi has increased by a large percentage, mainly due to natural causes. The birth-rate has been high and the death rate fair for a city, the resulting survival rate being as high as 11.0. The rest of the increase is due to the gain on the balance of migration. The importance of the place as a railway junction and the extensive railway work-

Population, 1931	..	..	..	64,591
Do. 1921	..	..	..	54,385
Actual increase, 1921—31	..	..	..	10,206
Percentage increase, 1921—31	..	..	..	18.8
Recorded births, 1921—30	..	..	..	27,880
Recorded deaths, 1921—30	..	..	..	21,330
Excess of births over deaths, 1921—30	..	..	..	6,550
Average annual birth-rate, 1921—30	..	..	..	46.9
Average annual death-rate, 1921—30	..	..	..	35.9
Average annual survival rate, 1921—30	..	..	..	11.0
Gain on balance of migration, 1921—31	..	..	..	3,656

shops have attracted labour.

(10) *Koil (Aligarh) municipality.*—This municipality shows a very high increase, comparable with that of Agra. The birth and death rates have been normal for a city, so that only one-third of the increase is due to natural causes and the rest to the gain on the balance of migration. The many thriving though small industries in this city have attracted a considerable volume of immigrants during the decade, and this was probably especially the case in the latter years when agricultural labourers were forced to seek occupation in towns.

Population, 1931	..	..	..	83,878
Do. 1921	..	..	..	66,963
Actual increase, 1921—31	..	..	..	16,915
Percentage increase, 1921—31	..	..	..	25.3
Recorded births, 1921—30	..	..	..	32,977
Recorded deaths, 1921—30	..	..	..	26,947
Excess of births over deaths, 1921—30	..	..	..	6,030
Average annual birth-rate, 1921—30	..	..	..	43.7
Average annual death-rate, 1921—30	..	..	..	35.7
Average annual survival rate, 1921—30	..	..	..	8.0
Gain on balance of migration, 1921—31	..	..	..	10,885

able volume of immigrants during the decade, and this was probably especially the case in the latter years when agricultural labourers were forced to seek occupation in towns.

(11) *Shahjahanpur municipality.*—Shahjahanpur municipality shows a

Population, 1931	..	..	79,316
Do. 1921	..	..	72,616
Actual increase, 1921—31	..	..	6,700
Percentage increase, 1921—31	..	..	9.2
Recorded births, 1921—30	..	..	31,347
Recorded deaths, 1921—31	..	..	23,326
Excess of births over deaths, 1921—30	..	..	8,021
Average annual birth-rate, 1921—30	..	..	41.3
Average annual death-rate, 1921—30	..	..	30.7
Average annual survival rate, 1921—30	..	..	10.6
Loss on balance of migration, 1921—31	..	..	1,321

very moderate increase for a city. Its birth-rate has been normal and death-rate low, the survival rate being high. There has been a loss on the balance of migration, and the few industries of the city have not developed as much as those elsewhere.

(12) *Saharanpur municipality.*—Saharanpur shows a very big increase.

Population, 1931	..	..	78,655
Do. 1921	..	..	62,261
Actual increase, 1921—31	..	..	16,394
Percentage increase, 1921—31	..	..	26.3
Recorded births, 1921—30	..	..	33,434
Recorded deaths, 1921—30	..	..	30,381
Excess of births over deaths, 1921—30	..	..	3,053
Average annual birth-rate, 1921—30	..	..	47.5
Average annual death-rate, 1921—30	..	..	43.1
Average annual survival rate, 1921—30	..	..	4.4
Gain on balance of migration, 1921—31	..	..	13,341

The birth-rate has been high and the death-rate very high, the resulting survival rate being low, due partly to the deaths among the large immigrant population. Immigrants considerably exceed emigrants. There has been some development in industries in the last decade.

Six new factories (mostly cotton ginning) were each employing over 1,000 hands at the time of the final enumeration, and a cigarette factory was also working at full strength. At the time of writing the latter is closed, but it expects to resume work very shortly.

(13) *Gorakhpur municipality.*—The percentage increase in this municipality allowing for extensions in

Population, 1931	..	..	59,369
Do. 1921	..	..	50,498
Actual increase, 1921—31	..	..	8,871
Percentage increase, 1921—31	..	..	17.6*
Recorded births, 1921—30	..	..	23,901
Recorded deaths, 1921—30	..	..	18,291
Excess of births over deaths, 1921—30	..	..	5,610
Average annual birth-rate, 1921—30	..	..	43.5
Average annual death-rate, 1921—30	..	..	33.3
Average annual survival rate, 1921—30	..	..	10.2
Gain on balance of migration, 1921—31	..	..	3,261

* Allowing for extensions in boundaries since 1921 the increase is 13.0 per cent.

its boundaries has been normal for a city. The birth-rate has been normal and death-rate on the low side, the resulting survival rate being high. There has been a slight gain on the balance of migration, due to the movement of agricultural labourers into the city in search of work at the end of the decade.

(14) *Fyzabad-cum-Ajodhya municipality.*—The increase in the population of this municipality has been

Population, 1931	..	..	59,992
Do. 1921	..	..	51,342
Actual increase, 1921—31	..	..	8,650
Percentage increase, 1921—31	..	..	16.8
Recorded births, 1921—30	..	..	13,674
Recorded deaths, 1921—30	..	..	14,825
Excess of births over deaths, 1921—30	..	..	1,151
Average annual birth-rate, 1921—30	..	..	24.6
Average annual death-rate, 1921—30	..	..	26.6
Average annual survival rate, 1921—30	..	..	2.0
Gain on balance of migration, 1921—31	..	..	9,801

somewhat above average. The birth-rate is incredibly low for a town and I suspect that births have been under-recorded by more than usual. The death-rate is also relatively low, though it exceeds the birth-rate. The omissions of deaths also appear considerable. The deaths exceed

the births, on account of deaths among the large number of religious pilgrims who flock to Ajodhya at different times of the year. Fyzabad has made very little progress industrially in the decade.

(15) *Muttra municipality.*—The percentage increase has been very large

Population, 1931	..	..	60,590
Do. 1921	..	..	48,724
Actual increase, 1921—31	..	..	11,866
Percentage increase, 1921—31	..	..	24.4
Recorded births, 1921—30	..	..	25,582
Recorded deaths, 1921—30	..	..	22,421
Excess of births over deaths, 1921—30	..	..	3,161
Average annual birth-rate, 1921—30	..	..	49.6
Average annual death-rate, 1921—30	..	..	43.4
Average annual survival rate, 1921—30	..	..	6.2
Gain on balance of migration, 1921—31	..	..	8,705

in Muttra municipality. Both birth and death rates have been very high, the latter partly on account of the deaths among the large number of pilgrims who come to the place. The survival rate is fair all the same for a city. There has been a considerable gain on the balance of migration in the decade, partly

* See footnote to the table on page 133.

owing to the movement of labour from the rural areas especially during the last few calamitous years. There has been very little industrial development in the last 10 years, and Muttra still owes its importance to religion.

(16) *Mirzapur-cum-Bindhyachal municipality*.—The increase in population

Population, 1931	..	..	..	61,184
Do. 1921	..	..	..	54,994
Actual increase, 1921—31	..	..	..	6,190
Percentage increase, 1921—31	..	..	..	11.3
Recorded births, 1921—30	..	..	..	25,824
Recorded deaths, 1921—30	..	..	..	15,477
Excess of births over deaths, 1921—30	..	..	..	10,347
Average annual birth-rate, 1921—30	..	..	..	44.5
Average annual death-rate, 1921—30	..	..	..	26.6
Average annual survival rate, 1921—30	..	..	..	17.9
Loss on balance of migration, 1921—31	..	..	..	4,157

has been somewhat below the average. The recorded birth-rate was high and the death-rate low, resulting in the amazingly high survival rate of 17.9. This suggests greater omissions than usual in recording deaths, and although from the vital statistics the municipality appears to lose on the balance of migration

I should say that the emigrants and immigrants actually balance each other. Mirzapur lost much of its importance when the Ganges ceased to be the main trade route, and its industries show little signs of development.

(17) *Farrukhabad-cum-Fatehgarh municipality*.—The population of this

Population, 1931	..	..	..	56,503
Do. 1921	..	..	..	48,331
Actual increase, 1921—31	..	..	..	8,172
Percentage increase, 1921—31	..	..	..	16.9
Recorded births, 1921—30	..	..	..	24,158
Recorded deaths, 1921—30	..	..	..	23,361
Excess of births over deaths, 1921—30	..	..	..	797
Average annual birth-rate, 1921—30	..	..	..	46.1
Average annual death-rate, 1921—30	..	..	..	44.6
Average annual survival rate, 1921—30	..	..	..	1.5
Gain on balance of migration, 1921—31	..	..	..	7,375

municipality shows an increase somewhat above the average. The birth-rate has been high and the death-rate higher even than in Cawnpore, the resulting survival rate being very small, due to deaths among the large immigrant population. There has been very little in the way of industrial development in this municipality

during the decade.

(18) *Etawah municipality*.—Etawah shows an average increase. Its

Population, 1931	..	..	..	46,948
Do. 1921	..	..	..	41,558
Actual increase, 1921—31	..	..	..	5,390
Percentage increase, 1921—31	..	..	..	13.0
Recorded births, 1921—30	..	..	..	23,057
Recorded deaths, 1921—30	..	..	..	20,905
Excess of births over deaths, 1921—30	..	..	..	2,152
Average annual birth-rate, 1921—30	..	..	..	52.1
Average annual death-rate, 1921—30	..	..	..	47.2
Average annual survival rate, 1921—30	..	..	..	4.9
Gain on balance of migration, 1921—31	..	..	..	3,238

recorded birth-rate has been very high indeed, but its recorded death-rate has likewise been high. The resulting survival rate is small and the increase in population is due more to the gain on the balance of migration than to natural causes. The agricultural calamities of the last few years of the decade brought labour into

the municipality in search of work. Industries show no sign of development.

(19) *Budaun municipality*.—The increase in population has been somewhat above the average. Both

Population, 1931	..	..	..	45,455
Do. 1921	..	..	..	39,118
Actual increase, 1921—31	..	..	..	6,337
Percentage increase, 1921—31	..	..	..	16.2
Recorded births, 1921—30	..	..	..	20,553
Recorded deaths, 1921—30	..	..	..	17,162
Excess of births over deaths, 1921—30	..	..	..	3,391
Average annual birth-rate, 1921—30	..	..	..	48.6
Average annual death-rate, 1921—30	..	..	..	40.6
Average annual survival rate, 1921—30	..	..	..	8.0
Gain on balance of migration, 1921—31	..	..	..	2,946

birth and death rates have been high, the resulting survival rate being full. The increase is due slightly more to natural causes than to the gain on the balance of migration. There has been no marked industrial development in the decade.

(20) *Amroha municipality*.—The increase in this municipality has been

Population, 1931	..	..	..	44,948
Do. 1921	..	..	..	40,448
Actual increase, 1921—31	..	..	..	4,500
Percentage increase, 1921—31	..	..	..	11.1
Recorded births, 1921—30	..	..	..	22,490
Recorded deaths, 1921—30	..	..	..	16,577
Excess of births over deaths, 1921—30	..	..	..	5,913
Average annual birth-rate, 1921—30	..	..	..	52.7
Average annual death-rate, 1921—30	..	..	..	38.8
Average annual survival rate, 1921—30	..	..	..	13.9
Loss on balance of migration, 1921—31	..	..	..	1,413

somewhat below average. The recorded birth-rate was exceptionally high, third only to those of Agra and Hathras. The death-rate was normal, and resulting survival rate high. Local industries have to some extent decayed in the past ten years specially those of woodwork (*pal-kis*, bedsteads, etc.), embroidery

work (including caps), pottery and cloth printing. The result has been increased emigration to larger and more prosperous towns (including Delhi) and to some of the independent states. Artisans, servants and clerks have all shared in this emigration. Amroha is an over-crowded town, with little available house accommodation, high rents prevailing for such as there is. Agricultural labourers have therefore not moved into Amroha so freely in the last few years of the decade as they have into most towns.

(21) *Sambhal municipality*.—The increase in this municipality has been

Population, 1931	..	..	..	44,300
Do. 1921	..	..	..	41,585
Actual increase, 1921—31	..	..	..	2,715
Percentage increase, 1921—31	..	..	..	6.5
Recorded births, 1921—30	..	..	..	21,568
Recorded deaths, 1921—30	..	..	..	18,406
Excess of births over deaths, 1921—30	..	..	..	3,162
Average annual birth-rate, 1921—30	..	..	..	50.2
Average annual death-rate, 1921—30	..	..	..	42.9
Average annual survival rate, 1921—30	..	..	..	7.3
Loss on balance of migration, 1921—31	..	..	..	447

very low for an urban area. Birth and death rates were both high, the survival rate normal. Emigrants and immigrants have balanced each other, and have not changed appreciably since 1921. The chief industries are comb-making, sugar refining (indigenous methods) and *garha* cloth making. The latter has

progressed fairly well during the decade but the other industries and trade in general have stagnated.

Sambhal is really only a collection of villages with large open spaces intervening. As such and in the absence of any industrial or commercial progress, the increase in its population is more comparable to that of the rural areas of the province.

(22) *Hathras municipality*.—Hathras shows the smallest increase of any

Population, 1931	..	..	..	39,784
Do. 1921	..	..	..	38,763
Actual increase 1921—31	..	..	..	1,021
Percentage increase, 1921—31	..	..	..	2.6
Recorded births, 1921—30	..	..	..	20,782
Recorded deaths, 1921—30	..	..	..	19,042
Excess of births over deaths, 1921—30	..	..	..	1,740
Average annual birth-rate, 1921—30	..	..	..	52.9
Average annual death-rate, 1921—30	..	..	..	48.5
Average annual survival rate, 1921—30	..	..	..	4.4
Loss on balance of migration, 1921—31	..	..	..	719

municipality in British territory. Its recorded birth-rate was second only in the province to that of Agra. The death-rate also was very high, second only to that in Benares, owing to repeated cholera epidemics and two plague epidemics, and to considerable overcrowding in some parts of the city. The survival

rate was low. There has been some loss on the balance of migration, the tendency here being noticeable as in Amroha and Sambhal for labour to leave the smaller cities in favour of the larger, though some of the apparent loss may be due to the fact that there is a tendency for labourers to move from the more congested areas of the City to places outside municipal limits. The cotton industry has progressed considerably since 1921, cotton imports having nearly doubled. The grain trade flourished from 1921—26 but has since declined. Lock-making has also declined. The other industries such as brassware, knives, ironware, cast iron, etc., have expanded somewhat.

(23) *Rampur municipality*.—Rampur city (Rampur State) shows a small-

Population, 1931	..	..	..	74,216
Do. 1921	..	..	..	73,156
Actual increase 1921—31	..	..	..	1,060
Percentage increase, 1921—31	..	..	..	1.4

er percentage increase than any of the city municipalities in British territory. It loses considerably by migration especially to Moradabad.

Hot weather
census in hill
stations.

18. As the Census was, as usual, taken towards the end of the cold weather, the population figures of the hill stations was at a minimum and afford the municipal and cantonment authorities no guide as to the population for which they have to cater in the hot weather. To remedy this a census was taken on the night of October 3, 1930, of Naini Tal and Mussoorie municipalities and the hill cantonments of Ranikhet, Chakrata, Lansdowne, Landour, Naini Tal and Almora. The figures are exhibited at the end of Imperial Table IV in the Tables Volume. Here it is only necessary to refer to the variations since 1920.

Naini Tal
municipality.

The population of Naini Tal municipality was 17,375 (including 12,167 males). Of these 1,996 were Europeans or Anglo-Indians (including 1,047 males). The increase is 5 per cent. (males 7 per cent., females stationary)

and now the population of this municipality exceeds that of any other hill station in the United Provinces.

Europeans and Anglo-Indians decreased by nearly 20 per cent., the increase being more marked in the case of females.

Indians increased by 9 per cent. (males 10 per cent., females 7 per cent.).

The reasons for these variations are—

- (1) The rapid Indianisation of the Services.
- (2) The reduction of the "hill-exodus". Some of the Secretariat Departmental Offices, which employ a number of Anglo-Indians, no longer move to Naini Tal in the summer.
- (3) Owing to the Lee Commission free passage scheme, more European officials and Army officers take leave or send their families home in the summer.
- (4) Owing to the somewhat later date of the census some recessing officers and others had returned to the plains.
- (5) The decrease in Europeans would have been far more marked but for the fact that many officers of the Eastern Command and Lucknow District Headquarters and their families now live in Naini Tal.

This is now the second largest hill station in the province, with a summer population of 17,115 (including 12,362 males). Of these 3,484 were Europeans or Anglo-Indians (including 1,706 males.) The population shows a decrease of about 3 per cent. (males 2 per cent., females 4 per cent.) since 1920.

*Mussoorie
municipality.*

Europeans and Anglo-Indians declined by 24 per cent. (males by 18 per cent. and females by 30 per cent.).

Indians increased by 5 per cent. (males by 1 per cent. females by nearly 23 per cent.).

The factors mentioned under (1), (3) and (4) in the case of Naini Tal have also operated to some extent in Mussoorie, but the figures of Naini Tal are naturally influenced by the fact that it is the summer headquarters of Government and of the Lucknow District Staff and the permanent headquarters of the Eastern Command. Officialdom appears to attract Indian males to Naini Tal whereas Indian ladies seem to prefer the non-official atmosphere of Mussoorie.

The population of this small cantonment area was 1,535 (including 1,118 males), of whom 265 were Europeans and Anglo-Indians (including 189 males). This is an increase of 91 per cent. (males 100 per cent., females 73 per cent.). Europeans have increased by 60 per cent. (males 63 per cent., females by 52 per cent.).

*Naini Tal
cantonment.*

Indians have doubled (males having increased by 109 per cent., females by 79 per cent.).

The reasons for these increases are—

- (1) Since the summer of 1921 the Eastern Command Headquarters have been permanently stationed in Naini Tal.
- (2) Since the summer of 1928 the Lucknow District Headquarters Staff have been stationed in Naini Tal for the summer months.
- (3) Several large houses have been built within this small cantonment area since last census.

The population of this cantonment was 2,878 (including 2,071 males) of whom 310 were Europeans or Anglo-Indians (including 142 males). This is a decrease of 12 per cent. since 1920 (males 14 per cent., females 7 per cent.). Europeans and Anglo-Indians have decreased by nearly 65 per cent. (males by 75 per cent., females by 45 per cent.).

*Landour
cantonment.*

Indians have increased by 6 per cent. (males by 4 per cent., females by 13 per cent.).

The reasons for these variations are—

- (1) Since last census Landour has become the Family Depot.
- (2) Many of the families had left Landour before the census was taken.

The population was 5,935 (including 4,918 males) of whom 2,101 were Europeans or Anglo-Indians (including 1,871 males.) This is an increase of 62 per cent. (males 65 per cent., females 48 per cent.).

*Chakrata
cantonment.*

Europeans and Anglo-Indians increased by 55 per cent. (males by 57 per cent., females by 38 per cent.).

Indians increased by 66 per cent. (males by 71 per cent., females by 51 per cent.).

The reasons for these variations are—

- (1) An increase in the number of troops and their followers.
- (2) A resulting increase in trades-people.
- (3) Fewer of the followers and traders than usual, brought their families with them in 1930.

*Almora
cantonment.*

This, the smallest of the hill cantonments, had a population of only 942 (including 498 males), of whom only 3 were Europeans (including 2 males). The total population shows a decline of 25 per cent. (males 34 per cent., females 10 per cent.). The Indian population decreased by 22 per cent. (males by 33 per cent., females by 7 per cent.).

The reasons for these variations are—

This cantonment is the headquarters of 1st/3rd Q. A. O. Gurkha Rifles.

At the time of this census the regiment with its British Officers were away on the Frontier. Only one British Officer and his wife were left in Almora. The wives of the other officers were away. The wives and families of the Indian members of this unit were present in Almora.

*Ranikhet
cantonment.*

This, the largest of the hill cantonments, had a population of 9,489 (males 7,246, females 2,243), of whom 3,182 were Europeans and Anglo-Indians (including 2,578 males). This is an increase of 38 per cent. (males 41 per cent., females 35 per cent.).

Europeans and Anglo-Indians increased by 71 per cent. (males 74 per cent., females 63 per cent.).

Indians increased by 26 per cent. (males by 26 per cent., females by 28 per cent.).

The reasons for these variations are—

- (1) A considerable increase in the number of troops and their families stationed there.
- (2) The coffee shops for British troops were formerly run by local contractors. They are now run by contractors from the plains who bring their families with them.
- (3) 172 temporary armed police were stationed in the cantonment at the time of the census.
- (4) Several new houses and shops have sprung up in recent years owing to the increased military population.

*Lansdowne
cantonment.*

This cantonment had a population of 5,900 (including 4,383 males), of whom 105 were Europeans or Anglo-Indians (including 53 males). This is an increase of 6 per cent. (males decreased by 3 per cent., females increased by 48 per cent.).

Europeans and Anglo-Indians increased by 46 per cent. (males by 13 per cent., and females more than doubled).

Indians increased by 6 per cent. (males decreased 3 per cent., females increased 47 per cent.).

The reasons for these variations were—

- (1) Some Anglo-Indian nursing sisters had recently been attached to the Indian Military Hospital.
- (2) The strength of Indian battalions has been reduced from 1,000 to 800 since 1920.
- (3) Prior to 1924 Lansdowne was purely a military station and apart from the troops only a few officials and *banias* lived there. There was no accommodation for their families. Since then some good buildings have been erected and now their families also live with them.

APPENDIX A.

Brief note on the activities of the Lucknow and Cawnpore Improvement Trusts.

(a) LUCKNOW IMPROVEMENT TRUST.

The Lucknow Improvement Trust came into being on January 1, 1920. It took over the schemes which had been or were being carried out by the Improvement Trust Committee of the Municipal Board and transferred finally to the Board all schemes which had been completed. The unfinished schemes were, with certain changes, then notified under the new Town Improvement Act and completed. New schemes were also framed with the assistance of Mr. H. V. Lanchester, F.R.I.B.A., the well-known town-planning expert. The following is a classification of the schemes :—

Street schemes	..	..	..	12
Housing schemes	..	..	..	7
Building (bungalows) schemes	..	..	..	2
Building (model quarters) schemes	..	..	..	2
Open spaces schemes	..	..	..	4
Development schemes	..	..	..	3
Market schemes	..	..	..	2
Grain godowns scheme	..	..	..	1
Industrial development scheme	..	..	..	1

Of these the most important is the great lateral road which runs through the city from East to West which is known generally as the "New Sanitary Road". This has been divided up into 7 sections of which 3 only are included in the above statement, because the first 3 were carried out by the Municipal Board and the seventh has yet to be started. *Street schemes.*

The next in importance was the Husainganj Street Scheme which removed a dangerous traffic area and improved the main approach to the city from Lucknow Junction Station.

The improvement of Canning Street, one of the main thoroughfares of the city is another important street scheme. It has been completed in 3 sections. When the road was constructed originally in 1859 it was given a width of 150 feet with only 15 feet of metalling. The houses did not front on to this street which presented the appearance of the edge of a saw. The metalled portion has been widened, kerb and channel drains have been provided and the houses as rebuilt are being fronted correctly on a prescribed building alignment with gardens in front.

The improvement of the Kaiserbagh and Lal Bagh crossings are also worthy of mention while the Kaliji Street Scheme opened up a way for vehicular traffic to the most important temple in the city. The Goldarwaza Scheme carried out for the Husainabad Trust is another great improvement.

The most important of these are the Mawaiya Scheme, the Charbagh Zone Area and the Havelock Road Scheme. The two former are being rapidly built over. The latter is now being taken up. The first and third are both large areas supplying plots for all classes. The second is more or less a bungalow area. Another important scheme is the Birhana Housing Scheme in which provision has been made for plots for subordinate Government officials serving in Lucknow who have no houses of their own. The land has been given on a concession rate of rent with the *proviso* that the owner can sub-let only to a subordinate Government official. *Housing schemes.*

Of these the first consisted of providing 6 official bungalows on a good site near the Zoological Gardens. These were designed by a qualified architect and are fitted with the latest sanitary improvements. The other consists of 8 bungalows off the Shahnajaf Road also designed by an architect. They are on fairly cheap lines and quite popular. *Building schemes*

There are two blocks of model quarters. One at Nishatganj, the other at Hyderabad, both across the river Gumti. Each block comprises groups of various sized quarters but they have not so far been as popular as was hoped. *(1) Bungalows. (2) Model quarters.*

These are what the late Professor Sir Patrick Geddes called "Lungs". A number have been constructed in the Chowk and Yahiaganj Wards with two single ones in other places. They certainly brighten up the congested areas in which they are situated and provide badly needed air spaces. *Open spaces scheme.*

One of these covers a very large area across the river and is being steadily built over. The other is smaller and more compact—in Nerhai. A part of this area was sold to a Co-operative Housing Society. The improvement in the class of houses erected in this area is very noticeable. *Development schemes.*

The *gur* market at Saadatganj has not so far proved as popular as was expected, but is now gaining ground. *Market schemes.*

The Marris Vegetable Market at Kaiserbagh is doing well and is deservedly popular.

These were built from a special grant from the Government of India. Only the first block of godowns has been constructed because they were not popular. Rents have *Grain godowns Daliganj.*

been reduced and the buildings are now occupied, but there does not appear to be any demand for further godowns at present.

*Industrial
area.*

This consists of a large area south-west of the city. It has been provided with main roads and feeder lines from both broad and metre gauge railways. So far only 2 factories have taken up sites.

These improvements have had little effect on over-crowding in the city because as fast as people acquire their own sites and construct their own buildings, the rented quarters they occupied are again let to less fortunate persons whose main desire is to get a house as near as possible to where they work. Congestion and over-crowding towards the business and industrial centres is therefore inevitable and the only way to effect a radical improvement would be to replan all such areas. This naturally at present is out of the question for financial reasons.

For a fuller account of the activities of the Trust the reader is referred to their Annual Reports.

(b) CAWNPORE IMPROVEMENT TRUST.

This Trust was formed in 1919 to carry out a scheme prepared by a Special Committee presided over by Sir Henry Ledgard which was considerably revised by another Committee under Mr. H. V. Lanchester, F.R.I.B.A., a town-planning expert from England. The scheme provided for extension of the city towards the south and west, the other two sides being barred by the river on the north and cantonments on the east. Fourteen external schemes providing for expansion of the city, the Factory Area, the Civil Lines and the Workmen's Area, and the extension of middle-class houses were at once notified, and five more dealing with internal improvement of the city were added later.

The Trust laid special stress on the following schemes :—

Scheme no. 1—Factory area.

This scheme comprises an area of 3,641 acres and was originally formulated by the Trust Committee in 1920. Its object was to provide land for factories and housing accommodation for working people, with bungalow sites on the outskirts. Nearly 57 acres of this land have been sold and nine factories, etc., have since been built in this area, including 1 Woollen Mill, 2 Cotton Spinning and Weaving Mills, 1 Jute Mill, 2 Engineering Workshops, 1 Chemical Factory and 2 Kerosene Oil Depots. Nearly 9 acres have been sold for workmen's quarter and several settlements are developing.

Schemes nos. III-A and III-B—Khalasi Lines.

This scheme is divided into two parts comprising an area of 180 acres. Scheme III-A was formulated for providing sites for bungalows. On the 23 plots sold under the scheme, 21 bungalows have been constructed. Scheme III-B includes some smaller bungalows and workmen's quarters. The Trust has recently built some model blocks, which have proved very popular. The Trust has incurred a total expenditure of Rs. 4,68,120 on these two schemes.

Scheme no. IV—Sisamau.

This scheme, though mainly an external scheme, was looked upon by the Trust as one of the most important and urgent of their schemes. It covers an area of 541 acres on the west and south of the city and was developed with the idea of providing sites for middle-class houses of the city type, so that the congestion of the city might be relieved. 1,536 building plots have been sold under the scheme and about 1,000 building plans sanctioned. The area is fairly well developed by now and its wide roads, parks and newly built houses present the appearance of an entirely new city.

A total expenditure of Rs. 18,19,612 has been incurred on this scheme.

Scheme no. X—Talaq Mahal.

This is an internal scheme comprising an area of nearly 16 acres, which the owner was allowed to develop on lines approved by the Trust the latter assisting by acquiring houses on the fringe and putting down underground sewers and drains. Subsequently, on failure of the owner, the Trust and Municipal Board had to furnish the roads and lanes with surface drains. The site comprises 166 newly built houses. The Trust incurred an expenditure of Rs. 99,893.

Schemes nos. XIII and XIII-A—Nazirbagh-Ghusiana.

This scheme comprised an area of about 30 acres and was intended to improve a very insanitary locality, and also to provide through communication roads in the city. A portion only has so far been dealt with. Nine shops and houses have been constructed in this area.

Expenditure amounting to Rs. 4,23,855 has been incurred on this scheme.

Scheme no. VII—Gutahiya Area Scheme.

The object of this scheme was to provide bungalow sites of the cheaper type, and land for extension of workmen's settlements, the area involved covering 916 acres. So far 21 acres have been sold for the extension of the British India Corporation's workmen's settlements, one Trust Store Yard has been built and four and a half acres sold to the Municipal Board on which they are building a contagious diseases hospital. Efforts are being made to sell more land for new workmen's settlements in this area.

Scheme no. XVII—Dhankutti.

This is a scheme of internal improvement in the business centre, where some very dirty cowsheds and compounds have been cleared and the ground laid out for a market. Negotiations for its development are still proceeding. So far 17 plots have been sold and 5 houses and a block of 41 shops and residential quarters have been built by the Trust.

For a full account of the activities of the Trust the reader is referred to their Annual Reports, that for 1930-31 is particularly interesting and attractively illustrated with photographs showing the improvements effected in the last few years.

SUBSIDIARY TABLE I.—*Distribution of the population between towns and villages.*

Natural Division.	Average population per—		Number per mille residing in—		Number per mille of urban population residing in towns with a population of—*					Number per mille of rural population residing in villages with a population of—				
	Town.	Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	1,000 to 2,000.	500 to 1,000.	Under 500.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
United Provinces ..	12,335	397	112	888	551	164	174	111	6	89	221	302	382	
United Provinces (British territory)	12,301	407	112	888	550	166	172	112	6	90	224	304	376	
(1) Himalaya, West ..	6,292	130	81	919	305	171	302	222	..	35	39	82	844	
(2) Sub-Himalaya, West ..	13,070	438	162	838	542	226	127	105	8	87	211	330	364	
(3) Indo-Gangetic Plain, West ..	11,805	537	163	837	562	130	179	129	6	133	267	302	292	
(4) Indo-Gangetic Plain, Central ..	16,337	451	100	900	651	144	122	83	3	78	237	320	362	
(5) Central India Plateau ..	9,979	476	124	876	311	377	166	146	10	104	271	301	314	
(6) East Satpuras ..	12,119	250	108	892	721	..	191	88	..	46	141	244	569	
(7) Sub-Himalaya, East ..	10,348	417	38	962	361	268	276	95	8	72	205	323	392	
(8) Indo-Gangetic Plain, East ..	12,059	348	95	905	542	132	232	94	9	71	189	301	430	
States ..	14,015	201	105	895	588	99	222	91	..	34	95	214	657	
Tehri-Garhwal (Himalaya, West) ..	..	120	..	1,000	..	..	..	..	..	7	..	41	952
Rampur (Sub-Himalaya, West) ..	22,811	346	196	804	813	..	143	44	..	69	160	317	454	
Benares (East Satpuras) ..	6,979	261	89	911	..	358	430	212	..	25	121	276	578	

* *Note*.—These figures differ appreciably from those of column 2 of Subsidiary Table III of this Chapter because the former are based on Imperial Table V which separates cantonments and notified areas from their adjoining municipalities, while the latter are based on Imperial Table IV, which groups them together.

SUBSIDIARY TABLE II.—*Number per mille of the total population and of each main religion who live in towns.*

Natural division.	Number per mille who live in towns out of—				
	Total population.	Brahmanic Hindus.	Muslims.	Aryas.	Christians.
1	2	3	4	5	6
United Provinces	112	77	290	197	383
British Territory	112	78	289	198	388
1. Himalaya, West	81	60	350	125	564
2. Sub-Himalaya, West	162	98	317	197	384
3. Indo-Gangetic Plain, West	163	115	371	174	245
4. Indo-Gangetic Plain, Central	100	70	289	361	905
5. Central India Plateau	124	100	444	660	844
6. East-Satpuras	108	91	345	563	692
7. Sub-Himalaya, East	38	30	84	468	429
8. Indo-Gangetic Plain, East	95	72	301	584	572
States	105	47	322	117	47
Tehri-Garhwal (Himalaya, West) .. .. .	..	..	..	..	..
Rampur (Sub-Himalaya, West)	196	79	329	115	34
Benares (East Satpuras)	89	70	291	250	870

SUBSIDIARY TABLE III.—*Towns classified by population.*

Class of town.	Proportion to total urban population.	Number of females per thousand males.	Variation per cent. in towns as classed at previous census.					Variation per cent. in urban population of each class from 1881 to 1931.	
			1921—31	1911—21	1901—11	1891—1901	1881—91	In towns as classed in 1881.	In the total of each class in 1931 as compared with the corresponding total in 1881.
1	2	3	4	5	6	7	8	9	10
I—100,000 and over ..	27.5	756	+13.4	+1.0	—3.6	+1.1	+8.1	+20.5	+31.4
II—50,000 to 100,000 ..	14.2	772	+21.9	—2.0	—8.6	—0.3	+5.3	+14.8	+10.9
III—20,000 to 50,000 ..	15.1	818	+14.1	+6.0	—9.8	+0.9	+7.7	+16.7	+59.0
IV—10,000 to 20,000 ..	15.8	835	+16.6	—2.6	—8.1	+1.1	+2.6	+18.8	+17.6
V—5,000 to 10,000 ..	16.8	868	+6.2	—5.3	—11.0	+2.5	—0.5	—0.2	—6.0
VI—Under 5,000 ..	10.6	836	—1.4	+0.7	—4.1	+5.3	+1.4	—2.7	—10.8

SUBSIDIARY TABLE IV.—*Cities.*

Serial number.	City.	Population in 1931.	Number of persons per square mile.	Number of females to a thousand males.	Population of foreign-born per mille.	Percentage of variation.					
						1921-31	1911-21	1901-11	1891-1901	1881-91	Total 1881-1931
1	2	3	4	5	6	7	8	9	10	11	12
1	Agra ..	229,764	12,449	813	222	+23·8	+0·0	-1·4	+11·5	+5·3	+43·4
2	Allahabad ..	183,914	12,118	776	196	+17·0	-8·4	-0·2	-1·8	+9·4	+14·9
3	Amroha	44,948	18,452	995	33	+11·1	-4·6	+3·3	+13·8	-2·5	+21·3
4	Bareilly ..	144,031	17,652	842	127	+11·3	-0·0	-2·8	+8·4	+6·7	+25·1
5	Benares ..	205,315	25,945	802	170	+3·5	-2·6	-4·4	-4·6	+2·2	-6·1
6	Budaun ..	45,455	24,262	838	90	+16·2	+2·3	-2·1	+10·3	+5·0	+35·0
7	Cawnpore ..	243,755	24,756	696	401	+12·6	+21·2	-12·0	+4·5	+24·9	+56·9
8	Etawah ..	46,948	13,001	844	214	+13·0	-8·4	+6·5	+9·7	+11·7	+35·2
9	Farrukhabad-cum-Fatehgarh.	60,354	16,179	831	163	+17·0	-13·5	-11·4	-13·7	-2·2	-24·3
10	Fyzabad-cum-Ajodhya.	65,718	4,934	717	300	+16·1	+3·6	-23·2	-4·8	+10·6	-2·9
11	Gorakhpur ..	75,644	11,232	797	134	+30·5	+1·9	-11·3	+0·8	+6·2	+26·3
12	Hathras ..	39,784	12,395	754	123	+2·6	+2·4	-11·1	+8·7	+12·2	+13·9
13	Jhansi ..	93,112	10,877	905	354	+24·4	-1·7	+36·6	+3·6	+63·0	+182·3
14	Koil (Aligarh)	83,878	9,619	738	143	+25·3	+0·9	-8·0	+14·6	-1·5	+31·3
15	Lucknow ..	274,659	13,272	745	312	+14·2	-4·6	-1·6	-3·3	+4·4	+8·2
16	Meerut	136,709	18,749	750	219	+11·5	+5·1	-1·6	-1·1	+19·9	+36·8
17	Mirzapur-cum-Bindhyachal.	61,184	4,774	880	104	+11·3	+70·1	-51·1	-5·1	-1·4	-13·4
18	Moradabad ..	110,562	29,020	802	116	+33·7	+1·9	+8·0	+3·0	+5·1	+59·5
19	Muttra ..	64,029	23,949	828	303	+21·2	-9·2	-3·1	-1·9	+6·0	+10·9
20	Rampur ..	74,216	36,796	874	33	+1·4	-1·6	-5·6	+2·6	+3·3	-0·0
21	Saharanpur ..	78,655	10,239	737	175	+26·3	-0·9	-5·1	+4·8	+6·8	+32·9
22	Sambhal	44,300	18,406	910	26	+6·5	-8·2	+5·7	+6·7	+5·8	+16·7
23	Shahjahanpur	83,764	22,343	858	108	+15·4	+1·2	-6·1	-2·6	+1·4	+8·2

NOTES.—1. Population in 1931 (column 3) and the variations in columns 7—12 are based on the populations of municipalities plus any cantonments, notified areas or railway colonies adjacent thereto and included in the city.

2. The figures in columns 4 and 5 are calculated on municipal figures only, to exclude cantonment and notified area anomalies of areas and sex.

3. The populations of some cities were adjusted for changes in area prior to the present census. At this census in accordance with instructions received from the Government of India, no such adjustments have been made.

4. The foreign-born in column 6 are those born outside the district in which the city lies.

SUBSIDIARY TABLE V.—*Housing Statistics (Tenement*

Census divisions.	Name of ward and mohalla.	Area in square yards.	Population at final enumeration.							
			Total.		Hindus.		Muslims.		Others.	
			Males.	Females.	Males.	Females.	Males.	Females.	Male.	Females.
1	2	3	4	5	6	7	8	9	10	11
Charge no. 24 ..	Daulatganj Ward	7,169,035	12,790	10,910	6,974	5,650	5,810	5,255	6	5
Circle no. 1..	Jhawai Tola, Ahiri Tola, Ahata Bhikari Khan, Katra Wafa Beg.	141,521	955	796	157	125	798	671	..	..
" 2..	Katra Bisan Beg, Takia Haji Nasrat, Takia Pir-Ghaib, Kashmiri Mohalla, Kashmiri Bagh.	120,032	790	647	471	363	314	279	5	5
" 3..	Top Darwaza, Katra Mohammad Ali Khan.	128,889	630	596	300	253	330	343	..	..
" 4..	Wazir Bagh, Baghia Gulshan, Mahbubganj, Garhi Pir Khan, Ahata Gur Das Mal.	514,588	625	501	383	292	242	209	..	..
" 5..	Baidan Tola, Yasinganj, Mewati Tola, Talab Jharis, Takia Julahan, Muazzamnagar.	273,503	648	585	349	313	299	272	..	..
" 6..	Ambar Bagh, Karimganj, Pasand Bagh, Rajjaganj, Generalganj, Handia Bazar, Balakganj, Ramnagar.	1,179,508	723	568	484	344	239	224	..	..
" nos. 7 & 8	Sarai Mali Khan, Kanghi Tola, Ahiri Tola, Phatak Jia Lal, Katra Dila, Ram Ali Bagh, Tambaku Mandi.	392,669	1,310	1,096	865	697	445	399	..	..
" no. 9..	Chaupatyan, Pul Kham, Bandhwakhana, Ahata Surat Singh.	167,367	516	383	254	180	262	203	..	..
" 10..	Newazganj, Baghia Mulchand ..	177,386	789	644	554	462	235	182	..	..
" 11..	Rani Katra, Khet Gully, Charhi Mahulal, Baghia Darzi, Nai Bara, Pul Moti Lal, Bisati Tola.	119,710	978	936	767	683	211	253	..	..
" 12..	Arazi Kuriaghat, Purwa Mohni, Arazi Mahtab Bagh, Purwa Budhu, Gaindikhana, Zargari Tola.	1,062,427	362	323	345	304	17	19	..	..
" 13..	Sa'adatganj, Rauza Gaon, Pijaya Ahmadganj.	708,721	538	473	475	427	63	46	..	..
" 14..	Musahobganj, Gully Mangu Beg, Baraf Khana Kalan, Baraf Khan, Jadid, Chama Tolia, Purwa Lodh, Baghia Misri.	600,644	561	486	336	294	225	192	..	..
" 15..	Muftiganj, Ahata Mubarak, Gali Shisa alias Khet Gully, Khirki Muftiji, Chauni Gurji Beg, Khirki Mir Tagiji.	150,640	500	462	101	73	399	389	..	..
" 16..	Daulatganj, Sheopuri, Murgh Khana, Brahmani Tola, Nai Basti, Jhankar Bagh.	165,528	439	358	247	199	192	159	..	..
" nos. 17 & 18	Husainabad and Ramganj	401,430	1,260	1,193	260	229	1,000	964	..	..
" no. 19..	Pir Bukhara, Ahata Sitara, Begam Garhi, Naim Khan, Ahata Mirza Ali Khan, Tahsinganj.	420,886	594	451	246	152	347	299	1	..
" 20..	Nagaryan, Faqir Ullaganj	443,586	572	412	380	260	192	152	..	..
Charge no. 25..	Sa'adatganj Ward	4,917,925	11,326	9,281	6,888	5,368	4,425	3,899	13	14
Circle no. 1 ..	Pul Gulam Husain, Kashmiri Mohalla, Hasan Puria.	176,321	651	593	221	188	429	405	1	..
" nos. 2 & 3	Rastamnagar, Fazilnagar, Kacha Bagh, Purana Chabutra, Maidan Ellach Khan.	501,521	1,472	1,274	597	483	875	791	..	..
" no. 4 ..	Chauni Hasanuddin Khan, Nur Bari, Dariba, Gari Adda, Gadhyia Sultanpur.	9,874	570	498	248	200	322	298	..	..
" 5 ..	Bibiganj, Ahata Nur Beg, Kharyahi, Tikri Khurd.	19,844	769	625	462	332	307	293	..	..
" 6 ..	Hasanganj Babli, Mohammadganj, Chob Mandi, Begam Bagh, Kishoriganj.	13,600	966	650	876	584	90	66	..	..
" nos. 7 & 9	Alamnagar, Mehdi Khara, Pasrahata Tatuhabadi, Ghia, Samrahi, Bauli Sa'adatganj.	1,038,228	1,261	1,082	962	826	294	248	5	8
" no. 8 ..	Biharipur, Daryapur, Tal Katora, Zafarpur, Ruknuddinpur.	887,995	634	390	545	343	88	46	1	1
" nos. 10 & 11	Sa'adatganj Khas, Sarai Moghal, Baoli Bazar, Sarai Andhra, Katra Khuda Baksh Yar Khan.	967,129	1,097	860	848	652	244	203	5	5
" no. 12 ..	Katra Khuda Yar Khan, Serkawali Galli, Ahata Dhannu Beg.	220,898	604	548	264	237	340	311	..	..
" nos. 13 & 14	Mansurnagar, Naubasta	278,736	1,548	1,330	558	481	989	849	1	..
" no. 15 ..	Mehdiganj, Tirminiganj, Purwa Lodh, Brahmani Tola.	229,561	630	558	440	387	190	171	..	..
" 16 ..	Tikaiganj Bhawaniganj, Talab Tikaat Rai.	394,412	665	543	471	367	194	176	..	..
" 17 ..	Sitlaji, Nandakhara, Raus Masuma Suppa	179,806	459	330	396	288	63	42	..	..

Census)—(i) Lucknow Municipality.

Density per acre.	Number of females per 1,000 males.	Number of occupied structural houses.	Normal population	Normal number of persons per structural house.	Normal number of communal families.	Average number of persons per family.	Number of families consisting of—									
							1 or 2 persons occupying—					3 persons occupying—				
							1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
16	876	3,892	18,053	4.6	3,921	4.5	869	64	17	4	5	513	223	13	14	8
60	834	306	1,723	5.6	320	5.4	71	5	2	1	3	22	9	2	1	1
57	819	215	955	4.4	215	4.4	62	..	..	..	..	40	..	1	..	..
45	946	206	868	4.2	206	4.2	46	16	1	..	..	18	18	1	1	..
11	802	285	918	3.2	285	3.2	107	2	..	..	..	63	4	..	..	..
22	903	92	366	4.0	92	4.0	23	1	1	..	..	10	7	..	..	1
5	786	151	658	4.4	151	4.4	31	5	4	..	..	27	10	1	1	1
30	837	433	2,414	5.6	433	5.6	94	2	..	..	..	38	5	..	..	..
26	742	170	908	5.3	185	4.9	45	..	..	..	..	20	..	..	..	..
41	804	311	1,382	4.4	311	4.4	75	3	5	2	..	46	8	2	1	..
77	957	378	1,830	4.9	378	4.9	52	6	2	1	..	47	42	..	3	1
3	892	126	568	4.5	126	4.5	54	1	..	..	..	9	..	..	..	..
7	879	268	1,055	3.9	268	3.9	82	3	..	..	..	43	3	..	..	..
8	866	74	289	3.9	74	3.9	3	1	..	..	..	18	19	1	1	..
30	924	137	1,010	7.4	137	7.4	6	1	..	..	..	11	2	..	1	..
23	815	98	396	4.0	98	4.0	27	..	..	..	..	10	17	1	1	..
30	947	357	1,493	4.2	357	4.2	63	16	2	..	1	51	33	4	1	2
12	759	132	617	4.7	132	4.7	10	1	..	..	..	18	14	..	2	2
11	720	153	603	3.9	153	3.9	18	1	..	..	1	22	32	..	1	..
23	819	4,551	20,775	4.6	4,643	4.5	1,083	72	14	10	6	670	107	19	4	7
35	911	257	1,381	5.4	269	5.2	57	4	..	..	..	27	7	..	..	1
26	865	579	2,856	4.9	594	4.8	106	9	..	..	..	94	17	1	..	..
534	874	240	1,138	4.7	240	4.7	43	2	1	1	..	33	..	..	..	..
348	813	348	1,458	4.2	348	4.2	95	..	..	..	..	60	2	..	..	..
539	673	347	1,586	4.6	391	4.1	126	3	..	..	..	61	6	..	..	..
11	858	573	2,397	4.2	574	4.2	101	25	6	8	5	64	28	9	2	5
6	615	235	857	3.6	235	3.6	92	..	..	..	..	30	2	..	..	..
10	784	405	1,781	4.4	405	4.4	103	4	1	..	..	59	7	..	..	..
25	907	234	1,148	4.9	234	4.9	32	12	6	..	1	16	10	6	2	..
50	859	542	2,904	5.4	562	5.1	110	6	..	..	..	76	11	1	..	1
25	886	283	1,186	4.2	283	4.2	73	3	..	1	..	54	8	1	..	..
15	817	285	1,326	4.7	285	4.7	61	1	..	..	..	53	1	..	..	..
21	719	223	757	3.4	223	3.4	84	3	..	..	..	43	8	1	..	..

SUBSIDIARY TABLE V.—Housing Statistics (Tenement)

Census divisions.	Name of ward and mohalla.	Number of families									
		4 persons occupying—					5 persons occupying—				
		1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
1	2	29	30	31	32	33	34	35	36	37	38
Charge no. 24..	Daulatganj Ward	272	219	35	4	3	165	234	64	15	3
Circle no. 1 ..	Jhawai Tola, Ahiri Tola, Ahata Bhikari Khan, Katra Wafa Beg.	13	22	4	2	1	..	18	8	1	..
" 2 ..	Katra Bizan Beg, Takia Haji Nasrat, Takia, Pir-Ghaib, Kashmiri Mohalla, Kashmiri Bagh.	10	17	1	..	..	1	14	7	..	..
" 3 ..	Top Darwaza, Katra Mohammad Ali Khan.	10	17	3	..	..	8	15	6	..	..
" 4 ..	Wazir Bagh, Baghia Gulshan, Mahbubganj, Garhi Pir Khan, Ahata Gur Das Mal.	35	22	2	..	..	7	9	..	..	..
" 5 ..	Jaidan Tola, Yasinganj, Mowati Tola, Talab Jharla, Takia Julahan, Muazzannagar.	2	6	3	..	..	5	6	5	..	1
" 6 ..	Ambar Bagh, Karimganj, Pasand Bagh, Rajjabganj, Generalganj, Handia Bazar, Balakganj, Ramnagar.	6	7	..	..	..	8	9	3	..	..
" nos. 7 & 8	Sarai Mali Khan, Kanghi Tola, Ahiri Tola, Phatak Jia Lal, Katra Dila, Ram Ali Bagh, Tambaku Mandi.	27	21	1	1	..	8	32	1	1	..
" no. 9 ..	Chaupatyan, Pul Kham, Bandhwakhana, Ahata Surat Singh.	20	8	..	..	..	5	6	..	..	..
" 10 ..	Newarganj, Baghia Mulchand ..	25	20	7	..	1	14	12	5	1	..
" 11 ..	Rani Katra, Khot Gully, Charhi Mahulal Baghis Darzi, Nai Bara, Pul Moti Lal, Biasti Tola.	31	11	3	..	..	31	17	2	2	1
" 12 ..	Arazi Kuriaghat, Purwa Mohni, Arazi Mahtab Bagh, Purwa Budhu, Gaiindkhana, Zargari Tola.	4	4	..	..	..	2	6	1	..	..
" 13 ..	Sa'adatganj, Rauza Gaon, Pijaya Ahmadganj.	43	4	..	..	..	25	13	4	..	..
" 14 ..	Musahibganj, Gully Mangu Beg, Barai Khana Kalan, Barai Khan Jadid, Chamar Tolia, Purwa Lodh, Baghia Misri.	4	1	2	..	..	5	5	2	1	..
" 15 ..	Muftiganj, Ahata Mubarak, Gali Shisa alias Khot Gully, Khirki Muftiji, Chauni Gurji Beg, Khirki Mir Tagiji.	12	1	..	..	..	4	1	..	..	..
" 16 ..	Daulatganj, Sheopur, Murgh Khana, Brahmani Tola, Nai Basti, Jhanakar Bagh.	5	4	1	..	..	3	4	..	1	..
" nos. 17 & 18	Husainabad and Ramganj	16	27	6	1	..	15	31	6	2	..
" no. 19 ..	Pir Bukhara, Ahata Sitara, Begam Garhi, Naim Khan, Ahata Mirza Ali Khan, Tahsinganj.	6	9	..	..	1	7	19	7	6	1
" 20 ..	Nagaryan, Faqir Ullaganj	3	18	2	..	..	17	17	7	..	..
Charge no. 25..	Sa'adatganj Ward	586	162	26	5	4	310	186	29	9	15
Circle no. 1 ..	Pul Ghulam Husain, Kashmiri Mohalla, Hasan Puria.	26	3	1	..	..	22	6	..	..	..
" nos. 2 & 3	Rastannagar, Fazilnagar, Kacha Bagh, Purana Chabutra, Maidan Ellach Khan.	67	19	3	1	..	40	33	6	1	1
" no. 4 ..	Chauni Hasinuddin Khan, Nur Bari, Dariba, Gari Adda, Gadhya Sultanpur.	41	7	1	..	..	15	13	2	..	..
" 5 ..	Bibiganj, Ahata Nur Beg, Kharyahi, Tikri Khurd.	69	8	1	..	..	24	10	..	..	..
" 6 ..	Hasanganj Babli, Mohammadganj, Chob Mandi, Begam Bagh, Kishoriganj.	58	5	..	..	..	29	12	..	..	1
" nos. 7 & 9	Alamnagar, Mehdi Khara, Pasrahata Tatuhabadi, Ghini Samrahi, Bauli Sa'adatganj.	56	30	10	1	4	27	19	9	4	11
" no. 8 ..	Biharipur, Daryapur, Tal Katora, Zafarpur, Ruknuddinpur.	28	8	1	..	..	24	11	1	..	..
" 10 & 11	Sa'adatganj Khas, Sarai Moghal, Baoli Bazar, Sarai Andhra, Katra Khuda Baksh Yar Khan.	45	20	1	1	..	24	26	2	..	..
" 12..	Katra Khuda Yar Khan, Serkawali Galli, Ahata Dhamu Beg.	17	21	4	2	..	8	12	3	3	..
" nos. 13 & 14	Mansurnagar, Naubasta	65	19	3	..	..	34	28	4	1	..
" no. 15 ..	Mehdiganj, Tirmiganj, Purwa Lodh, Brahmani Tola.	46	3	..	..	..	29	1	..	..	..
" 16..	Tikaitganj, Bhawaniganj, Talab Tikait Rai.	45	8	..	..	..	26	7	1	..	..
" 17..	Sitlaji, Nandakhara, Raus Masuma Suppa	23	11	1	..	..	8	8	1	..	2

Census—(i) Lucknow Municipality—(continued)

consisting of—															Percentage of population comprising families who are living in—				
6 persons occupying—					persons occupying—					8 or more persons occupying—					1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58
66	188	56	19	1	39	144	93	35	4	27	135	180	101	89	31.9	34.2	18.1	8.9	6.9
4	20	9	2	..	1	10	14	2	..	1	15	21	20	15	15.6	31.7	24.7	16.2	11.8
3	11	3	6	..	..	2	6	7	..	1	3	6	4	10	30.5	25.8	16.1	12.5	15.1
1	3	3	..	..	5	1	9	3	..	1	3	9	6	2	31.0	31.9	24.6	10.0	2.5
1	12	5	..	..	2	6	4	..	..	..	..	4	..	..	60.4	28.6	11.0	..	..
2	4	1	..	1	1	4	5	..	..	..	..	2	1	..	32.2	35.3	26.2	2.5	3.8
3	4	..	..	..	2	3	5	1	..	..	9	3	4	4	34.3	35.4	13.5	7.5	9.3
10	34	8	1	..	3	21	12	1	..	3	34	39	18	18	21.5	38.6	21.5	9.7	8.7
2	16	1	2	..	2	14	8	3	..	..	16	13	4	..	28.8	43.0	20.0	8.2	..
8	14	6	3	..	4	8	5	4	1	1	5	5	9	11	36.8	25.8	14.1	10.6	12.7
12	17	7	2	..	4	18	5	..	..	3	20	22	7	9	34.0	36.1	17.0	5.9	7.0
1	9	..	..	..	1	4	3	..	..	1	4	16	5	1	27.3	28.5	31.7	10.7	1.8
6	8	3	..	..	9	4	3	1	..	3	2	5	3	1	65.0	18.3	10.1	4.4	2.2
1	6	..	1	..	..	1	..	..	..	..	..	1	1	..	37.0	45.0	10.0	8.0	..
4	6	2	1	..	2	17	7	1	..	11	12	26	9	..	26.2	28.0	33.8	12.0	..
1	4	4	..	..	..	3	1	1	1	..	3	..	2	4	29.5	40.2	9.6	7.8	12.9
7	17	1	1	..	1	14	3	7	1	2	6	7	4	9	30.6	42.7	10.8	7.3	8.6
..	2	2	..	..	1	6	3	3	1	..	2	..	4	5	22.4	39.7	11.0	15.2	11.7
..	1	1	..	..	1	8	..	1	..	..	1	1	..	..	34.0	53.7	10.3	1.7	0.3
153	197	33	16	5	78	193	54	13	8	87	187	141	80	74	47.5	30.6	11.0	5.5	5.4
8	9	3	2	..	1	39	2	..	..	1	11	27	9	3	32.6	35.1	20.4	8.5	3.4
24	23	4	1	..	20	32	11	1	..	15	31	21	7	6	46.8	33.7	13.0	3.3	3.2
4	20	..	..	..	..	17	6	2	..	3	8	11	4	6	40.0	35.6	13.4	5.0	6.0
12	7	1	..	..	9	15	1	1	..	5	11	12	3	2	63.6	23.1	8.8	2.9	1.6
24	10	1	..	..	11	5	..	..	1	6	20	6	3	3	64.9	25.3	3.9	2.0	3.9
7	41	11	7	2	2	13	10	3	5	3	16	6	8	16	32.9	34.3	12.8	7.7	12.3
9	8	..	..	..	4	5	..	..	..	4	2	2	3	1	67.2	22.7	3.0	5.0	2.1
4	20	5	1	1	6	18	6	1	..	5	12	20	11	2	42.0	33.3	15.7	7.0	2.0
1	11	5	4	..	..	8	9	1	1	3	8	9	8	11	21.3	34.3	21.9	12.5	10.0
26	26	2	..	1	10	26	6	2	1	12	37	20	21	13	39.8	33.6	10.9	9.1	6.6
14	3	..	..	1	9	5	..	..	..	21	9	1	..	1	80.4	16.6	1.2	0.2	1.6
3	9	..	..	..	6	10	1	1	..	7	20	5	2	8	57.0	29.0	4.6	2.1	7.3
7	10	1	1	..	..	..	2	1	..	2	2	1	1	2	60.2	25.1	5.4	2.8	6.5

SUBSIDIARY TABLE V.—*Housing Statistics*

Census divisions.	Name of ward and mohalla.	Area in square yards.	Population at final enumeration.							
			Total.		Hindus.		Muslims.		Others.	
			Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.
1	2	3	4	5	6	7	8	9	10	11
Charge no. 18..	Chauk Ward	907,742	10,412	8,705	5,073	4,009	5,266	4,651	73	45
Circle no. 1	Mirza Mandi, Bagh Moha Narain Chakla ..	40,850	946	794	872	754	73	38	1	2
" 2	Bazar Kalka, Chah Dahla, Kucha Teperchand Churiwali Gali, Sarangi Tola, Dehori Raja Ram Dayal.	40,559	619	502	569	458	33	34	17	10
Circles nos. to 5.	Sondhi Tola, Katari Tola, Bahrui Tola, Shankri Tola, Kalun Tola, Chaupai Tola, Phulwali Gali, Bagh Tola, Pul Gaman, Sabzi Mandi, Chobdari Mohalla, Sarai Tahsin.	73,326	2,149	1,851	1,499	1,241	609	587	41	23
Circle no. 6	Mahmudnagar	77,827	945	789	76	45	869	744	..	..
" 7	Shahganj, Ahata Surji Beg	91,040	763	669	200	150	563	519	..	..
" 8	Ashrafabad Part I	208,749	901	695	581	445	319	250	1	..
" 9	Ashrafabad Part II, Bazar Khala, Lakar Mandi, Haidarganj Kadim, Khirki Baiju Bhola.	201,150	879	744	513	442	359	301	7	1
Circles nos. 10 & 11.	Haidarganj Kadim, Ahata Kasim Khan, Nakhas, Gali Hamam, Takia Bhatiaran.	82,280	1,214	1,043	399	289	809	745	6	9
" 12 & 13	Chauk Khas, Victoria Park, Goldarwaza, Sarafa, Jauheri Mohalla.	37,704	917	775	257	102	660	673	..	..
Circle no. 14	Gali Parcha, Sarai Hiran, Firangi Mahal, Dallali Mohalla.	33,444	460	344	31	27	429	317	..	..
" 15	Taksal Sarai Beech, Katra Haidar Husain Akbari Darwaza, Sarai Gadha, Khoki Tola, Sarai Bans.	20,813	619	499	76	56	543	443	..	..
Charge no. 19..	Yahiaganj Ward	11,211,414	21,505	16,575	12,061	8,785	9,303	7,674	141	116
Circle no. 1	Machhli Bhawan, Imambara Agha Baqar, Dorwali Gali.	846,903	806	605	331	179	474	390	1	36
" 2	Chah Kankar, Manohar Tola, Korewali Gali Shahohara, Imambara Mir Baqar.	12,993	1,047	870	72	41	971	827	4	2
" 3	Pata Nala, Daryai Tola, Chamar Tolia, Thatheri Tola, Katra Dost Mohammad Khan.	18,215	785	674	99	93	685	579	1	2
" 4	Bazar Raja with Keeli Tola, Rastogi Tola, Punjabi Tola.	82,086	799	657	624	532	175	125	..	..
" 5	Banjari Tola, Bagh Malka, Ghazi Mandi	85,765	786	659	120	107	666	552	..	..
" 6	Beganganj and Sobatia Bagh	40,995	1,204	988	661	517	533	467	10	4
" 7	Bagh Qazi, Katra Abu Turab Khan	61,904	1,152	1,044	114	94	1,038	950	..	..
Circles nos. 8 to 11.	Itki Mohalla, Bagh Lalji, Nadan Mahal Yahiaganj, Rakabganj Qadim.	181,984	2,395	1,943	1,649	1,348	708	566	38	29
Circle no. 12	Tehri Bazar, Bagh M. Anwar Sahib, Ahata Khansama.	108,319	1,023	814	528	431	493	383	2	..
" 13	Astabal Yahiaganj, Chamar Tolia, Yahiaganj, Lakarmandi Yahiaganj.	12,197	1,089	893	680	554	406	338	3	1
Circles nos. 14 & 15.	Kundri, Pandeganj, Mazra Kundri, Bi hana, Khawaspura, Mazra Dogawan.	2,568,249	1,679	1,211	1,420	1,011	259	200	..	..
Circle no. 16	Tikaitganj, Nawabganj	111,078	731	556	467	341	256	212	8	3
" 17	Victoriaganj with hospital, Katra Mir Jahangir, Katra Azam Beg, Khairat Khana Shahi.	101,350	609	560	106	65	502	495	1	..
" 18	Billuchpura, Qasai Bara, Sarai Agha Mir Aishbagh, Aishbagh Station B. N.-W. Railway, Aishba h Godown, B. N.-W. Railway, Khajwa, Ahata Sheikhhan, Chamar Tolia, Mazra Dogawan, Purwa Khawas Khurd Chamaran Khara, Rauza Bagh, Shamshuddinpur, Chak Muafi Dogawan, Naka Hindola, Sital Khara, Qaim Khara, Chetta Khara.	40,317	856	659	79	53	777	606	..	..
Circles nos. 19 to 22, 25 & 26.		2,508,330	4,480	3,106	3,431	2,333	986	742	63	31
Circle no. 23 ..	Mawaya Khas	231,739	1,344	760	1,077	604	257	148	10	8
" 24	Harchandpur, Konara, Bagh Darogha Ashiq Ali, Purwa Hasan Khan, Karehta, Chetta Khara, Mazra Karehta Abadi, Talab Pande, Mirza Khara, Bhadewan.	4,198,990	720	576	603	482	117	94	..	..

(Tenement Census)—(i) Lucknow Municipality—(continued).

Density per acre.	Number of females per 1,000 males.	Number of occupied structural houses.	Normal population.	Normal number of persons per structural house.	Normal number of commensal families.	Average number of persons per family.	Number of families consisting of—									
							1 or 2 persons occupying—					3 persons occupying—				
							1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
102	836	3,034	18,143	5.9	3,388	5.3	480	129	38	11	8	342	164	26	13	11
218	839	274	1,409	5.1	278	5.0	48	14	7	1	1	22	17	9	1	2
140	811	214	1,410	6.6	224	6.3	6	2	2	1	..	13	2	..	..	..
267	861	566	4,000	7.1	716	5.6	111	37	4	..	1	42	37	6	3	3
108	835	211	1,434	6.8	229	6.2	13	4	1	..	..	35	9	1	..	..
75	876	282	1,334	4.7	296	4.5	67	10	1	1	1	30	19	1	2	2
37	771	251	1,201	4.8	266	4.5	38	12	5	2	..	32	34	1	..	..
39	846	227	1,212	5.3	254	4.8	48	15	6	1	1	38	9	1	3	3
133	859	409	2,619	6.4	467	5.6	39	6	3	..	..	77	11	1	1	..
211	845	271	1,695	6.2	310	5.4	47	18	3	..	..	26	15	4	2	..
115	748	131	759	5.8	135	5.6	35	5	3	1	..	7	6	1	1	1
279	806	198	1,070	5.4	213	5.0	33	6	3	4	4	20	5	1	..	..
16	778	7,889	37,349	4.7	8,339	4.5	1,749	365	84	32	23	945	556	61	32	18
8	751	272	1,184	4.4	339	3.5	119	31	..	..	2	41	27	..	..	..
639	831	350	1,742	5.0	369	4.7	80	27	4	1	2	33	16	2	..	2
365	858	294	1,377	4.7	299	4.6	68	14	6	1	2	33	15	3	2	1
86	822	246	1,394	5.7	259	5.3	55	5	..	..	..	29	11	1	..	..
80	838	250	1,517	6.1	291	5.2	35	17	2	2	..	18	26	2	1	2
274	821	365	2,245	6.2	396	5.7	38	2	8	2	1	47	19	2	5	1
92	907	346	1,843	5.3	354	5.2	65	16	10	..	5	35	28	4	4	4
114	811	877	4,549	5.2	932	4.9	140	40	7	7	3	88	77	7	7	2
84	796	349	2,377	6.8	394	6.0	5	..	..	..	..	52	2	..	..	..
661	820	362	1,427	3.9	370	3.8	71	17	10	6	4	57	45	3	4	1
6	721	639	3,250	5.1	664	4.9	54	20	6	3	..	80	19	5	3	..
56	761	285	1,081	3.8	293	3.7	85	13	..	2	1	37	28	1	..	..
56	920	174	1,362	7.8	198	6.9	3	..	..	..	..	21	..	..	..	..
189	770	357	1,501	4.2	371	4.0	124	11	5	1	..	34	16	2	..	..
15	693	1,806	7,245	4.0	1,886	3.8	503	112	14	1	3	243	160	12	3	5
44	565	610	2,139	3.5	616	3.5	207	29	10	6	..	57	41	15	3	..
2	800	307	1,116	3.6	308	3.6	97	11	2	..	..	40	26	2	..	..

SUBSIDIARY TABLE V.—Housing Statistics

Census divisions.	Name of ward and mohalla.	Number of families									
		4 persons occupying—					5 persons occupying—				
		1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
1	2	29	30	31	32	33	34	35	36	37	38
Charge no. 18..	Chauk Ward	240	150	36	15	9	112	183	54	13	3
Circle no. 1 ..	Mirza Mandi, Bagh Maha Narain Chakla..	6	16	8	4	..	6	14	8	3	2
.. 2 ..	Bazar Kalka, Chah Dahla, Kucha Teperchand, Churiwali Gali, Sarangi Tola, Dehori Raja Ram Dayal.	40	5	..	2	..	5	4	1	1	..
.. nos. 3 to 5	Sondhi Tola, Katari Tola, Bahrin Tola, Shankri Tola, Kalun Tola, Chaupai Tola, Phulwali Gali, Bagh Tola, Pul Gaman, Sabzi Mandi, Chobdari Mohalla, Sarai Tahsin.	39	42	11	5	4	14	55	13	4	..
.. no. 6 ..	Mahmudnagar	23	9	1	1	..	6	8	..	..	..
.. 7 ..	Shahganj, Ahata Surji Beg	20	9	2	2	..	10	15	12	1	..
.. 8 ..	Ashrafabad Part I	8	4	1	1	2	28	18	8	1	..
.. 9 ..	Ashrafabad Part II, Bazar Khala, Lakar Mandi, Haidarganj Kadim, Khirki Baiju Bhola.	20	14	4	..	2	8	4	1	..	..
.. nos. 10 & 11.	Haidarganj Kadim, Ahata Kasim Khan, Nakhas, Gali Harnam, Takia Bhatiaran.	48	11	..	..	..	18	31	2	..	..
.. 12 & 13.	Chauk Khas, Victoria Park, Goldarwaza, Sarafa, Jauheri Mohalla.	10	22	6	..	..	8	23	2	2	1
.. no. 14..	Gali Pareha, Sarai Hiran, Firangi Mahal, Dallali Mohalla.	3	7	..	..	..	1	3	2	..	..
.. 15..	Taksal Sarai Beech, Katra Haidar Husain, Akbari Darwaza, Sarai Gadha, Khoki Tola, Sarai Bans.	23	11	3	..	1	8	8	5	1	..
Charge no. 19..	Yahiaganj Ward	686	333	86	31	15	457	351	149	45	20
Circle no. 1 ..	Machhli Bhawan, Imam Bara, Agha Baqar, Dorwali Gali.	16	24	..	..	..	4	15	1	1	1
.. 2 ..	Chah Kankar, Manohar Tola, Korewali Gali, Shah Chara, Imambara, Mir Baqar.	31	18	..	1	..	17	10	6	1	..
.. 3 ..	Pata Nala, Daryai Tola, Chamar Tolia, Thatheri Tola, Katra Dost Mohammad Khan.	16	12	1	2	1	15	11	5	1	1
.. 4 ..	Bazar Raja with Keoli Tola, Rastogi Tola, Punjabi Tola.	13	11	2	..	..	8	15	..	3	..
.. 5 ..	Banjari Tola, Bagh Makka, Ghazi Mandi..	25	18	1	2	..	15	9	10	4	3
.. 6 ..	Beganganj and Sobatia Bagh	39	7	10	1	1	17	12	10	5	1
.. 7 ..	Bagh Qazi, Katra Abu Turab Khan ..	12	10	4	2	1	14	10	8	5	3
.. nos. 8 to 11.	Itki Mohalla, Bagh Lalji, Nadan Mahal, Yahiaganj, Rakabganj Qadim.	50	46	27	6	6	31	35	36	9	3
.. no. 12..	Tehri Bazar, Bagh M. Anwar Sahib, Ahata Khansama.	72	5	..	..	..	38	16	..	..	..
.. 13..	Astabal Yahiaganj, Chamar Tolia, Yahiaganj, Lakarnandi, Yahiaganj.	9	4	..	1	..	46	19	10	2	1
.. nos. 14 & 15.	Kundri, Pandoganj, Mazra Kundri, Birhana, Khawaspura, Mazra Dogawan.	117	14	3	2	1	48	41	9	3	2
.. no. 16..	Tikaitganj, Nawabganj	20	15	..	3	..	27	17	2	..	..
.. 17..	Victoriaganj with hospital, Katra Mir Jahangir, Katra Azam Beg, Khairat Khana Shahi.	30	2	..	..	..	18	3	..	..	..
.. 18..	Billuehpura, Qasai Bara, Sarai Agha Mir	35	14	3	..	..	20	18	2	1	..
.. nos. 19 to 22, 25 & 26.	Aishbagh, Aishbagh Station B. N.-W. Railway, Aishbagh Godown, B. N.-W. Railway, Khajwa, Ahata Sheikhhan, Chamar Tolia, Mazra Dogawan, Purwa Khawas Khurd, Chamaran Khara, Rauza Bagh, Shamsuddindpur, Chak Muafi Dogawan, Naka Hindola, Sital Khara, Qaim Khara, Chetta Khara.	142	79	20	3	3	101	78	31	5	2
Circle no. 23 ..	Mawaya Khas	42	..	15	8	2	20	18	18	5	3
.. 24 ..	Harchandpur, Konara, Bagh Darogha Ashiq Ali, Purwa Hasan Khan, Karehta, Chitta Khara, Mazra Karehta Abadi, Talab Pande, Mirza Khara, Bhadowan.	17	25	..	..	..	18	24	1	..	..

(Tenement Census)—(i) Lucknow Municipality—(continued).

consisting of—															Percentage of population comprising families who are living in :—				
6 persons occupying—					7 persons occupying—					8 or more persons occupying—					1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.					
39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58
62	169	44	16	12	33	176	70	19	9	62	188	220	124	147	24.7	34.0	19.0	10.0	12.3
1	13	6	5	..	1	7	1	3	1	4	9	10	11	17	17.5	29.9	19.7	15.3	17.6
4	25	4	..	1	..	26	1	3	..	1	17	46	7	5	18.8	36.9	31.9	7.2	5.2
7	35	13	2	2	4	17	19	5	2	9	37	29	44	60	16.5	32.1	15.7	14.2	21.5
16	6	..	2	1	5	20	2	1	..	18	29	9	5	4	40.0	39.5	10.2	5.7	4.6
9	16	2	2	..	3	9	3	1	2	11	9	11	7	6	37.5	32.5	14.9	8.4	6.7
6	4	..	..	..	8	14	4	1	..	5	19	4	5	1	40.0	42.0	10.2	6.2	1.6
6	13	4	..	..	1	8	6	1	1	7	10	14	6	4	34.2	29.4	21.9	8.6	5.9
2	29	4	..	..	4	56	16	1	..	3	31	58	8	7	24.7	41.6	25.8	3.5	4.4
1	17	6	2	4	1	12	10	..	..	2	11	23	18	14	14.7	32.9	23.2	14.4	14.8
3	5	3	..	3	1	1	3	2	1	..	5	8	5	19	13.9	19.5	18.5	10.8	37.3
7	6	2	3	1	5	6	5	1	2	2	11	8	8	10	30.9	28.5	15.2	12.8	12.6
210	340	84	43	12	98	213	77	53	29	133	344	306	146	213	36.8	32.1	14.6	7.4	9.1
6	14	2	..	..	4	4	2	1	1	1	6	5	6	5	37.5	40.2	6.3	8.6	7.4
17	10	3	1	1	7	12	3	3	..	15	22	12	7	5	41.2	32.8	12.2	8.2	5.6
8	6	7	2	..	7	4	4	5	1	6	11	8	7	13	36.1	25.5	15.3	10.4	12.7
2	19	4	3	..	2	12	3	..	..	7	22	18	12	2	25.2	41.6	18.0	13.3	1.9
7	11	2	1	1	8	8	3	..	2	10	19	11	5	11	31.4	35.5	13.4	6.6	13.1
20	15	5	3	..	8	20	..	7	4	22	17	19	8	20	37.3	24.3	15.5	9.8	13.1
10	5	4	1	1	4	3	6	8	3	2	9	12	17	29	23.3	18.5	15.0	16.1	27.1
13	31	16	14	6	5	26	14	8	10	7	31	35	28	61	22.0	28.6	18.8	11.7	18.9
10	57	1	1	..	1	16	..	..	..	1	47	55	11	4	30.2	39.6	22.0	5.7	2.5
11	4	5	..	..	8	7	1	3	..	..	12	4	..	5	48.5	30.9	10.7	4.0	5.9
16	67	3	4	..	2	38	8	2	..	2	35	45	7	5	35.8	40.7	17.0	4.3	2.2
9	4	..	..	..	4	4	2	..	..	9	3	2	4	1	58.6	30.7	4.6	4.9	1.2
8	20	..	..	..	2	15	2	..	..	4	37	25	2	6	28.1	40.7	17.8	1.2	12.2
13	9	2	..	..	7	11	1	..	..	10	16	10	4	2	49.5	32.5	11.4	4.1	2.5
41	48	23	9	1	19	27	23	9	4	32	46	33	20	31	44.8	31.0	12.6	5.0	6.6
10	10	6	4	2	8	2	3	7	4	5	6	6	5	10	42.7	23.3	15.4	9.2	9.4
9	10	1	..	..	2	4	2	..	..	..	5	6	3	3	44.9	40.3	7.8	3.0	4.0

SUBSIDIARY TABLE V.—Housing statistics

Census divisions.	Name of ward and mohalla.	Area in square yards.	Population at final enumeration.							
			Total.		Hindus.		Muslims.		Others.	
			Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
Charge no. 22.	Wazirganj Ward	7,042,519	24,979	18,700	12,243	8,818	12,294	9,578	442	304
Circle no. 1 ..	Khas Bazar including Tahsil, Balrampur Hospital.	552,970	360	177	230	107	109	46	21	24
" nos. 2, 3 & 12.	Khalaiq Bagh, Pir Jalil including Inayat Bagh, Bazar Jhauhal.	888,333	2,665	1,919	1,431	1,009	1,096	836	138	74
" no. 4 ..	Golaganj	1,894,473	1,037	845	241	156	778	674	18	15
" 5 ..	Takia Azam Beg, Pul Kumharan, Barudkhana, Khema Douzan.	78,795	804	640	492	376	307	257	5	7
" 6 ..	Wazirganj Khas, Ghausganj, Baghia Ghosi.	131,551	1,016	716	212	150	803	565	1	1
" nos. 7 & 8	Garia Chaudhri, Nalbandi Tola, Bawarchi Tola, Feelkhana, Thatheri Tola, Pasi Tola, Deorhi Aghamir, Joshi Tola, Bagh Shujang including City Railway Station.	136,052	2,632	1,960	971	601	1,620	1,290	41	69
" no. 9 ..	Mashaganj, Murg Khana, Khattri Mohalla, Kashi Dera Naibasti, Farrash Khana.	122,868	1,265	1,054	724	574	535	476	6	4
" 10 ..	Subhannagar, Tazi Khana, Ahata Durga Prasad.	48,594	1,204	945	710	556	479	378	15	11
" 11 ..	Chikmandi	30,928	764	606	123	93	641	513	..	..
" 13 ..	Ahata Faqir Mohammad Khan, Ahata Faqir Mohammad Khan Kham.	156,913	837	562	202	152	546	402	89	8
" nos. 14 & 15.	Maulviganj	83,926	1,795	1,465	681	556	1,099	880	15	29
" no. 16 ..	Amaniganj, Rakabganj Lashkari Chauk Bazar, Charasmandi, Bhusa Mandi.	58,709	1,205	893	755	544	450	349	..	..
" 17 ..	Jangliganj, Fatehganj	33,348	798	628	468	350	327	278	3	..
" 18 ..	Ahata Shekhan, Tehri Bazar, Chamaran Tolia.	282,027	1,079	831	699	518	375	305	5	8
" nos. 19 & 20.	Ghausnagar including Birhana, Rathkhana near Dogawan, Gwynne Tola, Gadhai Tola.	50,142	1,657	1,437	830	682	827	755	..	..
" no. 21 ..	Mazra Dogawan and Mauza Dogawan ..	2,028,105	558	453	546	444	9	7	3	2
" nos. 22 & 23.	Khagaliganj and Bashiratganj ..	98,058	2,174	1,502	1,091	728	1,049	754	34	20
" 24 & 25.	Nazirabad, Aminabad	148,201	1,109	535	578	271	517	254	14	10
" 26 & 27.	Durbijaiganj, Ganeshganj	121,581	1,015	753	845	629	162	122	8	2
" no. 28 ..	Astabal Chartagh	96,945	1,005	779	414	322	565	437	26	20
Charge no. 20 ..	Ganeshganj Ward	2,492,852	24,106	17,984	13,652	9,799	9,089	6,895	1,365	1,290
Circles nos. 1 & 2.	Ghasiarimandi and Bagh Munni ..	212,186	1,851	1,462	972	686	731	496	148	280
" 3 to 5	Zambur Khana, Talab Gangni Shukul and Chirandha Purwa.	386,910	3,282	2,697	1,265	1,054	1,884	1,531	133	112
" 6 to 8	Ganeshganj, Tilpura and Top Khana ..	121,581	2,514	1,781	1,469	1,064	786	559	259	158
" 9 & 10.	Aminabad and Nazirabad	148,501	1,954	1,461	1,638	1,222	219	174	97	65
" 11 & 12.	Nayagon	184,646	571	324	318	171	233	132	20	21
" no. 13 ..	Kasai Bara, Amaniganj, Bhusa Mandi ..	58,709	1,168	846	451	294	709	547	8	5
" nos. 14 to 16.	Beroni Khandak	88,669	3,034	2,272	1,456	1,004	1,551	1,246	27	22
" 17 to 22.	Beldari Lane and Maqbulganj	211,266	5,262	3,995	3,640	2,741	1,458	1,127	164	127
" 23 & 24.	Kandhari Bazar	694,927	1,445	1,177	756	557	551	474	138	146
" 25 to 27.	Kaisar Bagh, Rakabganj, Jadid China Bazar.	291,416	1,605	1,097	751	473	633	450	221	174
" no. 28 ..	Safdar Bagh	94,041	409	290	196	118	118	64	95	108
" nos. 29 & 30.	Miscellaneous (i.e., Hotels, sarais and roads)	..	1,011	582	740	415	216	95	55	72

(Tenement Census)—(i) Lucknow municipality—(continued).

Density per acre.	Number of females per 1,000 males.	Number of occupied structural houses.	Normal population.	Normal number of persons per structural house.	Normal number of commensal families.	Average number of persons per family.	Number of families consisting of—									
							1 or 2 persons occupying—					3 persons occupying—				
							1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
30	748	7,533	41,000	5.4	7,945	5.1	1,349	191	35	16	5	827	378	38	11	11
5	492	23	495	21.5	135	3.7	67	5	..	..	..	9	1	1	..	..
25	720	726	4,882	6.7	802	6.1	139	8	1	2	..	82	12	2	..	1
5	815	349	2,008	5.7	349	5.7	67	4	3	..	..	34	11	6	..	..
90	796	335	1,312	3.9	338	3.8	96	8	..	..	..	54	35	..	2	..
64	705	232	1,461	6.3	234	6.2	34	5	1	..	..	17	16	..	..	..
164	744	720	3,456	4.8	761	4.5	222	28	3	1	..	60	41	8	1	..
93	833	440	2,475	5.6	450	5.5	57	4	2	..	..	55	11	2	1	..
215	785	302	1,164	3.9	308	3.8	96	21	..	..	..	37	29	2	..	..
228	793	263	1,343	5.1	268	5.0	48	9	7	1	..	10	24	2	..	..
44	671	289	1,309	4.5	289	4.5	90	12	2	1	..	27	14	2	..	..
192	816	506	2,699	5.3	506	5.3	38	12	3	1	..	46	37	6	..	4
175	741	407	2,019	5.0	422	4.8	63	15	8	2	2	42	38	3	..	2
204	787	336	2,341	7.0	374	6.3	1	..	..	..	..	32	13	..	..	..
33	770	253	1,032	4.1	254	4.1	71	4	1	..	..	46	7	..	1	..
309	867	568	3,517	6.2	643	5.5	48	7	1	..	..	94	3	..	..	..
2	812	252	1,004	4.0	256	3.9	78	9	..	..	..	32	17	1	2	..
184	691	558	3,042	5.4	564	5.3	33	11	..	1	..	74	17	2	..	..
53	482	328	1,600	5.0	346	4.6	77	13	3	1	2	42	32	..	2	3
71	742	411	2,397	5.8	411	5.8	23	16	..	6	1	19	17	1	2	1
54	775	235	1,444	6.1	235	6.1	1	..	..	..	..	15	2	..	..	..
82	746	7,591	37,671	4.8	8,163	4.6	1,741	504	125	80	74	584	482	76	39	21
75	790	431	2,443	5.7	479	5.3	102	21	5	..	1	34	27	4	2	..
75	821	1,157	5,804	5.0	1,193	4.8	248	42	9	6	3	102	46	7	8	1
172	708	859	4,183	4.9	901	4.6	161	54	17	8	7	53	61	8	6	3
110	748	769	3,416	4.4	786	4.3	227	42	10	5	..	55	39	9	6	1
24	568	174	834	4.8	184	4.5	51	6	1	3	1	11	8	..	1	..
168	724	241	1,198	5.0	248	4.8	25	15	4	..	..	14	39	..	..	..
295	749	1,054	4,994	4.7	1,077	4.6	230	59	14	3	1	104	59	6	2	4
210	759	1,622	7,803	4.8	1,711	4.5	270	171	30	20	4	106	155	27	6	4
18	815	501	2,893	5.8	590	4.9	127	29	3	2	1	47	23	11	2	..
45	683	389	2,184	5.6	553	3.9	158	51	31	31	52	25	13	..	3	4
37	709	113	593	5.2	126	4.7	30	7	..	..	1	8	10	2	3	1
..	576	281	1,326	6.1	315	4.2	112	7	1	2	3	25	2	2	..	3

SUBSIDIARY TABLE V.—*Housing Statistics*

Census divisions.	Name of ward and mohalla.	Number of families									
		4 persons occupying—					5 persons occupying—				
		1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
1	2	29	30	31	32	33	34	35	36	37	38
Charge no. 22.	Wazirganj Ward	581	265	41	14	11	439	574	88	23	16
Circle no. 1 ..	Khas Bazar including Tahsil, Balrampur Hospital.	9	2	3	1	..	3	1	..	1	2
" nos. 2, 3 & 12	Khalaiq Bagh, Pir Jalil including Inayat Bagh, Bazar Jhaulal.	74	16	3	..	1	40	33	4	1	..
" no. 4 ..	Golaganj	11	25	2	2	..	8	22	5	3	2
" 5..	Takia Azam Beg, Pul Kumbharan, Barudkhana, Khema Douzan.	15	16	3	..	..	17	27	5	2	..
" 6..	Wazirganj Khas, Ghausganj, Baghia Ghosi.	11	9	1	1	..	15	15	4	1	..
" nos. 7 & 8.	Garhia Chaudhri, Na'bandi Tola, Bawar-ohi Tola, Fealkhana, Thatheri Tola, Pasi Tola, Deorhi Aghamir, Joshi Tola, Bagh Sherganj including City Railway Station.	37	33	1	..	3	37	42	7	1	2
" no. 9 ..	Mashakganj, Murz Khana, Khatri Mohalla, Kashi Dera Naibasti, Farrash Khana.	71	9	2	..	..	27	17	6	..	1
" 10 ..	Subhanagar, Tazi Khana, Ahata Durga Prasad.	8	7	2	..	..	26	20	2	..	..
" 11 ..	Chikmandi	11	18	5	4	1	7	17	1	1	2
" 13 ..	Ahata Faqir Mohammad Khan, Ahata Faqir Mohammad Khan Kham.	10	18	2	1	..	7	19	1	1	1
" nos. 14 & 15.	Maulviganj	25	14	4	..	1	36	50	14	3	..
" no. 16	Amaniganj, Rakabganj Lashkari Chauk Bazar, Charasmandi, Bhusa Mandi.	6	7	1	1	..	39	23	14	1	1
" 17 ..	Jangliganj, Fatehganj	26	16	2	..	..	11	58	5	2	..
" 18 ..	Ahata Shekhan, Tehri Bazar, Chamaran Tolia.	25	3	1	..	..	35	3	2	1	1
" nos. 19 & 20.	Ghausnagar including Birhana Rathkhana near Dogawan, Gwynne Tola, Gadhai Tola.	87	16	3	1	1	35	58	1	..	2
" no. 21	Mazra Dogawan and Mauza Dogawan ..	29	6	3	..	..	11	14	1	..	2
" nos. 22 & 23.	Khagliganj and Bashiratganj	71	24	2	2	1	28	69	3	..	..
" 24 & 25.	Nazirabad, Aminabad	11	12	1	..	3	6	25	4	3	..
" 26 & 27.	Durbijaiganj, Ganeshganj	29	7	..	1	..	37	19	1	1	..
" no. 28 ..	Astabal Charbagh	15	7	..	..	..	14	42	8	1	..
Charge no. 20.	Ganeshganj Ward	444	416	120	47	35	274	385	170	59	44
Circle nos. 1 & 2	Ghasiarimandi and Bagh Munnu	30	22	5	2	3	22	19	14	6	5
" 3 to 5	Zambur Khana, Talab Gangni Shukul and Chirandha Purwa.	109	49	11	5	6	64	48	19	10	8
" 6 to 8	Ganeshganj, Tilpura and Top Khana ..	52	61	23	6	7	27	55	23	3	8
" 9 & 10.	Aminabad and Nazirabad	24	33	17	7	1	19	20	20	11	6
" 11 & 12.	Nayagaon	6	8	2	..	1	5	10	5	1	1
" no. 13 ..	Kasai Bara, Amaniganj, Bhusa Mandi ..	9	22	4	1	..	6	21	15	2	..
" nos. 14 to 16.	Beroni Khandak	89	50	11	3	4	49	42	14	6	5
" 17 to 22.	Beldari Lane and Maqbulganj	48	124	30	17	6	28	119	36	12	5
" 23 & 24.	Kandhari Bazar	24	26	12	3	2	13	28	13	1	3
" 25 to 27.	Kaiser Bagh, Rakabganj, Jadid China Bazar.	23	8	3	3	3	9	9	5	3	3
" no. 28 ..	Safdar Bagh	4	3	2	..	..	5	6	4	2	..
" nos. 29 & 30.	Miscellaneous (i.e., Hotels, sarais and roads)	26	10	..	..	2	27	8	2	2	..

(Tenement Census)—(i) Lucknow municipality—(continued).

consisting of—															Percentage of population comprising families who are living in—				
6 persons occupying—					7 persons occupying—					8 or more persons occupying—					1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58
201	409	96	20	13	165	411	211	34	24	136	379	382	246	305	31.1	33.9	15.6	7.5	11.9
3	..	..	..	1	2	1	2	..	1	4	4	2	3	6	47.9	14.1	9.3	7.9	20.8
15	45	2	1	1	23	56	4	3	2	15	55	81	27	53	27.8	29.0	16.7	7.1	19.4
6	15	8	2	..	1	11	11	..	1	12	8	23	15	31	21.9	25.0	20.2	10.4	22.5
6	12	1	..	..	5	7	3	4	1	3	4	1	1	10	42.0	36.3	5.6	4.0	12.1
9	6	..	2	..	9	15	1	2	1	7	23	7	9	13	27.7	34.8	7.0	8.0	22.5
32	26	8	2	5	18	13	9	6	3	21	32	10	19	30	39.5	30.0	8.0	7.2	15.3
23	21	4	3	1	11	30	4	1	1	9	32	26	8	11	39.5	32.3	14.6	4.9	8.7
5	2	..	..	..	12	6	2	1	..	12	14	1	..	3	55.6	37.2	4.0	0.6	2.6
8	16	8	1	2	5	9	3	..	1	3	14	11	6	13	22.1	40.0	15.6	7.2	15.1
5	6	9	..	..	2	3	8	2	..	6	5	12	10	13	30.7	25.4	19.0	9.7	15.2
6	23	10	4	1	10	36	21	3	3	8	27	34	10	16	24.2	38.9	22.7	6.0	8.2
25	13	6	..	..	15	22	5	4	1	11	31	13	5	3	40.4	38.3	13.8	4.7	2.8
3	43	18	..	..	3	21	34	..	..	..	5	31	29	21	12.7	36.0	27.6	12.2	11.5
12	2	..	..	..	17	1	..	..	1	12	4	..	1	3	82.2	10.2	1.5	2.0	4.1
14	51	9	1	..	4	56	33	2	..	1	25	41	24	25	28.7	36.7	19.1	7.1	8.4
6	5	..	..	2	5	6	1	..	2	3	5	6	5	5	49.3	27.6	8.1	5.5	9.5
1	50	5	1	..	3	45	31	2	1	2	10	13	37	25	24.6	39.8	12.7	12.0	10.9
..	8	..	2	..	1	9	12	2	5	4	21	17	11	14	22.1	36.0	16.1	10.2	15.6
19	39	4	1	..	18	44	2	1	..	3	53	26	15	5	27.8	49.3	11.6	8.4	2.9
3	26	4	..	..	1	20	25	1	..	..	7	27	11	5	14.0	41.4	32.5	8.1	4.0
154	231	124	61	40	69	194	163	70	48	105	278	269	274	362	26.3	29.7	16.8	12.0	15.2
5	10	12	1	1	6	12	14	3	4	8	21	15	17	26	25.5	26.0	18.6	10.6	19.3
39	44	12	8	9	24	31	10	3	4	34	59	33	28	54	37.1	29.3	11.2	8.5	13.9
14	27	17	9	7	7	16	13	6	12	21	29	18	24	38	26.2	32.2	14.8	9.9	16.9
20	14	18	12	6	2	14	17	15	8	4	14	28	23	39	25.1	21.6	20.9	15.0	17.4
1	5	3	4	..	2	2	11	4	2	2	5	4	8	10	23.4	25.1	20.7	15.9	14.9
4	8	7	1	..	2	2	2	4	..	4	17	6	7	7	19.0	47.2	18.0	9.7	6.1
28	33	9	6	2	15	40	15	11	1	11	56	38	30	27	33.4	33.4	14.0	10.8	8.4
15	56	23	11	5	4	55	63	6	3	10	52	74	78	38	16.2	40.0	21.7	13.8	8.3
4	18	17	4	2	2	13	14	13	11	5	13	29	35	40	19.6	23.5	22.6	16.6	17.7
7	7	2	3	4	3	2	1	..	..	2	10	15	13	47	22.4	14.5	11.5	12.0	39.6
..	2	1	2	..	..	5	2	3	1	1	..	5	6	10	19.2	22.2	17.4	20.1	21.1
17	7	3	..	4	2	2	1	2	2	4	2	4	5	26	47.1	13.0	5.7	5.2	29.0

SUBSIDIARY TABLE V.—*Housing Statistics*

Census divisions.	Name of ward and mohalla.	Area in square yards.	Population at final enumeration.							
			Total.		Hindus.		Muslims.		Others.	
			Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
Charge no. 21..	Hazratganj Ward	8,274,009	20,373	14,135	13,449	9,216	5,426	3,923	1,498	996
Circle nos. 1 to 4.	Husainganj	238,322	3,529	2,777	2,122	1,578	1,372	1,173	35	26
„ no. 5 ..	Ahata Zahid Khan, Ahata Turab Khan, Asad Khan and Qadir Baksh.	243,694	1,120	774	815	565	286	198	19	11
„ nos. 6 to 9	Chitwapur	246,888	3,279	2,373	2,454	1,776	768	563	57	34
„ 10 to 14 and 23 to 27.	Chaupar Astabal, Hazratganj, Maqbara Amjad Ali Sah, Moti Mahal, Shah Najaf, Danka Khana, Abadi Kabristan, Musalman, Purwa Chheda, Bandaria Bagh, Dilkusha, Sikandar Bagh, Narhi Madarpur.	2,564,116	4,197	2,341	2,424	1,239	1,090	576	683	526
Circle no. 15 ..	Sultanganj Ahata Baba	1,339,809	371	192	259	122	105	66	7	4
„ 16 ..	Baraf Khana, Husainganj	381,537	914	799	580	524	280	227	54	48
„ 17 ..	Purwa Martinero	1,503,836	764	433	414	321	129	88	221	24
„ 18 ..	Ahata Rasul Khan	142,006	432	298	248	172	90	42	94	84
„ nos. 19 to 21.	Qandhari Bazar and Jia Mau	695,605	2,152	1,642	1,484	1,144	563	431	105	67
„ no. 22 ..	Naka Hindola, Kanyakubja College, Munawar Bagh, Police Post.	741,488	842	309	697	237	54	21	91	51
„ nos. 28 to 32.	Narhi Mohalla, Charbagh Railway Station, with colonies.	176,708	2,773	2,197	1,952	1,538	689	538	132	121
Charge no. 23..	Hassanganj Ward	11,860,420	13,084	8,657	9,288	5,891	3,580	2,509	216	257
Circle nos. 1 & 2.	Lakarmandi (Iradatnagar), Bagh Shahji, Kaharan Tola, Masalchi Tola, Goshanganj, Morai Tola, Purwa Baba Ajodhia Das, Purani Bazar, Garhai Shukul, Saa-tatganj Khurd, Madhoganj, Kashmiri Mohalla, Ahata Mir Jan Jhabjhali, Mandi Kumharan, Banamandi.	1,685,482	1,032	833	595	474	435	357	2	2
„ 3 & 4	Banthan Tola with Quanganj Qadam Rasul, Karbala Nasiruddin Haidar, Tehri Bazar, Daliganj, Lohariganj, Iradatnagar.	4,202,475	1,419	1,150	691	517	727	633	1	..
„ 5, 6 & 7.	Babuganj Khurd, Mohsinganj, Menduganj, Nazarganj, Raniganj, Dakhniganj, Qutubpur, Bazar Hassanganj.	1,106,279	2,210	1,556	1,535	1,041	612	474	63	41
„ 8 ..	Barolia alias Mukarimnagar, Tikri Barolia, Purwa Kabaria, Tilpurwa, Joshi Tola.	321,763	1,007	835	880	722	127	113	..	..
„ 9 ..	Sarai Hassanganj Par, Purwa Mundia, Palaraganj, Miscellaneous population.									
„ 10 ..	Chandganj Khurd, Babuganj Kalan, Purwa Raja Abadi.									
„ 11 ..	Badshah Bagh									
„ 12 ..	Hyderabad Bruceganj									
„ 13 ..	Purwa Chakkas urf Purwa Imam Baksh, Purwa Baba Hari Das, Government Normal School, Paper Mills.									
„ nos. 14 & 15.	Nisaatganj, Chamar Tolia Nisaatganj, Badshahnagar, Ram Lal Ganj.	4,544,421	7,416	4,283	5,587	3,137	1,679	932	150	214

(Tenement Census)—(i) Lucknow municipality—(continued).

Density per acre.	Number of females per 1,000 males.	Number of occupied structural houses.	Normal population.	Normal number of persons per structural house.	Normal number of commercial families.	Average number of persons per family.	Number of families consisting of—									
							1 or 2 persons occupying—					3 persons occupying—				
							1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
20	694	5,184	27,883	5.4	6,457	4.3	1,737	191	55	41	28	674	248	23	26	34
129	787	915	5,908	6.5	1,024	5.7	55	12	2	4	3	76	29	3	1	2
38	691	292	1,848	6.3	292	6.3	5	..	..	..	..	31	5	..	..	..
111	723	1,224	4,597	3.8	1,232	3.7	364	45	11	8	5	172	69	4	2	6
12	557	645	5,027	7.8	1,405	3.6	549	59	18	14	13	155	61	5	14	14
2	517	43	508	11.8	143	3.6	78	..	..	..	..	18	..	..	..	1
22	874	235	1,279	5.4	277	4.6	64	6	4	..	..	25	16	..	..	1
4	567	179	934	5.2	247	3.8	83	11	3	4	..	17	4	5	2	3
25	690	116	626	5.4	117	5.3	6	12	5	4	..	4	6	3	3	..
26	763	631	2,706	4.3	713	3.8	274	8	6	3	1	69	20	2	..	..
8	367	224	929	4.1	248	3.7	78	16	3	..	..	23	8	..	..	..
143	792	680	3,521	5.2	759	4.6	181	22	3	4	6	84	30	1	4	7
9	662	4,793	19,652	4.1	5,282	3.7	1,578	306	75	28	31	535	247	74	35	21
5	807	426	1,744	4.1	537	3.2	245	7	..	1	..	69	9	..	..	..
3	810	514	2,429	4.7	578	4.2	141	47	8	2	6	34	29	6	3	4
17	704	845	3,670	4.3	929	3.9	203	83	15	6	10	79	59	18	5	6
28	829	461	1,838	4.0	490	3.7	141	17	2	..	..	75	19	3	1	..
12	578	2,547	9,971	3.9	2,748	3.6	848	152	50	19	15	278	131	47	26	10

SUBSIDIARY TABLE V.—*Housing Statistics*

Census divisions.	Name of ward and mohalla.	Number of families									
		4 persons occupying—					5 persons occupying—				
		1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
1	2	29	30	31	32	33	34	35	36	37	38
Charge no. 21..	Hazratganj Ward	561	212	43	15	17	385	205	77	36	16
Circle nos. 1 to 4.	Husainganj	160	12	3	3	..	137	24	5	4	..
" no. 5 ..	Ahata Zahid Khan, Ahata Turab Khan, Asad Khan and Qadir Baksh.	59	3	1	..	1	15	8	1	..	..
" nos. 6 to 9	Chitwapur	66	86	6	2	2	58	65	15	6	6
" 10 to 14 and 23 to 27.	Chaupar Astabal, Hazratganj, Maqbara Amjad Ali Sah, Moti Mahal, Shah Najaf, Danka Khana, Abadi Kabristan Musalman, Parwa Chheda, Bandaria Bagh, Dilkusha, Sikandar Bagh, Narhi Madarpur.	60	34	15	4	6	45	34	28	15	3
Circle no. 15 ..	Sultanganj Ahata Baba	3	..	..	..	..	7	..	..	..	..
" 16 ..	Baraf Khana, Husainganj	24	19	4	..	..	10	12	5	..	..
" 17 ..	Purwa Martinere	19	8	3	2	3	14	5	5	1	3
" 18 ..	Ahata Rasul Khan	2	7	2	1	..	1	6	4	3	1
" nos. 19 to 21.	Qandhari Bazar and Jia Mau ..	68	12	1	..	1	64	13	2	..	2
" no. 22 ..	Naka Hindola, Kanyakubja College, Munawar Bagh, Police Post.	21	7	..	3	2	10	15	3	4	..
" nos. 28 to 32.	Narhi Mohalla, Charbagh Railway Station with colonies.	79	24	8	..	2	24	23	9	3	1
Charge no. 23..	Hassanganj Ward.. .. .	433	226	94	25	17	214	158	94	30	31
Circle nos. 1 and 2.	Lakarmandi (Iradatnagar) Bagh Sahji, Kaharan Tola, Masalchi Tola, Goshai ganj, Morai Tola, Purwa Baba Ajodhia Das, Purani Bazar, Gahai Shukul, Saadaganj Khurd, Madhoganj, Kashmiri Mohalla, Ahata Mir Jan Jhabjhali, Mandi Kamharan, Bansmandi.	63	17	..	1	..	29	15	2	1	..
" nos. 3 and 4.	Banthan Tola with Quamganj Qadam Rasul, Karbala Nasiruddin Haidar, Teri Bazar, Daliganj, Lhariganj, Iradatnagar.	26	28	17	4	4	25	19	14	2	5
" 5, 6 and 7.	Babuganj Khurd, Mohsinganj, Menduganj, Nazarganj, Raniganj, Dakhniganj, Qutubpur, Bazar Hassanganj.	78	37	10	8	1	44	31	16	7	10
" no. 8 ..	Barolia alias Mukarimnagar, Tikri Barolia, Purwa Kabaria, Tilpurwa, Joshi Tola.	62	27	7	..	..	27	19	5	2	..
" 9 ..	Sarai Hassanganj Par, Purwa Mundia, Palarganj, Miscellaneous population.	..	..	..	..	..	..	..	..	..	..
" 10 ..	Chandganj Khurd, Babuganj Kalan, Purwa Raja Abadi.	..	..	..	..	..	..	..	..	..	..
" 11 ..	Badshah Bagh .. .. .	..	..	..	..	..	..	..	..	..	..
" 12 ..	Hyderabad Bruoganj .. .. .	..	..	..	..	..	..	..	..	..	..
" 13 ..	Purwa Chakkas urf Purwa Imam Bakshi, Purwa Baba Hari Das, Government Normal School, Paper Mills ..	..	..	..	..	..	..	..	..	..	..
" nos. 14 and 15.	Nisaatganj, Chamar Tolia Nisaatganj, Badshahnagar, Ram Lal Ganj ..	204	117	60	12	12	89	74	57	18	16

(Tenement Census)—(i) Lucknow municipality—(concluded).

consisting of—															Percentage of population comprising families who are living in—				
6 persons occupying—					7 persons occupying—					8 or more persons occupying—					1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58
190	171	54	20	15	93	248	71	46	24	56	321	241	132	151	39.5	30.2	13.6	8.0	8.7
52	48	4	..	2	20	87	12	6	1	5	139	86	12	15	36.2	39.6	16.5	3.8	3.9
10	12	2	1	..	2	28	1	..	..	1	55	36	7	8	26.8	43.5	19.2	4.5	6.0
32	26	17	5	2	17	24	11	4	4	14	29	16	15	18	44.7	33.2	9.6	6.0	6.5
17	23	14	2	3	10	19	9	13	7	7	19	32	39	45	38.8	20.4	13.8	13.0	14.0
9	..	..	2	2	2	1	..	..	3	3	1	..	..	13	59.4	3.2	..	2.4	35.0
2	9	5	2	..	..	8	14	4	3	1	11	9	12	7	26.4	30.6	20.4	13.1	9.5
6	3	6	..	4	2	2	4	4	2	4	2	2	2	9	42.2	14.7	14.9	8.2	20.0
..	4	..	1	..	..	5	4	6	..	..	8	7	11	1	5.8	35.6	22.8	32.3	3.5
44	19	1	1	..	14	22	3	2	1	2	25	14	10	9	58.3	25.0	6.9	4.7	5.1
6	9	1	2	..	7	9	3	2	..	7	4	3	..	2	49.2	33.3	8.3	6.2	3.0
12	18	4	4	2	19	43	10	5	3	12	28	36	24	24	36.1	28.0	14.6	10.0	11.3
99	115	72	55	33	52	71	58	41	29	63	99	90	57	96	42.0	25.5	14.7	8.1	9.7
17	8	2	1	1	5	6	3	..	2	7	5	7	6	7	65.1	18.1	6.0	5.1	5.7
4	18	14	10	2	7	9	13	10	2	4	9	18	11	23	26.1	25.9	21.4	11.1	15.5
19	19	12	11	10	10	18	7	11	5	16	14	13	12	26	38.2	26.5	12.3	9.7	13.3
10	12	8	3	..	2	6	4	3	..	7	9	7	6	6	53.1	26.1	10.9	5.9	4.0
49	58	36	30	20	28	32	31	17	20	29	62	45	22	34	41.1	26.2	16.2	7.7	8.8

SUBSIDIARY TABLE V.—Housing Statistics

Census divisions.	Name of ward and chak.	Area in square yards.	Population at final enumeration.							
			Total.		Hindus.		Muslims.		Others.	
			Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
Charge no. 4 ..	Civil Lines Ward ..	12,737,696	21,227	13,709	16,953	10,806	3,357	2,041	917	862
Circle no. 1 ..	Chak no. 1, Nawabganj ..	111,857	693	562	542	446	147	114	4	2
Circle nos. 2 and 3 ..	" 2, Do. ..	120,462	1,044	824	958	764	84	60	2	..
Circle no. 4 ..	" 3, Do. ..	962,071	475	227	433	216	28	7	14	4
" 5 ..	" 4, Old Cawnpore ..	992,080	481	393	410	336	64	54	7	3
" 6 ..	" 5, Do. ..	120,462	316	286	303	272	13	14	..	..
" 7 ..	" 6, Old Cawnpore (Bhairon Ghat). ..	358,133	243	141	210	116	21	18	12	7
Circle nos. 8 and 9 ..	" 7, Civil Lines (Gotaiya) ..	3,177,373	1,796	1,381	1,533	1,189	233	170	30	22
" 10 to 12 ..	" 8, Civil Lines (Allenganj and Banajhabar). ..	762,542	1,822	1,516	1,634	1,370	104	72	84	74
" 13 to 15 ..	" 9, Civil Lines (Macrobotganj)..	269,173	2,039	1,288	1,788	1,092	119	84	132	112
" 16 and 17 ..	" 10, Khalsi Lines and Civil Lines ..	504,408	1,572	1,062	1,279	842	246	177	47	43
Circle no. 18 ..	" 11, Gwaltoli ..	749,635	1,538	995	954	563	507	392	77	40
Circle nos. 19 to 23 ..	" 12, Gwaltoli and Civil Lines ..	469,991	3,318	1,888	2,458	1,372	777	458	83	58
" 24 and 25 ..	" 13, Parmat ..	513,013	1,479	913	1,276	835	131	67	72	11
" 26 and 27 ..	" 14, Civil Lines ..	1,154,044	841	639	587	287	169	69	85	283
" 28 to 34 ..	" 15, Do. ..	1,328,808	2,873	1,133	2,036	758	626	226	211	149
" 35 and 36 ..	" 16, Do. ..	1,143,644	697	461	552	348	88	59	57	54
Charge no. 5 ..	Patkapore Ward ..	711,515	13,267	10,003	9,802	7,380	3,379	2,551	86	72
Circle no. 1 ..	Chak no. 17, Kursawan ..	118,096	516	283	237	128	265	142	14	13
" 2 ..	" 18, Do. ..	53,240	1,394	1,083	1,113	859	249	200	32	24
" 3 ..	" 19, Patkapore ..	60,500	1,611	1,160	897	620	706	529	8	11
" 4 ..	" 20, Do. ..	48,279	1,354	1,032	350	221	1,004	811	..	..
" 5 ..	" 21, Etawah Bazar ..	15,730	373	295	319	243	53	52	1	..
" 6 ..	" 22, Filkhana ..	30,250	509	465	445	401	64	64	..	..
" 7 ..	" 23, Patkapore ..	35,730	399	312	347	272	52	40	..	..
Circle nos. 8 and 9 ..	" 24, Do. ..	66,550	1,472	1,226	1,332	1,102	134	115	6	9
Circle no. 10 ..	" 25, Shutar Khana ..	37,389	414	305	289	200	124	103	1	2
" 11 ..	" 26, Patkapore ..	58,685	941	708	804	614	130	91	7	3
" 12 ..	" 27, Roti Godown ..	35,090	752	557	506	374	245	182	1	1
" 13 ..	" 23, Filkhana Bazar ..	43,560	945	691	743	556	202	135	..	..
" 14 ..	" 29, Beldari Mahal ..	25,047	483	427	430	398	53	29	..	..
" 15 ..	" 30, Maheshwari Mahal ..	26,620	822	650	808	640	2	4	12	6
" 16 ..	" 31, Lathi Mahal ..	20,449	548	443	529	417	19	26	..	..
" 17 ..	" 32, Sabzimandi ..	36,300	734	366	653	335	77	28	4	3
Mulganj Ward ..	..	639,727	12,455	9,186	7,965	5,955	4,348	3,113	142	118
Circle no. 18 ..	Chak no. 33, Thatrai ..	42,350	1,062	835	993	793	62	38	7	4
" 19 ..	" 34, Dafali Mahal, Rakabganj ..	20,570	575	421	552	401	22	20	1	..
" 20 ..	" 35, Bengali Mahal ..	31,460	1,134	989	1,013	900	113	84	8	5
" 21 ..	" 36, Khas Bazar ..	59,290	796	524	695	468	63	25	38	31
" 22 ..	" 37, Khursawan (Civil Lines) ..	139,150	598	339	409	212	163	95	26	32
" 23 ..	" 38, Khas Bazar ..	45,617	1,005	722	953	676	51	45	1	1
" 24 ..	" 39, Maida Bazar ..	35,090	569	372	199	128	365	237	5	7
Circle nos. 25 and 26 ..	" 40, Naya Chauk ..	85,305	1,816	1,362	968	776	821	572	27	14
Circle no. 27 ..	" 41, Chaube Gola ..	26,620	691	524	383	306	302	213	6	5
" 28 ..	" 42, Misri Bazar ..	32,065	806	606	281	184	522	418	3	4
" 29 ..	" 43, Dhobi Mahal ..	30,250	871	647	793	609	60	30	18	8
Circle nos. 30 and 31 ..	" 44, Butcher Khana Khurd ..	67,760	1,937	1,409	289	192	1,648	1,217	..	..
Circle no. 32 ..	" 45, Butcher Khana Khurd (Chhappar Mahal). ..	24,200	595	436	437	310	156	119	2	7

Tenement Census—(ii) Cawnpore municipality.

Density per acre.	Number of females per 1,000 males.	Number of occupied structural houses.	Normal population.	Normal number of persons per structural house.	Normal number of common-al families.	Average number of persons per family.	Number of families consisting of—									
							1 or 2 persons occupying—					3 persons occupying—				
							1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
13	646	2,645	34,755	13.6	11,004	3.2	5,266	181	38	22	12	1,492	401	24	6	8
55	811	198	1,215	6.1	310	3.9	95	16	3	..	3	22	16	4	1	..
74	789	347	1,875	5.4	491	3.8	148	28	11	8	1	49	17	6	2	1
4	478	68	692	10.2	126	5.5	42	..	1	1	1	8	8	..	1	..
4	817	162	874	5.4	247	3.5	92	4	..	..	..	24	12	..	..	..
24	905	105	602	5.7	152	4.0	52	1	..	..	..	16	12	..	..	..
5	580	45	351	7.8	124	2.8	70	1	..	..	..	16	..	..	..	..
5	769	104	3,070	29.5	836	3.7	278	12	4	4	..	122	40	..	..	3
21	832	41	3,341	83.2	984	3.2	340	6	2	..	1	197	53	..	..	..
61	632	126	3,258	25.9	1,023	3.2	427	12	2	1	..	159	35	6	..	..
25	675	304	2,611	8.6	901	2.9	444	7	2	..	..	143	42	1	1	2
16	646	113	2,533	22.4	783	3.2	348	8	..	..	..	137	16	1	..	..
54	569	439	5,298	12.1	2,037	2.6	1,195	11	2	..	2	282	73	1	..	..
22	617	330	2,392	7.2	907	2.6	516	33	..	..	..	112	30	..	..	..
6	760	73	1,480	20.3	534	2.8	326	26	2	3	..	67	15	3	..	1
15	394	129	4,005	31.0	1,136	3.4	662	7	7	2	3	116	6	1	1	1
5	661	61	1,158	19.0	413	2.8	231	9	2	3	1	22	26	1	..	..
158	754	1,975	23,235	11.8	6,035	3.9	2,266	99	4	2	3	705	270	20	3	1
32	548	64	799	12.5	245	3.3	107	21	1	..	..	20	5	2	1	..
225	776	232	2,461	10.6	582	4.2	159	12	1	1	..	47	50	2	1	1
213	720	237	2,748	11.6	609	4.5	183	12	..	..	1	56	33	9	..	..
239	762	250	2,386	9.5	504	4.7	177	1	..	..	..	53	9	..	..	..
223	791	78	668	8.6	182	3.7	74	..	..	..	..	32	1	..	..	..
162	914	101	975	9.4	194	5.0	45	..	..	..	..	26	6	..	..	..
102	782	86	711	8.3	182	3.9	66	..	..	..	..	31	6	..	..	..
193	833	147	2,697	18.3	681	4.0	221	7	..	..	..	84	37	1	..	..
90	737	48	719	15.0	178	4.0	70	..	..	..	..	24	5	..	..	..
137	752	66	1,643	24.9	449	3.7	189	6	..	..	..	69	9	..	..	..
187	741	100	1,309	13.1	408	3.2	181	5	..	1	..	62	12	1	..	..
182	731	116	1,636	14.1	451	3.6	199	6	..	..	..	20	39	2	..	..
182	884	66	910	13.8	246	3.7	91	5	..	..	1	15	9	2	1	..
245	791	148	1,472	9.9	448	3.3	184	2	..	..	..	91	22	..	..	..
248	808	116	991	8.5	326	3.0	147	21	2	..	1	34	17	1	..	..
138	499	117	1,110	9.5	350	3.2	173	1	..	..	..	41	10	..	..	..
164	737	2,010	21,381	10.6	5,413	3.9	1,953	95	9	5	1	568	317	15	4	2
211	786	202	1,897	9.4	480	4.0	149	5	..	..	..	68	24	..	..	..
249	732	126	996	7.9	312	3.1	144	4	..	1	..	45	11	..	1	1
254	872	176	1,989	11.3	546	3.6	211	3	1	..	..	49	59	1	..	..
110	658	69	1,320	19.1	293	4.5	71	15	3	1	1	23	21	3	1	..
32	567	34	903	26.6	275	3.3	163	5	..	..	..	9	19	1	..	1
192	718	131	1,658	12.7	418	3.7	144	6	..	..	..	44	23	1	..	..
134	654	73	941	12.9	232	4.1	88	4	..	..	..	16	10	2	2	..
177	750	224	3,165	14.1	822	3.9	299	20	2	2	..	89	45	2	..	..
203	758	120	1,215	10.1	319	3.8	107	7	1	..	..	39	17	..	..	..
202	752	178	1,412	7.9	350	4.0	129	7	..	..	..	22	22	2	..	..
253	743	183	1,518	8.3	350	4.3	128	1	1	..	..	35	14	..	..	..
239	727	397	3,336	8.4	788	4.2	266	6	1	1	..	117	33	2	..	..
206	733	97	1,031	10.6	228	4.5	54	12	..	..	..	12	19	1	..	..

SUBSIDIARY TABLE V.—Housing Statistics

Census divisions.	Name of ward and chak.	Number of families									
		4 persons occupying—					5 persons occupying—				
		1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
1	2	29	30	31	32	33	34	35	36	37	38
Charge no. 4 ..	Civil Lines Ward ..	284	1,051	66	14	8	75	572	182	27	14
Circle no. 1 ..	Chak no. 1, Nawabganj ..	14	19	8	3	..	3	15	7	3	5
Circle nos. 2 and 3 ..	" 2, Ditto ..	17	47	11	2	1	6	20	10	2	1
Circle no. 4 ..	" 3, Ditto ..	4	8	1	1	..	..	6	3	4	..
" 5 ..	" 4, Old Cawnpore ..	2	34	4	1	..	..	28	7	..	..
" 6 ..	" 5, Ditto ..	1	20	..	..	..	..	9	12	..	..
" 7 ..	" 6, Old Cawnpore (Bhairon Ghat) ..	2	10	..	..	..	..	8	1	1	1
Circle nos. 8 and 9 ..	" 7, Civil Lines (Gotaiya) ..	24	114	..	..	..	11	29	42	1	..
" 10 to 12 ..	" 8, Civil Lines (Allenganj and Banajhabar) ..	38	130	5	..	..	9	72	26	1	..
" 13 to 15 ..	" 9, Civil Lines (Macrobatganj) ..	63	91	14	2	1	8	61	27	5	..
" 16 and 17 ..	" 10, Khalasi Lines and Civil Lines ..	27	79	6	3	2	3	41	10	4	..
Circle no. 18 ..	" 11, Gwaltoli ..	12	106	2	..	..	3	54	5	3	..
Circle nos. 19 to 23 ..	" 12, Gwaltoli and Civil Lines ..	40	168	7	..	..	13	108	12	..	..
" 24 and 25 ..	" 13, Parnat ..	1	92	..	..	..	2	52	2	..	..
" 26 and 27 ..	" 14, Civil Lines ..	8	34	3	2	1	2	10	1	3	2
" 28 to 34 ..	" 15, Ditto ..	25	63	4	..	2	12	41	9	..	3
" 35 and 36 ..	" 16, Ditto ..	6	36	1	..	1	3	18	8	..	2
Charge no. 5 ..	Patkapore Ward ..	298	510	51	6	2	79	390	119	26	3
Circle no. 1 ..	Chak no. 17, Kursawan ..	15	12	2	..	..	6	15	4	1	..
" 2 ..	" 18, Ditto ..	19	62	7	2	1	5	46	22	3	..
" 3 ..	" 19, Patkapore ..	18	47	18	2	..	3	30	20	12	..
" 4 ..	" 20, Ditto ..	51	18	..	..	..	7	43	2	..	..
" 5 ..	" 21, Etawah Bazar ..	16	3	..	..	..	6	12	..	..	..
" 6 ..	" 22, Filkhana ..	6	22	..	..	1	3	12	4	..	..
" 7 ..	" 23, Patkapore ..	2	23	..	..	..	..	13	2	1	..
Circle nos. 8 and 9 ..	" 24, Ditto ..	21	92	6	..	..	15	45	14	7	1
Circle no. 10 ..	" 25, Shutar Khana ..	7	19	4	..	..	9	12	2	..	..
" 11 ..	" 26, Patkapore ..	34	25	1	..	..	3	32	4	..	1
" 12 ..	" 27, Rot. Godown ..	35	20	4	..	..	13	16	4	..	..
" 13 ..	" 28, Filkhana Bazar ..	11	51	1	1	..	3	15	17	..	..
" 14 ..	" 29, Beldari Mahal ..	10	27	3	..	..	..	26	8	..	..
" 15 ..	" 30, Maheshwari Mahal ..	28	35	..	..	..	7	30	5	1	..
" 16 ..	" 31, Lathi Mahal ..	13	26	5	1	..	1	17	7	1	1
" 17 ..	" 32, Sabzimandi ..	12	28	..	..	..	1	26	4	..	..
Charge no. 6 ..	Mulganj Ward ..	217	476	40	9	2	76	312	128	21	4
Circle no. 18 ..	Chak no. 33, Thatrai ..	18	56	5	..	..	6	33	19	2	..
" 19 ..	" 34, Dafali Mahal, Rakabganj (Hata Sawai Singh) ..	20	16	2	..	..	4	15	10	2	..
" 20 ..	" 35, Bengali Mahal ..	17	54	4	..	..	5	29	11	3	..
" 21 ..	" 36, Khas Bazar ..	12	13	2	3	..	14	8	5	2	4
" 22 ..	" 37, Khursawan (Civil Lines) ..	5	18	2	..	..	4	5	6	1	..
" 23 ..	" 38, Khas Bazar ..	24	41	..	1	..	4	29	16	..	..
" 24 ..	" 39, Maida Bazar ..	11	18	4	..	..	4	6	2	1	..
Circle nos. 25 and 26 ..	" 40, Naya Chauk ..	43	69	6	3	2	9	40	8	3	..
Circle no. 27 ..	" 41, Chaube Gola ..	8	39	1	..	..	3	24	6	4	..
" 28 ..	" 42, Misri Bazar ..	6	40	7	1	..	2	17	14	2	..
" 29 ..	" 43, Dhobi Mahal ..	11	29	1	..	..	1	34	10	..	..
Circle nos. 30 and 31 ..	" 44, Butcher Khana Khurd ..	34	55	6	1	..	18	52	14	1	..
Circle no. 32 ..	" 45, Butcher Khana Khurd (Chhappar Mahal) ..	8	28	..	..	..	2	20	7	..	..

(Tenement Census)—(ii) Cawnpore municipality—(continued).

consisting of—															Percentage of population comprising families who are living in—				
6 persons occupying—					7 persons occupying—					8 or more persons occupying—					1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58
46	172	248	36	16	16	41	169	44	16	39	44	82	130	162	43.0	30.0	13.5	5.7	7.8
3	8	8	6	1	1	3	8	7	3	2	1	1	5	16	25.8	25.6	16.4	14.1	18.1
8	13	15	1	5	1	2	9	3	..	6	5	4	13	18	30.8	28.3	17.1	10.6	13.2
1	1	6	..	..	..	..	9	1	2	2	..	4	2	9	20.8	13.2	22.0	8.0	36.0
..	6	11	..	..	..	2	6	2	..	..	1	1	5	5	24.4	43.1	19.2	7.0	6.3
..	..	7	..	1	..	3	3	1	..	..	3	1	1	9	21.8	35.8	22.1	2.7	17.6
..	1	5	..	..	..	..	4	..	..	..	..	..	2	3	42.2	24.8	17.9	6.0	9.1
5	17	38	2	1	5	10	16	4	1	2	12	11	14	13	33.8	33.4	21.1	5.7	6.0
6	17	24	2	..	1	3	15	7	2	1	2	8	11	5	42.3	35.8	14.0	5.5	2.4
5	22	14	9	..	4	5	16	3	2	4	2	7	10	6	47.1	30.0	14.4	6.0	2.5
7	13	19	7	2	..	..	7	5	1	1	1	4	7	10	48.6	28.7	10.7	6.8	5.2
1	2	29	3	1	..	..	16	1	..	1	2	4	17	11	40.6	31.0	14.0	8.0	6.4
3	18	36	1	1	1	5	24	8	1	1	..	9	10	5	55.1	30.0	10.6	2.8	1.5
1	16	12	1	..	1	4	4	..	..	..	1	6	8	13	45.7	37.7	6.8	3.4	6.4
..	3	4	..	2	..	1	2	1	..	..	..	1	4	7	47.3	19.8	5.1	4.7	23.1
6	29	8	2	1	2	2	23	1	3	19	14	19	15	27	49.7	23.3	11.3	4.1	11.6
..	6	12	2	1	..	1	7	..	1	..	..	2	6	5	33.8	31.9	16.4	6.3	11.6
34	197	132	25	11	10	59	110	47	15	16	41	155	139	187	33.1	30.0	16.6	8.5	11.8
2	7	1	..	..	1	1	2	1	..	2	5	5	4	2	42.4	33.3	13.5	7.5	3.3
2	26	9	5	4	1	7	19	6	3	1	3	13	11	31	21.5	35.8	18.0	8.2	16.5
6	12	32	9	4	1	..	16	5	5	1	7	16	20	31	22.8	21.9	23.9	13.1	18.3
2	26	9	2	..	..	18	8	3	..	2	5	30	12	26	29.3	27.4	17.2	7.1	19.0
2	10	4	..	..	1	3	..	1	..	..	2	9	4	2	47.1	25.7	16.0	6.7	4.5
1	9	4	..	..	..	6	10	4	..	1	..	9	9	16	20.4	27.0	20.7	11.6	20.3
1	12	1	..	..	1	1	..	..	2	..	1	9	7	3	31.7	36.8	13.4	10.8	7.3
1	22	13	5	1	..	6	10	12	2	1	3	16	19	19	28.4	34.1	14.7	12.2	10.6
..	2	4	1	1	1	3	5	1	..	..	..	2	9	6	32.0	25.6	14.0	13.8	14.6
2	11	2	..	..	1	8	8	..	..	1	3	21	7	6	44.7	27.5	17.4	4.3	6.1
15	8	6	..	..	3	2	..	..	..	3	5	7	2	3	61.1	24.0	10.6	1.4	2.9
..	7	17	1	..	..	2	12	5	2	2	2	4	16	16	26.2	29.4	19.2	11.0	14.2
..	16	10	2	1	..	..	6	2	1	1	..	1	4	4	28.5	41.0	18.4	6.7	5.4
..	14	2	..	..	..	..	6	2	..	1	1	7	3	7	50.6	30.6	9.8	3.2	5.8
..	7	3	..	..	..	1	2	2	..	..	1	3	6	6	39.3	34.0	12.0	7.4	7.3
..	8	15	..	..	..	1	6	3	..	..	3	3	6	9	36.3	32.6	16.0	6.7	8.4
30	144	167	33	7	10	43	92	47	8	20	57	134	150	217	29.7	29.5	17.5	10.3	13.0
5	5	21	7	..	..	1	10	3	..	1	3	10	14	15	30.2	28.3	20.8	10.6	10.1
..	9	4	1	..	..	..	2	4	..	1	3	3	2	7	46.0	26.0	12.3	6.6	9.1
1	11	20	5	..	..	4	7	4	1	..	1	11	10	24	28.5	32.5	17.3	8.5	13.2
4	10	11	4	3	1	2	10	2	4	2	6	7	10	15	27.0	24.0	19.1	11.8	18.1
2	..	7	..	..	..	1	1	1	..	5	4	2	5	8	42.4	27.4	12.4	6.4	11.4
1	14	15	..	..	1	1	7	3	..	1	2	14	11	15	29.1	30.1	21.0	7.5	12.3
5	10	3	..	1	3	6	3	..	..	1	11	14	2	5	30.4	35.2	22.2	4.4	7.8
7	30	21	4	2	3	13	9	8	2	3	13	15	20	30	31.9	32.7	12.4	9.5	13.5
1	12	12	3	..	..	1	7	4	..	1	..	7	11	4	28.1	34.5	17.8	15.4	4.2
..	7	14	..	..	..	3	7	8	..	1	3	7	18	11	20.8	29.3	21.7	19.1	9.1
1	7	11	1	..	1	1	8	..	1	..	..	9	10	35	25.8	25.0	17.2	7.0	25.0
3	25	18	5	1	1	8	13	4	1	3	7	32	28	32	31.3	26.0	18.1	11.0	13.6
..	4	10	3	..	..	2	8	6	..	..	4	3	9	16	15.7	35.6	17.6	14.3	16.8

SUBSIDIARY TABLE V.—Housing Statistics

Census divisions.	Name of ward and chak.	Area in square yards.	Population at final enumeration.							
			Total.		Hindus.		Muslims.		Others.	
			Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.
1	2	3	4	5	6	7	8	9	10	11
Charge no. 6 ..	Nayaganj Ward (formerly known as Hayatganj Ward).	541,354	7,517	5,481	6,856	4,992	610	451	51	38
Circle no. 1 ..	Chak no. 46, Chhappar Mahal, Ghasmandi.	43,560	406	294	371	266	10	6	25	22
" 2 ..	" 47, Hatia Gudri Bazar ..	37,510	477	329	475	325	2	1	..	3
" 3 ..	" 48, Generalganj ..	42,350	679	566	643	530	33	32	3	4
" 4 ..	" 49, Nakhas ..	43,560	355	262	341	257	10	2	4	3
Circle nos. 5 and 6 ..	" 50, Ghasmandi Modhatoli ..	53,240	1,025	834	1,018	832	7	2	..	..
Circle no. 7 ..	" 51, Ramganj ..	42,350	226	165	226	165	..	..	..	..
" 8 ..	" 52, Collectorganj Kotwali ..	36,300	224	59	134	48	90	11	..	..
" 9 ..	" 53, Nayaganj ..	21,780	295	152	273	149	12	..	10	3
" 10 ..	" 54, Ditto ..	33,759	182	118	182	118	..	..	..	..
" 11 ..	" 55, Generalganj ..	34,485	344	253	328	243	16	10	..	..
" 12 ..	" 56, Shatranji Mahal ..	19,360	279	184	265	171	10	12	4	1
" 13 ..	" 57, Sirki Mahal ..	30,250	566	384	501	312	60	70	5	2
Circle nos. 14 and 15 ..	" 58, Old Nachghar ..	40,535	1,148	887	888	663	260	224	..	..
" 16 and 17 ..	" 59, Ditto ..	35,090	1,001	769	901	688	100	81	..	..
Circle no. 18 ..	" 60, Dalmandi ..	27,225	310	225	310	225	..	..	..	..
	Sadar Bazar Ward ..	1,189,815	14,268	10,038	11,165	7,907	2,883	1,941	220	190
Circle nos. 19 and 20 ..	Chak no. 61, Sita Ram Mahal ..	42,350	1,085	858	897	730	187	126	1	2
" 21 and 22 ..	" 62, Harbans Mahal ..	50,820	1,230	845	951	667	251	165	28	13
Circle no. 23 ..	" 63, Ditto ..	135,972	778	433	514	291	250	136	14	6
Circle nos. 24 and 25 ..	" 64, Gadariya Mahal ..	35,660	1,769	1,351	1,355	1,060	386	269	28	22
" 26 and 27 ..	" 65, Moti Mahal ..	59,048	1,654	1,231	1,135	873	517	355	2	3
" 28 and 29 ..	" 66, Kaohhiana Mahal ..	44,770	1,103	869	1,035	804	68	65	..	..
Circle no. 30 ..	" 67, Daulatganj ..	31,460	594	392	571	379	20	9	3	4
" 31 ..	" 68, Lokman Mahal ..	39,930	717	461	691	447	26	14	..	..
Circle nos. 32 and 33 ..	" 69, Danukhori Mahal ..	42,350	1,145	916	1,088	869	57	47	..	..
Circle no. 34 ..	" 70, Mathuri Mahal ..	19,360	550	413	458	353	92	60	..	..
Circle nos. 35 and 36 ..	" 71, Filkhana (Shutar Khana) ..	47,795	1,156	894	758	641	397	253	1	..
Circle no. 37 ..	" *72, Ditto ..	620,300	2,487	1,375	1,712	793	632	442	143	140
(And also circle nos. 1—5 of Charge no. 25.)										
Charge no. 7 ..	Collectorganj Ward ..	6,959,777	22,259	13,902	16,465	10,047	5,470	3,645	324	210
Circle no. 1 ..	Chak no. 73, Collectorganj ..	84,458	594	66	499	64	90	1	5	1
" 2 ..	" 74, Ditto ..	58,080	546	353	507	336	11	2	28	15
" 3 ..	" 75, Ranjit Purwa ..	43,560	1,010	658	938	617	49	40	3	1
Circle nos. 4 to 6 ..	" 76, Coolie Bazar ..	61,710	1,793	1,146	1,337	894	418	223	38	29
Circle no. 7 ..	" 77, Anwarganj (Coolie Bazar) ..	64,735	984	623	566	335	414	287	4	1
Circle nos. 8 and 9 ..	" 78, Anwarganj ..	32,030	1,063	788	877	656	185	130	1	2
Circle no. 10 ..	" 79, Anwarganj (Bansmandi) ..	121,121	1,519	1,135	673	507	842	626	4	2
Circle nos. 11 and 12 ..	" 80, Anwarganj (Coupe-gahj) ..	151,976	1,610	1,079	841	533	764	545	5	1
" 13 and 14 ..	" 81, Buteher Khana Kalan ..	56,265	1,502	1,153	647	450	855	703	..	..
Circle no. 15 ..	" 82, Chungighar (Couperganj) ..	601,410	436	207	365	161	60	34	11	12
(Also circle no. 9 of Charge no. 25.)										
Circle nos. 16 and 17 ..	" 83, Jui Khurd ..	1,346,972	1,778	1,124	1,405	884	293	188	80	52
(Also circle no. 6 of Charge no. 25.)										
Circle nos. 18 to 20 ..	" 84, Ditto ..	2,681,333	3,255	1,752	2,418	1,269	762	434	75	49
(Also circle nos. 7 and 8 of Charge no. 25.)										
Circle nos. 21 to 24 ..	" 85, Laohmi Purwa ..	667,893	3,278	2,070	2,879	1,826	342	205	57	39
" 25 and 26 ..	" 86, Rai Purwa ..	581,848	2,021	1,196	1,761	1,021	247	169	13	6
Circle no. 72 ..	" 87, Sisamau (Bhatnana Purwa) ..	386,386	870	552	752	494	118	58	..	..

* This includes the portion of Filkhana (Shutar Khana)

(Tenement Census)—(ii) Cawnpore municipality—(continued).

Density per acre.	Number of females per 1,000 males.	Number of occupied structural houses.	Normal population.	Normal number of persons per structural house.	Normal number of communal families.	Average number of persons per family.	Number of families consisting of—									
							1 or 2 persons occupying—					3 persons occupying—				
							1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
116	729	1,573	12,645	8.0	3,825	3.3	1,653	71	2	..	..	517	165	13	1	..
77	724	103	642	6.2	185	3.5	73	14	..	..	..	21	4	2	..	..
101	670	79	806	10.2	200	4.0	71	2	..	..	..	10	27	3	..	..
138	833	234	1,136	4.8	335	3.4	146	4	..	..	..	16	29	4	1	..
69	738	75	617	8.2	166	3.7	63	..	..	..	..	28	..	..	..	..
169	813	267	1,859	6.9	616	3.0	251	23	1	..	..	66	66	4	..	..
44	730	47	388	8.2	132	2.9	76	2	..	..	..	11	4	..	..	..
40	263	28	283	10.0	68	4.2	24	..	..	..	..	13	1	..	..	..
89	115	22	295	13.4	55	5.4	17	..	..	..	..	5	..	..	..	..
43	648	26	300	11.5	69	4.3	29	..	..	..	..	9	1	..	..	..
85	735	84	597	7.1	149	4.0	60	1	..	..	..	18	3	..	..	..
112	659	64	463	7.2	141	3.2	53	1	..	..	..	30	1	..	..	..
158	678	125	950	7.6	362	2.6	196	..	..	..	..	64	..	..	..	..
254	773	200	2,035	10.1	642	3.1	281	22	1	..	..	84	28	..	..	..
253	768	168	1,770	10.5	567	3.1	263	2	..	..	..	121	..	..	..	..
89	726	51	504	9.9	138	3.6	50	..	..	..	..	21	1	..	..	..
99	703	2,515	23,706	9.4	7,769	3.1	3,675	119	9	5	..	1,211	219	7	3	1
216	791	203	1,935	9.4	577	3.3	242	..	..	..	..	57	63	..	..	..
208	687	207	2,032	9.8	673	3.0	333	..	..	..	..	125	1	..	..	..
43	556	70	1,171	16.7	431	2.7	250	6	..	..	..	43	8	..	..	..
284	764	264	3,085	11.7	903	3.4	376	7	1	..	..	156	21	..	..	..
240	744	268	2,782	10.4	907	3.1	408	20	..	..	..	173	14	..	..	..
219	787	285	1,972	6.9	672	2.9	323	3	..	..	..	139	6	..	..	..
164	660	116	957	8.2	322	2.9	156	11	..	1	..	13	39	..	..	..
147	643	166	1,178	7.1	482	2.5	304	..	..	..	..	81	..	..	..	..
240	800	221	2,046	9.2	653	3.1	284	29	3	4	..	88	26	5	3	1
241	751	99	989	10.0	319	3.1	143	2	1	..	..	46	10	1	..	..
204	773	134	2,035	15.2	588	3.3	211	15	..	..	..	116	16	..	..	..
30	553	482	3,524	7.3	1,242	2.8	645	26	4	..	..	174	15	1	..	..
25	625	2,537	35,251	13.9	11,088	3.1	4,594	488	51	27	26	1,591	444	59	12	21
39	111	19	232	12.2	80	2.9	39	..	..	..	..	13	5	..	..	..
75	646	121	876	7.2	283	3.1	135	10	..	1	1	39	7	3	..	3
185	651	202	1,662	8.2	542	3.1	213	31	4	7	..	74	24	5	2	..
226	639	438	2,939	6.7	905	3.2	333	86	9	1	7	60	96	20	3	5
123	633	126	1,541	12.2	469	3.3	173	29	1	2	1	67	27	1	1	..
168	732	215	1,851	8.6	585	3.2	252	30	6	1	..	84	14	..	1	..
106	747	114	2,654	23.3	675	3.9	217	23	1	..	..	88	31	1	1	..
87	670	95	2,551	26.9	756	3.4	314	8	3	..	..	92	35	..	..	1
221	768	214	2,520	11.8	675	3.7	228	25	..	..	..	101	29	3	1	..
5	475	30	511	17.0	200	2.6	86	20	6	6	5	15	6	11	..	1
10	632	135	2,902	21.5	949	3.1	269	162	15	2	1	95	93	11	2	1
9	538	198	4,970	25.1	1,673	3.0	783	25	2	..	1	284	16	..	..	..
39	631	294	5,390	18.3	1,701	3.2	732	36	3	6	10	275	48	4	1	10
26	592	204	3,217	15.8	1,093	2.9	557	1	1	1	..	209	9	..	..	..
18	635	132	1,435	10.9	502	2.8	263	2	..	..	..	95	4	..	..	..

lying in the East Indian Railway premises.

SUBSIDIARY TABLE V.—*Housing Statistics*

Census divisions.	Name of ward and chak.	Number of families									
		4 persons occupying—					5 persons occupying—				
		1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
1	2	29	30	31	32	33	34	35	36	37	38
Charge no. 6 ..	Nayaganj Ward (formerly known as Hayatganj Ward).	147	351	40	7	2	17	233	70	18	1
Circle no. 1 ..	Chak no. 46, Chappar Mahal, Ghas-	15	13	2	1	..	..	9	3	3	..
.. 2 ..	.. 47, Hatia Gudri Bazar ..	1	29	1	..	..	..	7	7	..	..
.. 3 ..	.. 48, Generalganj ..	4	28	12	2	1	..	7	22	..	1
.. 4 ..	.. 49, Nakhas ..	2	14	..	..	..	..	26	..	..	..
Circle nos. 5 and 6	.. 50, Ghasmandi Modhatoli ..	6	76	11	4	..	1	34	10	11	..
Circle no. 7 ..	.. 51, Ramganj ..	10	4	1	..	..	..	8	1	..	..
.. 8 ..	.. 52, Collectorganj Kotwali ..	5	1	..	..	..	4	2	..	..	..
.. 9 ..	.. 53, Nayaganj ..	2	..	..	..	..	3	3	..	..	..
.. 10 ..	.. 54, Ditto ..	2	5	..	..	..	..	7	..	..	..
.. 11 ..	.. 55, Generalganj ..	1	12	..	..	..	..	9	..	..	..
.. 12 ..	.. 56, Shatranji Mahal ..	..	29	..	..	1	..	11	..	..	..
.. 13 ..	.. 57, Sirki Mahal ..	53	1	..	..	..	..	29	..	..	..
Circle nos. 14 and 15	.. 58, Old Nachghar ..	9	75	13	..	..	2	32	21	4	..
.. 16 and 17	.. 59, Ditto ..	30	46	..	..	..	7	37	..	..	..
Circle no. 18 ..	.. 60, Dalmandi ..	7	18	..	..	..	..	12	6	..	..
	Sadar Bazar Ward ..	392	613	48	11	2	71	466	59	20	5
Circle nos. 19 and 20	Chak no. 61, Sita Ram Mahal ..	12	65	..	..	..	4	34	10	..	..
.. 21 and 22	.. 62, Harbans Mahal ..	89	8	..	..	..	3	45	1	..	..
Circle no. 23 ..	.. 63, Ditto ..	8	37	10	2	..	2	19	8	3	..
Circle nos. 24 and 25	.. 64, Gadariya Mahal ..	12	105	3	..	..	..	77	6	1	..
.. 26 and 27	.. 65, Moti Mahal ..	74	54	6	..	..	4	60	6	2	..
.. 28 and 29	.. 66, Kachhna Mahal ..	6	86	2	..	2	2	49	1	..	..
Circle no. 30 ..	.. 67, Daulatganj ..	2	34	1	..	..	1	20	5	1	1
.. 31 ..	.. 68, Lokman Mahal ..	5	51	..	..	..	..	21	..	..	..
Circle nos. 32 and 33	.. 69, Danakhori Mahal ..	34	40	11	7	..	8	24	8	2	1
Circle no. 34 ..	.. 70, Mathuri Mahal ..	18	36	3	1	..	12	15	5	1	2
Circle nos. 35 and 36	.. 71, Filkhana (Shutar Khana) ..	45	35	9	1	..	1	48	6	8	..
Circle no. 37 ..	.. *72, Ditto ..	87	62	3	..	..	34	54	3	2	1
(And also circles nos. 1—5 of Charge no. 25.)											
Charge no. 7 ..	Collectorganj Ward ..	839	583	92	29	17	392	385	103	18	18
Circle no. 1 ..	Chak no. 73, Collectorganj ..	2	5	..	..	..	2	4	2	..	..
.. 2 ..	.. 74, Ditto ..	19	13	1	3	2	8	8	2	..	..
.. 3 ..	.. 75, Ranjit Purwa ..	43	22	10	1	1	20	13	8	2	1
Circle nos. 4 to 6 ..	.. 76, Coolie Bazar ..	28	43	36	8	6	10	16	16	5	4
Circle no. 7 ..	.. 77, Anwarganj (Coolie Bazar) ..	40	27	3	1	..	7	33	..	1	..
Circle nos. 8 and 9	.. 78, Anwarganj ..	37	35	4	..	..	8	29	7	2	..
Circle no. 10 ..	.. 79, Anwarganj (Bansmandi) ..	40	67	6	..	..	29	30	10	..	..
Circle nos. 11 and 12	.. 80, Anwarganj (Couperganj) ..	30	72	12	2	..	12	45	23	1	..
.. 13 and 14	.. 81, Butcher Khana Kalan) ..	67	32	2	..	..	36	24	5	..	1
Circle no. 15 ..	.. 82, Chungighar (Couperganj) ..	2	8	2	7	..	1	3	1	2	3
(Also circle no. 9 of Charge no. 25.)											
Circle nos. 16 and 17	.. 83, Juhi Khurd ..	29	96	8	2	1	15	43	12	1	3
(Also circle no. 6 of Charge no. 25.)											
Circle nos. 18 to 20	.. 84, Ditto ..	173	68	1	2	..	93	62	4	1	..
(Also circles nos. 7 and 8 of Charge no. 25.)											
Circle nos. 21 to 24	.. 85, Lachhmi Purwa ..	178	52	5	3	7	99	29	13	3	6
.. 25 and 26	.. 86, Rai Purwa ..	109	24	2	..	..	30	31	..	..	..
Circle no. 27 ..	.. 87, Sisaman (Bhatnana Purwa) ..	42	19	..	..	..	22	15	..	..	..

* This includes the portion of Filkhana (Shutar Khana)

(Tenement Census)—(ii) Cawnpore municipality—(continued).

consisting of—															Percentage of population comprising families who are living in—				
6 persons occupying—					7 persons occupying—					8 or more persons occupying—					1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58
6	81	84	26	5	4	24	45	23	6	10	12	47	65	79	38.3	31.3	14.2	8.3	7.9
..	..	4	..	2	1	..	1	..	1	..	2	4	5	5	36.3	25.2	14.8	10.0	13.7
..	2	11	2	..	..	..	3	1	..	..	..	..	6	17	18.6	30.8	16.7	8.6	25.3
..	1	10	6	..	..	..	6	11	2	..	..	1	11	10	23.5	21.8	24.6	18.7	11.4
..	..	12	..	..	..	..	11	..	..	..	..	..	5	5	29.8	30.1	24.1	7.0	9.0
1	4	17	6	1	..	1	8	3	1	..	..	1	6	3	33.4	40.1	14.8	9.6	2.1
..	2	1	..	..	..	2	3	..	..	..	..	5	1	1	47.7	25.3	20.8	2.8	3.4
3	3	1	..	..	1	..	..	..	..	6	..	3	1	..	72.5	12.3	11.0	4.2	..
2	1	..	..	..	2	3	..	1	..	1	..	6	5	4	32.3	14.3	20.3	20.4	12.7
..	1	1	..	..	..	..	1	..	..	..	1	5	4	3	25.0	24.0	19.3	15.7	16.0
..	15	5	..	..	..	2	4	..	..	1	1	7	4	6	25.3	36.0	21.1	6.5	11.1
..	4	3	..	..	..	2	2	..	..	..	..	3	1	..	37.8	46.2	12.5	2.6	0.9
..	11	..	..	..	..	4	..	..	..	..	..	3	1	..	70.5	25.5	2.7	1.3	..
..	1	15	10	2	..	..	3	5	2	..	2	1	9	20	35.5	30.1	13.7	9.2	11.5
..	28	3	..	..	..	9	3	..	..	2	6	4	3	3	53.6	36.9	4.2	2.6	2.7
..	8	1	2	..	..	1	..	2	..	..	..	4	3	2	32.3	37.7	14.1	10.5	5.4
24	169	144	21	1	10	55	106	17	3	16	17	81	85	84	48.4	30.4	12.0	4.8	4.4
..	8	29	2	..	..	1	21	..	..	..	..	5	13	11	31.5	34.8	21.2	6.4	6.1
1	33	..	..	..	..	14	..	..	..	1	2	10	4	3	63.0	28.1	4.6	2.1	2.2
..	6	1	3	..	..	2	9	2	..	2	1	6	1	2	46.6	29.0	17.1	5.6	1.7
1	6	41	..	..	..	2	24	3	..	5	1	12	27	16	36.6	30.4	18.4	8.1	6.5
..	28	10	7	..	..	8	5	3	..	1	..	6	7	11	54.0	29.5	7.2	4.7	4.6
..	9	19	..	..	..	3	10	..	..	..	1	4	3	4	48.5	35.3	11.6	1.4	3.2
..	8	6	..	..	..	2	5	..	1	..	1	7	4	3	27.8	46.3	16.9	4.7	4.3
..	2	9	..	..	..	5	5	..	..	1	1	1	2	..	62.3	28.0	8.2	1.5	..
1	13	8	2	1	..	5	5	4	..	1	5	8	6	16	43.6	27.7	12.9	7.3	8.5
..	3	5	3	..	..	1	2	..	..	..	5	2	3	4	50.0	28.1	10.8	5.5	5.6
1	22	4	1	..	..	8	10	1	2	..	3	10	7	8	43.0	33.1	12.0	6.1	5.8
20	31	12	3	..	10	9	10	4	..	6	2	10	8	6	61.8	24.7	7.4	3.6	2.5
187	189	110	39	10	78	94	66	31	13	104	96	91	89	102	55.4	25.7	8.8	4.8	5.3
..	5	..	..	..	..	..	..	..	..	..	1	2	..	..	48.0	40.0	12.0	..	..
1	5	3	..	1	1	3	1	1	..	1	3	2	3	3	53.4	23.1	7.8	6.0	9.7
11	5	9	1	1	7	4	..	2	1	4	6	4	3	3	57.0	23.2	11.8	4.7	3.3
3	2	11	16	5	..	11	4	4	5	2	6	12	10	22	29.5	27.8	17.8	10.4	14.5
4	12	2	..	..	..	4	9	..	..	2	6	12	1	3	45.3	35.8	13.0	1.7	4.2
3	11	12	..	..	2	7	6	3	1	4	10	4	7	5	47.7	31.3	11.4	5.4	4.2
10	23	8	9	..	4	8	4	9	..	6	6	13	18	13	40.3	29.9	10.3	11.0	8.5
4	11	23	2	1	1	4	13	6	..	4	7	6	12	12	37.0	31.1	17.7	7.5	6.7
14	16	3	2	2	4	15	5	1	..	11	21	6	8	13	52.1	30.6	6.1	4.4	6.8
2	4	1	..	..	..	1	1	1	2	1	..	..	1	1	35.2	25.1	13.3	12.3	14.1
8	22	9	1	..	4	7	2	2	2	3	8	6	5	9	34.5	47.7	8.8	3.6	5.4
38	19	21	2	..	20	2	13	..	..	21	3	7	9	3	74.8	16.6	5.8	2.2	0.6
56	6	7	5	..	25	10	6	1	2	32	8	5	8	10	71.3	20.9	4.0	2.0	1.8
20	37	1	1	..	9	16	2	1	..	9	7	9	4	3	71.3	21.0	4.0	2.0	1.7
13	11	..	..	..	1	2	..	..	..	4	4	3	..	2	76.0	20.0	2.2	..	1.8

lying in the East Indian Railway premises.

SUBSIDIARY TABLE V.—*Housing Statistics*

Census divisions.	Name of ward and chak.	Area in square yards.	Population at final enumeration.							
			Total.		Hindus.		Muslims.		Others.	
			Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.
1	2	3	4	5	6	7	8	9	10	11
Charge no. 8 ..	Anwarganj Ward.. ..	5,071,163	38,283	27,594	19,610	14,004	18,350	13,321	323	269
Circle nos. 1 to 3	Chak no. 88, Sisamau	120,000	3,209	2,279	1,544	1,054	1,518	1,164	67	61
.. 4 and 5	.. 89, Jugraj Purwa	196,020	2,035	1,371	1,311	874	723	497	1	..
.. 6 and 7	.. 90, Anwarganj	93,170	1,783	1,493	897	770	886	723	..	..
Circle no. 8 ..	.. 91, Dalel Purwa	58,895	1,066	847	438	364	628	483	..	..
.. 9 ..	.. 92, Hiranman Purwa	77,440	1,546	1,118	579	493	966	625	1	..
Circle nos. 10 and 11.	.. 93, Anwarganj	71,390	1,922	1,492	373	275	1,549	1,217	..	..
Circle no. 12 ..	.. 94, Bhusa Toli	27,225	877	590	58	30	819	560	..	..
Circle nos. 13 and 14.	.. 95, Talaq Mahal	14,520	2,176	1,512	734	550	1,426	947	16	15
Circle nos. 15 and 16.	.. 96, Colonelganj	481,580	1,806	1,099	1,221	737	544	320	41	42
Circle no. 17 ..	.. 97, Talaq Mahal	73,810	1,536	989	834	546	697	441	5	2
.. 18 ..	.. 98, Beconganj	99,220	650	393	310	187	336	202	4	4
Circle nos. 19 and 20.	.. 99, Sisamau	133,100	2,492	1,817	1,311	958	1,177	849	4	10
Circle nos. 21 to 23.	.. 100, Colonelganj	96,800	2,759	2,103	1,628	1,242	1,121	854	10	7
Circle nos. 24 to 26.	.. 101, do.	184,525	4,846	3,801	1,660	1,264	3,145	2,506	41	31
Circle no. 27 ..	.. 102, do.	35,090	1,070	738	624	403	446	335	..	..
Circle nos. 28 and 29.	.. 103, do.	93,170	1,802	1,348	1,348	1,035	356	241	98	72
Circle no. 30 ..	.. 104, Sisamau	546,906	1,327	866	1,039	646	288	220	..	..
Circle nos. 31 to 33.	.. 105, do.	120,924	3,610	2,591	2,226	1,615	1,377	971	7	5
Circle no. 34 ..	.. 106, do.	546,907	505	267	334	160	161	99	10	8
.. 35 ..	.. 107, do.	2,000,471	1,266	880	1,141	801	107	67	18	12

(Tenement Census)—(ii) Cawnpore municipality—(continued).

Density per acre.	Number of females per 1,000 males.	Number of occupied structural houses.	Normal population.	Normal number of persons per structural house.	Normal number of commercial families.	Average number of persons per family.	Number of families consisting of—									
							1 or 2 persons occupying.—					3 persons occupying—				
							1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
63	721	4,097	65,625	16.0	17,141	3.8	5,619	502	57	21	11	2,400	743	44	19	4
219	710	315	5,425	17.2	1,386	3.9	422	45	1	..	..	229	47	1	1	..
83	674	250	3,406	13.6	1,018	3.3	456	14	1	..	1	153	22	..	3	..
172	837	89	3,207	36.7	844	3.9	212	42	5	..	..	102	70	1	1	..
159	795	168	1,913	11.4	528	3.6	190	2	..	..	..	95	15	..	..	..
166	723	233	2,664	11.4	675	3.9	211	35	3	3	1	80	32	7	2	..
228	776	170	3,414	20.1	851	4.0	293	18	4	..	2	110	38	..	..	..
244	673	126	1,444	11.5	297	4.9	67	27	2	..	1	22	14	3	1	1
1,229	695	54	3,688	68.3	867	4.3	258	12	2	..	..	115	26	1	..	..
29	609	92	2,851	31.0	692	4.1	204	28	2	1	..	114	20	3	3	..
168	644	196	2,503	12.8	582	4.3	156	14	5	2	..	84	25	..	..	..
348	605	72	1,043	14.5	275	3.8	105	3	1	..	..	45	9	1	..	..
154	729	311	4,309	13.8	1,192	3.6	418	35	..	..	..	178	39	1	..	..
243	762	528	4,862	9.2	1,478	3.3	576	34	1	2	..	228	67	3	2	..
230	784	342	8,645	25.3	2,018	4.3	559	37	3	1	1	284	49	2	1	..
257	690	88	1,789	20.3	507	3.5	189	23	..	1	..	56	29	4	1	1
166	748	292	3,150	10.8	859	3.7	307	19	7	3	2	122	31	6	1	1
19	653	292	2,193	7.5	670	3.3	274	12	5	1	..	87	55	2	1	1
248	718	379	6,138	16.2	1,575	3.9	464	57	12	7	3	193	101	9	2	..
7	529	22	772	35.1	213	3.6	36	37	3	..	..	14	33	..	..	..
5	695	78	2,146	27.5	614	3.5	222	8	..	..	..	91	21	..	..	..

SUBSIDIRAY TABLE V.—*Housing Statistics*

Census divisions.	Name of ward and chak.				Number of families									
					4 persons occupying—					5 persons occupying—				
					1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
1	2				29	30	31	32	33	34	35	36	37	38
Charge no. 8 ..	Anwarganj Ward ..	..	..	..	1,054	1,521	75	11	* 5	406	1,122	161	14	9
Circle nos. 1 to 3	Chak no. 88, Sisamau ..	..	..	..	104	115	8	..	..	38	77	8	1	..
.. 4 and 5	.. 89, Jugraj Purwa ..	..	..	..	74	62	4	..	..	17	64	6	..	..
.. 6 and 7	.. 90, Anwarganj ..	..	..	..	75	56	3	..	..	40	63	10	..	..
Circle no. 8 ..	.. 91, Dalel Purwa ..	..	..	..	59	35	1	..	..	14	23	5	..	..
.. 9 ..	.. 92, Hiranman Purwa ..	..	..	..	44	49	7	2	2	17	28	10	4	1
Circle nos. 10 and 11.	.. 93, Anwarganj ..	..	..	..	28	90	5	..	..	8	65	5	..	..
Circle no. 12 ..	.. 94, Bhusa Toli ..	..	..	..	6	30	1	1	..	1	19	2	1	1
Circle nos. 13 and 14.	.. 95, Talaq Mahal ..	..	..	..	47	76	2	..	..	19	65	16	1	..
Circle nos. 15 and 16.	.. 96, Colonelganj ..	..	..	..	59	46	4	..	..	21	46	1	1	..
Circle no. 17 ..	.. 97, Talaq Mahal ..	..	..	..	30	55	1	1	..	13	38	13	2	1
.. 18 ..	.. 98, Beconganj ..	..	..	..	18	20	..	..	..	6	11	3	..	..
Circle nos. 19 and 20.	.. 99, Sisamau ..	..	..	..	117	70	2	1	..	59	62	4	..	1
Circle nos. 21 to 23.	.. 100, Colonelganj ..	..	..	..	90	167	2	1	..	16	86	13	..	1
Circle nos. 24 to 26.	.. 101, do ..	..	..	..	143	163	6	1	..	74	167	12	..	..
Circle no. 27 ..	.. 102, do ..	..	..	..	28	36	3	..	..	11	27	5	..	..
Circle nos. 28 and 29.	.. 103, do ..	..	..	..	35	98	5	1	1	9	50	6	1	2
Circle no. 30 ..	.. 104, Sisamau ..	..	..	..	15	68	6	..	1	3	46	8	..	..
Circle nos. 31 to 33.	.. 105, do ..	..	..	..	55	176	12	3	..	23	117	25	2	2
Circle no. 34 ..	.. 106, do ..	..	..	..	9	19	2	..	1	12	9	5	1	..
.. 35 ..	.. 107, do ..	..	..	..	18	90	1	..	..	5	59	4	..	..

(Tenement Census)—(ii) Cawnpore municipality—(concluded.)

consisting of—															Percentage of population comprising families who are living in—				
6 persons occupying—					7 persons occupying—					8 or more persons occupying—					1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.
1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.	1 room.	2 rooms.	3 rooms.	4 rooms.	5 or more rooms.					
39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58
190	635	356	30	11	103	279	281	35	17	118	285	394	318	291	38.3	35.4	13.9	5.7	6.7
17	52	26	..	..	5	34	24	1	1	4	30	43	35	17	39.4	34.6	14.9	6.7	4.4
7	28	15	1	1	1	19	7	..	..	1	12	23	13	13	46.6	31.1	11.6	4.1	6.6
11	43	14	2	..	2	22	10	1	2	7	18	14	7	11	39.7	42.4	11.0	2.9	4.0
4	21	8	1	..	3	3	5	..	1	2	10	19	8	4	49.9	28.1	14.9	4.3	2.8
9	19	20	3	3	3	7	8	1	1	8	14	17	10	14	38.0	29.5	17.2	6.1	9.2
2	31	19	..	..	2	22	15	1	..	3	17	18	35	20	28.5	39.3	12.8	11.2	8.2
1	12	4	..	3	1	4	8	1	..	1	5	18	13	26	14.8	30.7	18.0	9.9	26.6
8	38	35	1	..	9	13	22	7	2	7	10	21	30	24	32.6	30.7	18.9	9.5	8.3
16	29	11	2	1	3	11	13	..	..	2	16	16	7	12	39.2	32.6	12.1	3.4	12.7
5	12	23	3	1	5	6	8	4	1	6	12	14	16	26	32.0	30.1	16.0	9.1	12.8
2	10	4	1	..	1	5	2	..	..	1	9	9	3	8	39.3	32.5	14.4	5.0	8.8
35	30	8	1	1	35	11	12	3	2	30	9	13	9	6	62.5	25.9	6.7	2.8	2.1
3	43	33	1	..	2	13	24	1	1	3	14	31	14	6	42.5	37.6	15.0	3.1	1.9
41	105	41	3	1	17	54	39	2	3	20	58	43	45	43	37.6	37.7	11.8	5.5	7.4
5	15	14	2	..	4	6	9	2	..	3	10	10	3	10	39.0	35.3	16.0	3.4	6.3
1	39	15	..	..	2	18	17	2	..	2	10	21	15	10	33.4	38.6	15.6	6.0	6.4
1	23	7	..	..	..	3	13	4	..	1	3	12	6	12	35.0	40.2	14.3	4.0	6.5
13	52	44	8	..	8	14	35	5	3	13	16	36	40	25	31.3	36.7	17.3	8.1	6.6
7	..	5	1	..	..	1	1	..	..	1	9	3	2	2	32.8	46.9	13.2	3.6	3.5
2	33	10	..	..	..	13	9	..	..	3	3	13	7	2	34.6	49.3	11.9	3.0	1.2

Chapter III.—BIRTH-PLACE

1. The statistics relating to the birth-place of persons enumerated in this province are exhibited in Imperial Table VI. These statistics are presented in a different form, together with statistics relating to those persons who were born in this province but enumerated outside it, in the following subsidiary tables at the end of this chapter :—

Subsidiary Table I.—Immigration (actual figures, for the province as a whole, for British territory, and by districts and states).

Subsidiary Table II.—Emigration (actual figures from other parts of India for the province as a whole, for British territory, and for the states).

Subsidiary Table II-A.—Emigration (actual figures for certain countries outside India).

Subsidiary Table III.—Migration between the United Provinces (as a whole, for British territory and for the states separately) and other parts of India.

Subsidiary Table IV.—Registered emigrants from the United Provinces who sailed from Calcutta, Bombay and Karachi between 1921 and 1931.

2. The instructions given to enumerators for filling in the column of birth-place were as follows :—

“Enter the district in which each person was born ; and if the person was not born in the United Provinces add the name of the province or state to the district of birth. If the person was born out of India, enter the country, as Nepal, Afghanistan, Ceylon, etc. The names of villages, tahsils, etc., are not to be given.”

Subsequently an additional instruction was issued to the effect that in the case of those returning a birth-place outside the district of enumeration, the number of years to the nearest whole year that had elapsed since they came to the district or state of enumeration should also be added. This latter instruction was new, and was made so that immigrants could be tabulated by the length of their stay in the district of enumeration, so that differentiation could be made between temporary, semi-permanent and permanent immigrants. The arrangements which had been made for this new feature were, however, eventually wasted, and worse than this, the economy campaign demanded that birth-place should not be tabulated by districts. In Madras the axe appears to have fallen even more heavily, because there birth-place in the case of those born outside Madras Presidency was not even tabulated by provinces. The result of this retrenchment has been seriously to reduce the value of the birth-place tables and to render a discussion on migration a more difficult problem than usual. As regards persons born in this province but enumerated elsewhere, the figures are necessarily based on the returns furnished by the Census Superintendents of the other provinces and states of India. Those in Subsidiary Table II-A were supplied by the Census Commissioner for India, and those in Subsidiary Table IV by the Director-General of Statistics, Calcutta, and the Protectors of Emigrants of the three ports concerned.

3. The instructions to enumerators were carried out well in this province and difficulties in identifying names of birth-places were fewer than appears to have been the case at past censuses. Instances of wrong identifications are probably very few, and would in any case not affect the statistics, which may be accepted as substantially correct.

4. Statistics of birth-place are important from two points of view. In the first place they enable the growth of the natural population of the province to be ascertained, and, if tabulation is done by districts, the variations in the natural population of each district may be calculated. As at this census

Introductory.

How the figures were collected.

Accuracy of the figures.

Importance of birth-place statistics.
(1) *Natural population.*

tabulation was not done by districts it has only been possible to calculate the growth in the natural population of the province as a whole from the birth-place statistics. This was done in paragraph 58 of Chapter I, and the figures are compared with such similar figures as are available for 1921 in Subsidiary Table IV of Chapter I.

(2) *Migration.*

The second and even greater value of the birth-place statistics is that they afford a basis, in fact the only basis, for an analysis of the extent to which people move from one part of the country to another. Unfortunately, as mentioned above, the actual figures for emigrants are not available by districts at this census. Approximate figures for the loss or gain on the balance of migration during the decade have, however, been calculated from the vital statistics for each district and shown in paragraph 67 of Chapter I, though these are not very reliable.

Types of migration.

5. It has been customary in Indian Census Reports to distinguish five different types of migration. They are as follows :—

(1) *Casual*—due to short moves which are continually taking place between adjacent villages. These only affect the birth-place figures for the province or district when such adjacent villages happen to lie on opposite sides of the provincial or district boundary. A Hindu ordinarily finds a wife in a village not his own, but as near his own as possible. After the *gauna* ceremony the girl goes to live at her husband's home. In this type of migration females therefore preponderate, as instances of husbands going to live in the wife's village are rare. This type of migration is really permanent, the only difference between what has usually been classed as permanent migration and this so-called casual migration being that the distance travelled is generally trifling. The custom for a wife to return to her parents' home for her first confinement, which has been referred to in previous census reports, appears almost to have died out. This custom resulted in the children being shown as immigrants to the husband's district when the wife's home village lay in another district, though the children are naturally not what is generally conveyed by the word immigrant. This disturbance of the birth-place figures has thus largely disappeared.

(2) *Temporary*—due to journeys on business or pleasure, visits to places of pilgrimage, and temporary demands for labour when new roads, railways, canals, etc., are under construction. This is not really migration at all though it disturbs the birth-place figures. In this province it is important chiefly in connexion with the sacred places, Muttra, Hardwar, Benares, Ajodhya, Allahabad and to a less extent Bindhyachal and Gorakhpur. In this type of migration males are in excess, except in the case of pilgrims who are mostly females.

(3) *Periodic*—due to the movements of people who change their quarters at certain seasons of the year, such as the hillmen of Almora and Naini Tal who cultivate the Bhabar, and plainsmen from Bareilly, Pilibhit, Rampur and Moradabad who cultivate in the Naini Tal Tarai in the cold weather, returning to their homes in the hot weather (this migration is decreasing); the pastoral nomads of the upper Himalayas; and of such agricultural labour as follows the harvest, for instance in parts of Bundelkhand whence labourers stream into Malwa in the early hot weather, and from Gorakhpur and the east of the province whence labour proceeds to Bengal to cut the jute and rice crops at the end of the rains. At the time of this census the immigrants to the Bhabar and Tarai had not returned to their homes, and the migration to Malwa had not commenced. In this type of migration males predominate.

- (4) *Semi-permanent*—where the natives of one place reside and earn their living in another, but retain their connexion with their own homes, where they leave their families, and to which they return at intervals during their working lives and ultimately on retirement in their old age. This is the usual type of migration in this province. Instances are persons in public and private service, including almost every European official and soldier, Punjabi and Gurkha troops, the Bengali and Marwari traders of the province, and more generally a majority of all clerks and domestic servants, and the vast majority of operatives in mills and factories. In this type of migration males are in excess.
- (5) *Permanent*—where overcrowding drives people away, or the superior attractions of some other locality induce them to settle there permanently with their families. Apart from marriage migration, referred to under casual migration above, there is little migration of this character in the province at the present time. Settlers on newly broken up land in the north of Gorakhpur and Bahraich districts may be instanced. Most of the emigrants overseas or to other parts of India return to this province. A few, but very few, mill and factory operatives abandon their village homes and settle permanently in the towns, but the majority of them are only semi-permanent migrants as the constantly changing rolls of mill and factory hands will show. In this type of permanent migration, as a man takes his family, the sexes approach equality.

There is one further type of migration which may be termed daily migration, the practice of living outside some large urban area and coming and going daily for business or some other form of employment. The volume of this is as yet negligible in this province.

To sum up there are really only three distinct types of migration—periodic, semi-permanent and permanent. The so-called “casual” migration is mostly permanent though the distance travelled is small, and partly temporary. The so-called “temporary” type is not migration at all as commonly understood. It does, however, affect the birth-place figures and for this reason the birth-place statistics do not give an exact statement of migration. Further the census figures do not distinguish between the different types of migration, though a clue to them may be obtained from the proportion of the sexes as indicated under each type above. Another clue to the type of migration is usually available in the distance of the district of enumeration from the district of birth, but at this census this clue is lacking. The tabulation of immigrants by length of residence in their new homes would have afforded a further clue, but retrenchment intervened. It would be fairly simple on another occasion, if details of the volume of the various types of migration were required, to add in the case of each immigrant whether his or her migration was temporary, periodic, semi-permanent or permanent. This information could be elicited from the enumerated by a few simple questions as to his or her intentions of returning to the place of birth and the reason for migration.

6. The distinctions outlined in the preceding paragraph are distinctions in terms of duration of absence from birth-place. Migration must also be distinguished in terms of direction with reference to any given area. From this point of view it may, for the province, be classed under three heads—

Migration distinguished in terms of direction.

- (1) Internal migration, or movement between different parts of the province ;
- (2) Immigration ; and
- (3) Emigration.

Each of these forms may, if not merely temporary and therefore unreal, be either periodic, semi-permanent or permanent. In the following paragraph each form of migration—internal immigration, and emigration will be dealt with in turn.

*General
character of the
population.*

7. The following is a summary showing the general distribution of the enumerated population of the whole province including the states by birth-place since 1881:—

Born in—	1931.	1921.	1911.	1901.	1891.	1881.
Total population‡	49,614,833	46,510,668	48,014,080	48,493,879	47,697,576	44,849,619
United Provinces (including the States).	49,055,228	46,030,254	47,353,989	47,797,923	46,891,614	44,046,944
Rest of India*	494,308	425,152	590,414	615,434	735,612	730,405
Rest of Asia	46,009	36,836	46,117	48,779	44,175	42,810
Europe	17,954	17,477	22,473	15,772	18,126	20,692
Africa	343	239	277	146	355	183
America	625	458	635	423	767	195
Australasia	353	251	154	125	62	56
At Sea	4	1	15	12	19	33
Birth-place unspecified ..	9	..	6	15,265	6,836	8,300

‡ The total population figures for censuses prior to 1931 have not been adjusted for subsequent transfers of area from and to the province.

* Prior to 1901 Nepal was treated as within India. Since then it has been treated as an Asiatic country outside India. The figures of the censuses prior to 1901 have been adjusted to conform with the present classification.

The next statement gives the above distribution proportionally for each census per mille of the total enumerated population:—

Born in—	1931.	1921.	1911.	1901.	1891.	1881.
Total population	1,000	1,000	1,000	1,000	1,000	1,000
United Provinces (including the States).	989	993	987	986	984	983
Rest of India	10	9	12	13	15	16
Rest of Asia	1	1	1	1	1	1
Outside Asia .. ..	..	..	..	..	..	..

The home-born proportion slowly increased from 1881 till 1921 and shows a slight decrease in the last decade. The proportion of immigrants from the rest of India have similarly declined from 1881 till 1921, but in the last decade has slightly risen.

Similar figures for England and Wales up to the census of 1921 are as follows:—

Born in—	1921.	1911.	1901.	1891.	1881.
Total population	1,000	1,000	1,000	1,000	1,000
England and Wales (including birth-place unspecified).	966	965	961	961	957
Rest of British Isles	20	20	24	27	33
Outside	14	15	15	12	10

The percentage of home-born in England and Wales is thus lower than in this province, but until 1921 it continued to rise as in India. The 1931 figure is not available at the time of writing. The proportion of those born in the rest of the British Isles decreased between 1881 and 1921 as did the proportion of those born in the rest of India.

8. The discussion of internal migration is somewhat handicapped by the lack of the figures of birth-place by districts, but something may be said about it.

Internal migration.

The following figures show for the British territory of the province the number per mille who were born in the district of enumeration and in the rest of the province at this and last census :—

Enumerated in British Territory, United Provinces.

Born in—	1931.			1921.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
United Provinces	989	990	987	990	992	987
British territory	987	989	985	989	991	986
(i) District of enumeration ..	929	952	903	931	955	905
(ii) Rest of British territory ..	58	37	82	58]	36	81
States	2	1	2	1	1	1

These figures show eloquently how little addicted to movement is the population as a whole. The figures for home-born population in 1911 were persons 912, males 937, females 885. The tendency to stay at home has grown since then, though the home-born population has declined slightly since 1921, both of males and females. The higher proportion of migrant females than of migrant males is due to the marriage customs of the country and the figures of those born in the rest of the province including the States, show very clearly that this difference between the male and female figures is entirely due to the large volume of internal migration of females. Although the figures to prove it are not available at this census, it may be safely said that at this census as in former censuses, the bulk of this internal migration is between contiguous districts and states in the province. The proportion of internal emigrants shows a slight increase since 1921, from 37 to 38 per mille in the case of males and from 82 to 84 in the case of females. For the province as a whole including the states, the actual volume of internal migration has risen from 2,738,000 in 1921 (males 900,000, females 1,838,000) to 2,906,000 in 1931 (males 978,000, females 1,928,000), or by 6 per cent. In the case of males the increase is by 8·7 per cent. as against an increase of 7·0 per cent. in males enumerated in the province. This larger proportional increase may be ascribed to the movement of labour into the larger towns of the province especially during the last two years of the decade. In the case of females the increase is only by 4·9 per cent. This is not as high as the percentage increase in females in the decade (6·4). This migration is almost entirely marriage migration and as the increased female population is chiefly below the age at which a bride goes to her husband's home, although large numbers of these young girls are married they have not yet left their home districts.

The only circumstance which, at this census, led to anything unusual in the distribution of the population at the time of year, was a Paikarma Fair at Nimsar in district Sitapur which consisted of some 11,000 people from Sitapur and the neighbouring districts. This had no appreciable effect on the figures of the province as a whole, though it has influenced the figures of Sitapur district to some extent.

Normality of the figures.

Subsidiary Table I at the end of this chapter shows that the districts which gain most in actual numbers by internal migration are Cawnpore, Lucknow, Aligarh, Meerut and Etah, in that order, each gaining at least 100,000 persons. From the table in paragraph 9 *infra*, it will be seen that the districts and states which gain most in proportion to their population by internal migration are Naini Tal, Lucknow, Dehra Dun, Cawnpore, Mainpuri, Etah, Benares State, Farrukhabad, Pilibhit and Aligarh, in that order. In each case the internal immigrants exceed 100 per mille.

Gains by internal migration.

Naini Tal district.

In Naini Tal somewhat over two-fifths of the male and one-third of the female population was born outside the district, and the majority of these were born within the province. Eight thousand, five hundred and fifty persons (males 5,007, females 3,543) were born in Rampur State and are periodic or permanent settlers in the Tarai and Kashipur tahsil. This number has been reduced from 10,403 since last census.

Some idea of the volume of periodic emigration from Almora district to the Naini Tal Bhabar can be gleaned from the following figures. The preliminary enumeration in Almora district was carried out in October 1930, before the annual exodus to the Bhabar had commenced. The final enumeration was carried out during the last ten days of February 1931, before those emigrants had returned to their homes. The greater part of the difference in these figures thus represents the volume of this migration. The figures

Population of Almora district.	Persons.	Males.	Females.
At preliminary enumeration.	611,657	311,629	300,028
At final enumeration	583,302	292,004	291,298
Difference ..	28,355	19,625	8,730

are given in the margin. It may safely be said that this migration did not exceed the difference figures. In 1921 the figures of those born in Almora but enumerated in Naini Tal were persons 43,177, males 25,938, females 17,239. The females then included those permanent migrants married in Naini Tal but born in Almora and this would account for part of the difference in the female figures of 1921 and the female periodic

emigrants of 1931, but it is clear that there has been a considerable decrease in internal periodic migration between Almora and the Bhabar, especially when it is remembered that in 1921 the return of these periodic emigrants to their homes in the hills had commenced whereas in 1931 it had not. The figure for 1901 of this migration was 36,045. The 1911 figures were upset by the fact that the exodus from the hills to the Bhabar commenced earlier than usual in that year and was well on its way by the time the preliminary enumeration was made. The remaining immigrants are semi-permanent settlers and periodic migrants to the Tarai from districts Moradabad, Bareilly and Pilibhit, the seasonal migrants not having returned to their homes before the 1931 final enumeration.

A considerable amount of periodic migration occurs within Naini Tal district for the cold weather from the hill pattis of the district to the Bhabar and Tarai. An estimate of this can also be made in the same manner as of that from Almora. The preliminary enumeration in the hill pattis was also taken before this seasonal movement began and the final enumeration was taken before the return journey commenced.

Population of Naini Tal hill pattis.	Persons.	Males.	Females.
At preliminary enumeration.	66,738	35,548	31,190
At final enumeration	54,223	29,439	24,784
Difference ..	12,515	6,109	6,406

The figures are given in the margin. It is noteworthy that in the case of this migration females slightly exceed males. This means that whole families migrate and not the men alone, which is contrary to what usually happens in the case of periodic migration. In 1901 the volume of this periodic migration was 17,285. In 1911 the figure was vitiated by the movement downhill starting before the preliminary enumeration and the

movement uphill starting before the final enumeration. No figures are available for 1921. The volume of this migration also appears to have decreased since 1901. This seasonal migration does not affect the district figures, though it does the tahsil figures.

Lucknow district.

Out of its 174 per mille of immigrants Lucknow draws no less than 153 from other districts and states in the province. A little over two-thirds of

the male internal immigrants find their way to Lucknow City, and are semi-permanent migrants seeking employment. Well under half the female internal immigrants go to the City, showing that the female migration is almost entirely on account of marriage.

About a quarter of the male population of Dehra Dun recorded a birth-place outside the district. Of these well over half are immigrants from British districts of the province, and a further substantial number come from Tehri-Garhwal State. Those from British districts are almost entirely semi-permanent migrants, labour migrated largely from Oudh. Those from district Garhwal and Tehri-Garhwal State are mostly periodic.

Dehra Dun district.

Cawnpore district has gained by immigration 83,814 males and 82,440 females, out of which 60,090 males and 37,720 females found their way to Cawnpore City. The figures are striking. More than half the immigration of females is to the district outside Cawnpore City and is clearly the result of marriage. The bulk of the male immigration is labour proceeding to Cawnpore City for employment. A considerable proportion of the females who proceed to Cawnpore City will be going there on marriage to residents of Cawnpore City. So it can safely be said that at least half the males who go to Cawnpore City to find work leave their families behind them. Another point of interest is that out of these 60,090 males no less than 54,652 were born in British territory within the province, showing that Cawnpore City (and also the district) draws the vast majority of its immigrants from within the province. (For the birth-places of the labouring population of Cawnpore City see Appendix A to Chapter VIII.)

Cawnpore district.

Mainpuri district returned male immigrants 22,038, female 71,133, of whom 20,882 males and 69,478 females were internal immigrants. The large predominance of females shows this to be permanent marriage migration.

Mainpuri district.

Here again the migration is almost entirely permanent marriage migration. Out of a total of 23,306 male immigrants and 78,552 female no less than 22,331 males and 77,664 females were internal migrants.

Etah district.

In Benares State the large percentage of immigrants is due to the fact that nearly one-fifth of the females of the district returned a birth-place outside the State, of whom no less than 93 per cent. returned a birth-place in the British territory of the province. It is clear that this is all marriage migration.

Benares State.

In Farrukhabad the figures show that the large proportion of internal immigrants is likewise the result of permanent marriage migration.

Farrukhabad district.

Pilibhit returned 20,005 male immigrants from the rest of the province, and 27,673 females. The proportion of the sexes shows that part of the male migration is periodic to the *tarai* areas of tahsil Puranpur. The rest of this is permanent marriage migration.

Pilibhit district.

Here again the bulk of the internal immigration is permanent marriage migration.

Aligarh district.

The districts and states which gain practically no population from outside (either from within the province or from outside it) are those of the hills—Tehri-Garhwal State, where 989 out of every 1,000 are home-born, Almora with 988 per mille home-born, and Garhwal where the figure is 976. The reason, as my predecessor remarked, is because the plainsman dislikes the climate and conditions of the hills and has no social connexion and only slight racial affinity with the hill people. To these may be added the districts of Gorakhpur, Basti and Azamgarh. These are densely populated districts with no large or industrially important towns to attract labour. Such immigration as there is to these districts, is almost entirely connected with marriage as the sex-ratio shows. Even marriage migration is restricted, in the case of Gorakhpur on account of its large area and poor communications which render it unnecessary and undesirable to go outside the district for marriage purposes, and in the case of all these districts because of the preponderance of the lower castes, who do not need to go so far afield to contract their marriage alliances, even if their relative poverty did not prohibit their so doing.

The direction of marriage migration in this province is, as Sir Richard Burn pointed out in his report*, determined largely by the law of hypergamy. For good historical reasons the higher branches of castes are found in the west of the province, and the lower in the east. The custom of hypergamy compels a girl to marry a bridegroom of higher social status than her own, consequently the bridegroom goes eastwards for his bride and marriage migration is from east to west. To a certain extent the same is true of north and south, marriage migration being directed from south to north; but here exceptions will be found, for instance where the original habitat of say a Rajput clan was in the south, the lower branches of that clan would be to the north and marriage migration would then be from north to south. Unfortunately it is not possible to illustrate this process at work between districts, but the lower proportion of female immigrants from the rest of the province found in the eastern districts is

Districts on western border.	Percentage of immigrant females from rest of the province.	Districts on eastern border.	Percentage of immigrant females from rest of the province.
Saharanpur ..	6.6	Gorakhpur ..	1.2
Muzaffarnagar	14.4	Ballia ..	3.7
Meerut ..	10.8	Ghazipur ..	6.6
Bulandshahr..	14.5	Benares ..	7.0
Aligarh ..	17.3	Mirzapur ..	6.2

explained by this. In the margin are contrasted the percentages that immigrant females from the rest of the province bear to the total female population in the case of the districts on the western and eastern borders of the province. The Gorakhpur figure is low on account of the large area. The figures illustrate strikingly the effect of the westward trend of marriage migration. Wherever the figures suggest marriage migration reverse to the general direction, there is generally some other explanation to account for it.

Losses on internal migration.

Owing to the absence of birth-place figures by districts it is not possible to say definitely which districts have lost most by internal migration, but it is not likely that there have been any marked changes since 1921 when the districts of Oudh lost most.

Rampur State.

The figures for the states, are, however, available. Rampur has lost 13,715 persons (males 4,217, females 9,498) to Moradabad district, including 2,187 persons to Moradabad City (males 1,083, females 1,104); 12,268 persons to Bareilly district (males 4,163, females 8,105), including 755 to Bareilly City (males 359, females 396); and 8,550 persons (males 5,007, females 3,543) to Naini Tal district. The migration to Moradabad City and Bareilly City is permanent or semi-permanent migration in search of labour, whilst that to the rest of these districts is partly permanent marriage migration and partly semi-permanent labour migration, directed largely in the case of Bareilly district, to Clutterbuckganj. That to Naini Tal district is partly periodic and partly permanent to the Tarai, and partly permanent marriage migration of females to Kashipur tahsil. There is a slight decline in all these figures since 1921.

Tehri-Garhwal State.

Tehri-Garhwal State lost 5,032 (males 3,845, females 1,187) to Dehra Dun district; 640 (males 632, females 8) to Bareilly, of whom 637 (males 630, females 7) were found in Bareilly City; 563 (males 403, females 160) to district Garhwal and 499 (males 297, females 202) to Meerut, of whom 428 (males 256, females 172) were enumerated in Meerut City. The bulk of this is periodic. In the case of Dehra Dun it includes coolies collecting at Rajpur for the summer season at Mussoorie. The Bareilly figures are mostly those of soldiers in the cantonment. For the rest this migration is for the cold weather only, and represents traders and labour seeking employment.

The volume of migration to Dehra Dun and Garhwal shows a decline, possibly because the date of the 1931 census fell earlier in the year. The figures for British territory show some increase.

* Census Report, 1901, Part I, page 38.

Benares State shows losses of 8,406 (males 1,703, females 6,703) to Mirzapur district, of which only 678 (males 317, females 361) find their way to Mirzapur-cum-Bindhyachal City; 7,060 (males 2,305, females 4,755) to Benares district, of which only 182 (males 96, females 86) appeared in Benares City; and 6,029 (males 432, females 5,597) to Jaunpur district. Obviously the bulk of this is matrimonial and represents the exchange of wives with neighbouring districts. The volume of this migration shows an enormous increase since 1921, if the figures of that census are correct. I suspect that they were vitiated by persons, who were born in the State before its separation as such in 1911 and were married into the remainder of Benares or Mirzapur districts, returning their birth-place as one of those districts.

Benares State.

The internal migration between the states and the rest of the United Provinces is revealed by the following figures:—

Between the states and British territory of the United Provinces.

	<i>Persons*</i>	<i>Males*</i>	<i>Females*</i>
Emigrants from British territory to the states	87	26	61
Emigrants from the states to British territory	79	27	52

These figures show that the bulk of this is permanent matrimonial migration and that whereas the males balance each other, the states gain on the exchange of wives. Marriage migration is naturally exaggerated owing to the small size of the states.

The corresponding figures in 1921 were:—

	<i>Persons*</i>	<i>Males*</i>	<i>Females*</i>
Emigrants from British territory to the states	72	24	48
Emigrants from the states to British territory	52	21	31

Increases since 1921 will be seen under every head, but more especially in the case of emigrants from the states to British territory. This difference may be due to the possible errors in 1921 in the emigration figures from Benares State referred to above; but in any case there has been, since 1921, a material increase in emigrants from British territory to the states, especially among females and therefore it may safely be assumed that part of the large increase in female migration from the states to British territory is real.

In respect of districts other than those mentioned above, internal migration calls for no comment. The figures reflect little more than the permanent migration connected with marriage, and the accident of travel.

Further remarks on migration by districts will be found in paragraph 67 of Chapter I.

9. The second table in paragraph 7 *supra* shows how relatively unimportant is immigration from outside the province. Out of every 1,000 persons enumerated in the province including the states, 10 were born in other parts of India, and 1 in Asia outside India. The latter proportion has remained unchanged since 1881. The former declined steadily from 16 in 1881 to 9 in 1921, and now shows a slight increase. The actual figures of immigrants from other parts of India are 494 thousand (males 206 thousand, females 288 thousand). Of these 440 thousand (males 175 thousand, females 265 thousand) come from contiguous provinces and states, and 54 thousand (males 31 thousand, females 23 thousand) from farther afield.

Immigration.

The numbers from contiguous provinces and states are made up principally by immigrants from the Central India Agency and Gwalior into Bundelkhand (Central India Plateau); from the neighbouring districts of the Punjab

From neighbouring provinces and states.

*000's omitted.

† As birth-place was not sorted by districts at this census it has been possible only to show as contiguous the whole of any province or state which anywhere touches this province. It should also be noted that the Bihar and Orissa States, although they do not actually adjoin any part of this province, have been treated as contiguous because they are much nearer the United Provinces than many parts of the British territory of Bihar and Orissa, all of which has had to be treated as contiguous. For the same reason Ajmer-Merwara has been treated as contiguous, it being much nearer the United Provinces than many parts of the Rajputana Agency and the Punjab, all of which have had to be regarded as contiguous.

into the Meerut division ; from Rajputana and Gwalior into the Agra division ; and from the neighbouring districts of Bihar and Orissa into the Benares and Gorakhpur divisions. The nature of this immigration can in each case be gathered from the proportion of the sexes. The marginal figures show the migration

Enumerated in—	Born in—			
	Central India Agency		Gwalior.	
	Males.	Females.	Males.	Females.
Jhansi City. . .	2,559	3,445	2,38	2,011
Jhansi, rest of district ..	10,527	24,131	2,706	7,077
Jalaun district ..	3,435	6,270	2,041	5,682
Hamirpur district ..	7,055	15,781	2,315	93
Banda district ..	4,865	8,569	102	100

from the Central India Agency to Jhansi City to be mostly of the semi-permanent family type with a little permanent marriage migration ; to the rest of Jhansi district and the other three districts of Bundelkhand it consists of a larger proportion of marriage migration. From Gwalior to Jhansi City, to Hamirpur and Banda it is semi-permanent labour movement, of the family type except in

Hamirpur where the figures of the movement of male labour are very striking.

The figures for immigrants from the Punjab to the Meerut division reveal

Enumerated in—	Born in the Punjab.			
	British territory.		States.	
	Males.	Females.	Males.	Females.
Dahra Dun district ..	3,648	1,954	1,362	526
Saharanpur City ..	1,600	987	143	81
Saharanpur, rest of district.	4,660	5,301	276	97
Muzaffarnagar district..	2,596	4,659	184	121
Meerut City ..	3,911	1,802	104	31
Meerut, rest of district..	2,649	6,778	119	91
Bulandshahr district ..	2,207	5,994	20	25

that there is some permanent marriage migration to districts Muzaffarnagar, Meerut and Bulandshahr and to a much smaller extent to Saharanpur district from the British territory of the Punjab. This migration is in reverse of the normal east to west flow, but the prosperity of the districts concerned is sufficient to account for the variation. The rest, including all the migration from the states, is of the semi-permanent type and represents movement of labour, sometimes by families (especially in the rest of Saharanpur district), but usually of men without their families.

The figures of immigrants from the Rajputana Agency and Gwalior into the Agra division, given in the margin, show that the migration from Rajputana

Enumerated in—	Born in—			
	Rajputana Agency.		Gwalior.	
	Males.	Females.	Males.	Females.
Aligarh (Koil) City ..	223	227	33	16
Aligarh, rest of district	455	773	53	66
Meerut City ..	2,134	2,427	189	188
Meerut, rest of district..	7,041	14,132	215	129
Agra City ..	5,654	4,219	462	428
Agra, rest of district ..	7,540	19,543	971	5,413
Mainpuri district ..	213	170	572	1,120
Etah district ..	436	420	141	151

to Aligarh (Koil), Muttra and Agra cities, and to Mainpuri and Etah districts is of the semi-permanent family type, while to the rest of Aligarh, Muttra and Agra it is partly of this type but also includes permanent marriage migration. The migration from Gwalior to the rest of Agra district is very obviously the permanent marriage type, so is that to Mainpuri district, though it is considerably less in volume. The remainder is semi-permanent migration, sometimes by families and sometimes by males alone.

The figures of immigrants to the Benares and Gorakhpur divisions given

Enumerated in—	Born in Bihar and Orissa.	
	Males.	Females.
Benares City	1,549	642
Benares, rest of district	1,829	6,075
Mirzapur City	160	119
Mirzapur, rest of district	1,885	3,372
Jaunpur district	118	657
Ghazipur district	1,424	10,554
Ballia district	2,891	12,143
Gorakhpur City	576	279
Gorakhpur, rest of district	4,355	10,745
Basti district	227	183
Azamgarh district	221	431

in the margin, show clearly that immigration from Bihar and Orissa to Benares, Mirzapur and Gorakhpur cities and to Basti district is of the semi-permanent type, usually men unaccompanied by their families in their search for work. The remainder is chiefly permanent marriage migration, very pronounced in the case of the border districts Benares, Mirzapur, Ghazipur, Ballia and Gorakhpur, a striking illustration of the east to west flow of this migration, low castes prevailing in the west of Bihar.

Immigration from more distant parts of India is for the most part semi-permanent and due to the search for employment. Bengal is the only non-contiguous province from which immigrants appear in considerable numbers. Bengalis are found everywhere but more especially in the city of Benares where many are collected in Bengali Tola; to a less extent in the cities of Allahabad, Lucknow, Cawnpore and Agra; and in Muttra district. In Muttra this immigration is directed chiefly to the town of Brindaban, which has become very popular with Bengalis in the last decade. Very few of these immigrants are permanent, they are mostly of the semi-permanent family type.

From elsewhere in India.

Immigrants from Asiatic countries outside India total 46 thousand, of whom 29 thousand are males. Out of these, 43 thousand (males 27 thousand, females 16 thousand) are from Nepal. These are mainly Gurkha soldiers, semi-permanent migrants who generally bring their families with them; but in part they are permanent settlers. They are concentrated chiefly in the districts of Naini Tal (and to a less extent the rest of the Kumaun division), Gorakhpur, Dehra Dun, Kheri, Bahraich, Basti and Gonda.

From Asiatic countries outside India.

Immigrants from outside Asia number less than 0.5 per mille.

From countries outside Asia.

Immigrants from Europe total 17,954 (males 14,937, females 3,017), of whom 17,573 come from Great Britain and Ireland. These are mostly semi-permanent migrants, in the public service (civil and military) or in business. A certain proportion are temporary migrants, on business visits, sight-seeing and so on; this form of migration is at its maximum about the time the census was taken, though sight-seers were less numerous than usual at this census owing to the unsettled state of the country. Europeans are mainly concentrated in the cities, no less than 14,702 out of the total being enumerated in the 23 cities of the province. Lucknow (3,550) and Meerut (2,223) returned the greatest numbers.

The number of those born in Africa, America (mostly missionaries) and Australasia is negligible.

Immigrants to the province as a whole including the states showed a slight increase between 1911 and 1921. Between 1921 and 1931 this increase was much greater, the figure rising from 480 thousand to 560 thousand, the proportional increase being roughly the same in both British territory and the states.

Variations since 1921.

Immigrants from the neighbouring* provinces and states have risen from 388 to 440 thousand, the more important variations being increases of 27 thousand or 32 per cent. in the immigrants from the Central India Agency; of 14 thousand or 17 per cent. from the Punjab; and 14 thousand or 10 per cent. from the

* See footnote on page 193. The figures for 1921 have been based on the present classification.

Rajputana Agency; and a decrease of 8 thousand or 10 per cent. from Bihar and Orissa.

Immigrants from the more remote provinces and states have risen from 37 thousand to 55 thousand, increases having occurred in the figures of most provinces and states, especially in that of Bengal (from 18 thousand to 31 thousand).

Immigrants from other Asiatic countries have increased from 37 thousand to 46 thousand, those from Nepal having risen from 35 thousand to 43 thousand.

Immigrants from Europe show a slight increase from 17 thousand to 18 thousand. Two-thirds of this increase is among those born in the British Isles, and one-third among those born elsewhere in Europe. The latter now number 355 as against 205 in 1921.

Those born in Africa have increased from 239 to 343; in America from 458 to 625; and in Australasia from 251 to 353.

It is of interest to notice the proportion of immigrants to the total population enumerated in each district and state. These figures have been referred to in paragraph 67 of Chapter I. The figures are as follows and are illustrated in diagram no. 31.

Immigration
by districts
and states.

District or state of enumeration.	Number of immigrants per mille of enumerated population.			District or state of enumeration.	Number of immigrants per mille of enumerated population.		
	From the rest of the province*.	From outside the province.	Total.		From the rest of the province*.	From outside the province.	Total.
<i>Himalaya, West.</i>				<i>Indo-Gangetic Plain, Central—(concl'd.).</i>			
Dehra Dun ..	134	72	206	Unao ..	58	2	60
Naini Tal ..	349	40	389	Rae Bareilly ..	49	2	51
Almora ..	6	6	12	Sitapur ..	62	1	63
Garhwal ..	17	7	24	Hardoi ..	49	..	49
<i>Sub-Himalaya, West.</i>				Fyzabad ..	48	3	51
Saharanpur ..	53	17	70	Sultanpur ..	58	1	59
Barcelly ..	79	19	98	Partabgarh ..	54	1	55
Bijnor ..	27	4	31	Bara Banki ..	45	1	46
Pilibhit ..	106	3	109	<i>Central India Plateau.</i>			
Kheri ..	75	7	82	Jhansi ..	36	97	133
<i>Indo-Gangetic Plain, West.</i>				Jalaun ..	70	43	113
Muzaffarnagar ..	91	10	101	Hamirpur ..	42	53	95
Meerut ..	68	20	88	Banda ..	26	24	50
Bulandshahr ..	84	11	95	<i>East Satpuras.</i>			
Aligarh ..	101	5	106	Mirzapur ..	43	24	67
Muttra ..	94	63	157	<i>Sub-Himalaya, East.</i>			
Agra ..	77	56	133	Gorakhpur ..	10	7	17
Mainpuri ..	121	3	124	Basti ..	21	2	23
Etah ..	116	2	118	Gonda ..	40	3	43
Budaun ..	80	2	82	Bahraich ..	35	5	40
Moradabad ..	53	2	55	<i>Indo-Gangetic Plain, East.</i>			
Shahjahanpur ..	87	2	89	Benares ..	58	25	83
Farrukhabad ..	107	2	109	Jaunpur ..	54	2	56
Etawah ..	87	15	102	Ghazipur ..	41	16	57
<i>Indo-Gangetic Plain, Central.</i>				Ballia ..	25	17	42
Cawnpore ..	128	9	137	Azamgarh ..	30	1	31
Fatehpur ..	52	2	54	<i>States.</i>			
Allahabad ..	44	13	57	Tehri-Garhwal ..	8	3	11
Lucknow ..	153	21	174	Rampur ..	83	2	85
				Benares ..	116	10	126

* Including the states.

Diagram 31

MAP

SHOWING THE

PROPORTION OF IMMIGRANTS TO THE
ENUMERATED POPULATION.
BY DISTRICTS AND STATES.



10. Accurate figures of emigration from this province are available only for emigrants to other parts of India. As regards countries outside India, figures based on the census of 1931 have been furnished by Ceylon, Hong-Kong, North Borneo, Seychelles and Somaliland. The figures, which are shown in Subsidiary Table II-A of this chapter, are negligible.

The number of emigrants born in this province, who sailed from Calcutta, Bombay or Karachi in the decade is shown in Subsidiary Table IV. These numbers are likewise negligible.

Of emigration to Nepal there is no record. Guesses have been made at past censuses. As no more reliable source of information became available at this census I do not consider that any further discussion on the point would be profitable.

We are left with emigration to other parts of India.

In all 1,559,000 persons (males 960,000, females 599,000) born in this province (including the states) were enumerated in other provinces and states

Emigration.

(1) *Overseas.*

(2) *To Nepal.*

(3) *To other parts of India.*

in India. Of this number 873,000 (males 439,000, females 434,000) were enumerated in contiguous* provinces and states. In 1921 the total born in the United Provinces and enumerated elsewhere in India was 1,401,000 persons (males 851,000, females 560,000), so that the numbers have increased by persons 11·3 per cent. (males 12·8 per cent., and females 7·0 per cent.).

Columns 5 to 7 of Subsidiary Table III to this chapter show the emigrants from this province (for the province as a whole, and for British territory and the states separately) to other parts of India for both sexes together, and compares the figures with those of 1921.

From British territory.

(i) Contiguous provinces and states.

(a) Punjab.

The largest number from British territory to contiguous provinces and states are found in the Punjab (persons 206,000, males 104,000, females 102,000). The Punjab States show a further 25,000 (males 14,000, females 11,000).

The females represent chiefly permanent matrimonial emigration to the neighbouring districts and states of the Punjab. The males represent mostly semi-permanent emigrants to the towns of that province in search of employment and also include some soldiers. The total number of emigrants of both sexes to the Punjab and Punjab States show an increase of 19·7 per cent.

(b) Central India Agency.

Next comes the Central India Agency with persons 145,000 (males 56,000, females 89,000). The sex-ratio shows this to include a considerable volume of permanent marriage migration, probably inter-Rajput. Here we have an exception to the general rule of marriage migration proceeding from south to north†, the result perhaps of the fact that some of the Central India States were settled earlier than Bundelkhand. The rest of this emigration is semi-permanent and represents a considerable volume of labour emigration. The total number of emigrants has increased by 7·0 per cent. since 1921.

(c) Bihar and Orissa.

Emigrants to the British territory of Bihar and Orissa number persons 125,000 (males 64,000, females 61,000); and to the States persons 1,536 (males 1,015, females 521). This represents mainly semi-permanent labour migration, and some permanent marriage migration.

The total number of emigrants to both British territory and states has increased by 8·5 per cent., the increase to the states being much more marked.

(d) Delhi.

Emigrants to Delhi number persons 115,000 (males 71,000, females 44,000) drawn chiefly from the west of this Province. Females represent partly permanent marriage migration from the neighbouring United Provinces districts, though the majority are semi-permanent emigrants accompanying their husbands. The majority of the males are semi-permanent emigrants to New Delhi in search of employment.

The total emigrants show an increase of 55·4 per cent.

(e) Central Provinces and Berar.

Emigrants to British territory number persons 110,000 (males 68,000, females 42,000); and to the states persons 8,000 (males 5,000, females 3,000). This is all labour emigration, partly periodic in connexion with harvesting operations (though this was less than usual at this census as the final enumeration took place before the seasonal move had progressed very far), but mostly semi-permanent.

The total number of emigrants to the province as a whole has increased by 16·8 per cent., the increase to the states being proportionally much less.

(f) Rajputana Agency.

Emigrants number persons 68,000 (males 24,000, females 44,000). This is largely matrimonial migration with some semi-permanent emigration of male labour thrown in. The figures show an increase of 20·5 per cent.

(g) Gwalior.

Emigrants number persons 50,000 (males 22,000, females 28,000). The females are largely permanent marriage emigrants but partly periodic for harvesting, and go chiefly from districts Jhansi (9,184), Jalaun (3,820), Etawah (3,649), Agra (3,256), Cawnpore (1,736) and Mainpuri (1,675). Males are partly periodic emigrants for harvesting, e.g., Jhansi (7,498), Agra (3,170) and Etawah (2,192), and partly semi-permanent emigrants in search of employment, e.g., skilled workmen trained in Cawnpore and moving thence to better their

* See foot-note on page 193.

† There is also considerable marriage migration the other way—vide page 193.

prospects elsewhere (1,131). The total emigrants have decreased by 15·3 per cent. owing to the decrease in the seasonal emigrants for harvesting, due, as has already been explained, to the earlier date of the final enumeration, by which time the annual movement had scarcely begun.

The greatest number of emigrants from this province to any other are found in Bengal, where in British territory they number persons 344,000 (males 259,000, females 85,000) and in the states 4,225 (males 2,308, females 1,917). Males outnumber females by three to one, so there can be no doubt of the nature of this migration. Of those to British territory persons 103,000 (males 80,000, females 23,000) are found in Calcutta City, i.e., somewhat less than one-third. Bengal attracts by its mills, factories and coal-fields, and largely by domestic service in Calcutta City. The number of emigrants to the states shows a decline of 8·5 per cent., but those to British territory have increased by 1·8 per cent. The actual flow of labour to Bengal was much diminished towards the end of the decade owing to a restricted demand caused by trade depression.

There is another type of emigration to the Bengal rural areas which is not revealed by the census figures. I refer to seasonal emigration from the east of the United Provinces, especially Gorakhpur district, for harvesting crops. This used to proceed in two large, distinct waves at the end of the rains, one to cut the jute crop and the other the rice crop. This seasonal migration has diminished enormously during the last 4 or 5 years, as reflected in the reduced takings of the Bengal and North-Western Railway. These emigrants return during the cold weather and so are always back by the final enumeration. Nevertheless its economic effect on the congested eastern districts is important as it brings in money from outside. Its reduction in volume will be keenly felt.

Emigrants to Bombay British territory number persons 135,000 (males 104,000, females 31,000) of whom persons 83,000 (males 69,000, females 14,000) go to Bombay City, and persons 20,000 (males 13,000, females 7,000) go to Sind (chiefly Karachi). In the states, including the Western India Agency, are found persons 3,835 (males 2,621, females 1,214).

This represents emigration of the semi-permanent type, in some cases whole families going but usually only the males.

The total emigrants to British territory have increased by 18·9 per cent. (the Aden figures are negligible) and to the states by 52·2 per cent.

Emigrants to Burma, including the Eastern States, number persons 86,000 (males 75,000, females 11,000). This represents semi-permanent migration in connexion with trade and service. The total figure has increased by 21·7 per cent.

Emigrants to Assam, including the states*, number persons 68,000 (males 44,000, females 24,000). This represents semi-permanent emigrants employed chiefly in the tea-gardens. The numbers have declined by 11·6 per cent. since 1921. The demand for labour from Assam has diminished and in any case emigration to the tea-gardens has become unpopular in this province, largely as a result of a deliberate campaign against it by non-cooperators in the early part of the decade.

Madras did not tabulate its emigrants by provinces, so the figures of the emigrants from this province are not available. They are not important in any case. In Subsidiary Table III the figures of 1921 have been repeated for 1931.

Emigration from the United Provinces States to other provinces and states in India is not very considerable, amounting in all to 6,000 persons (males 4,000, females 2,000), and showing scarcely any change since 1921. The following are the chief figures :—

				Persons.	Males.	Females.
Delhi	..	..	..	1,647	1,048	599
Hyderabad	..	..	..	752	353	399
Punjab (including the states)	..	..	..	990	465	525

* Separate figures for Assam British territory, and its states are not available.

(ii) Other provinces and states.
(a) Bengal.

(b) Bombay.

(c) Burma.

(d) Assam.

(e) Madras.

From the United Provinces states.

In the case of Delhi the emigration is chiefly semi-permanent and represents labour moving to New Delhi, mostly from Rampur.

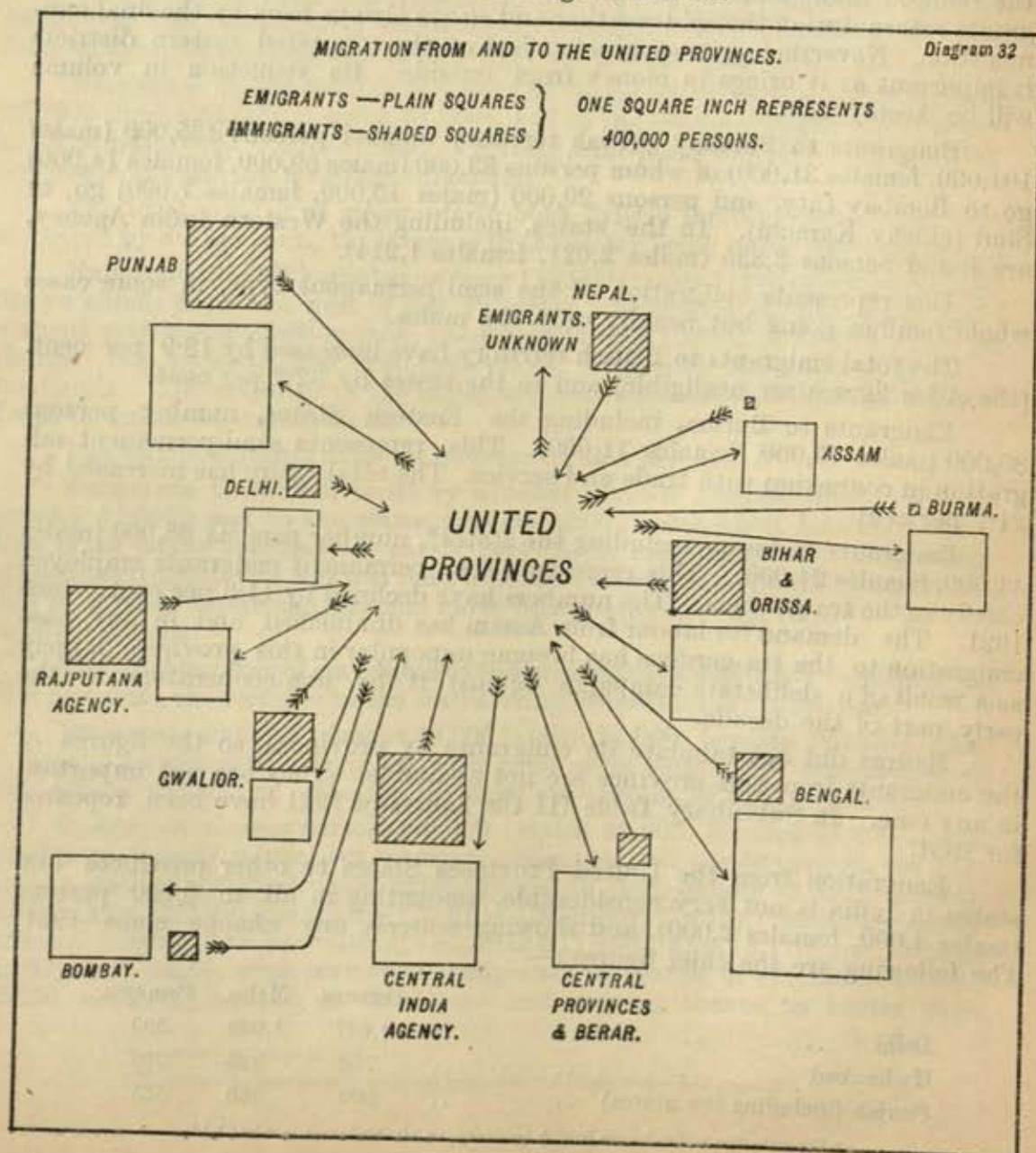
Emigration elsewhere is mostly the permanent matrimonial variety.

Main streams of migration.

11. The main streams of migration from and to the United Provinces as a whole, are as follows. In each case the figures include those of British territory and of the states.

Province or state.	*Immigrants to United Provinces.	*Emigrants from United Provinces.	*Balance of migration.	Province or State.	*Immigrants to United Provinces.	*Emigrants from United Provinces.	*Balance of migration.
Central India Agency..	109	145	—36	Central Provinces and Berar.	15	119	—104
Punjab	98	200	—102	Delhi	15	75	—60
Rajputana	82	68	+14	Bombay	9	139	—130
Bihar and Orissa ..	70	127	—57	Burma	1	86	—85
Gwalior	47	51	—4	Assam	1	68	—67
Bengal	31	348	—317	Nepal	43	Unknown	Unknown

Large losses on the balance occur to Bengal, Bombay, Central Provinces and Berar, and the Punjab. The only gain is from Rajputana. These figures are illustrated in diagram no. 32.



12. As matters stood on the night of the final enumeration the province as a whole (including the states) was the poorer by persons 999,000 (males 709,000, females 290,000) on the balance of migration. To this loss must be added the overseas emigrants, who were not, however, numerous, and the emigrants to Nepal the numbers of whom are unknown. The loss in females is on the balance of matrimonial exchanges and is roughly the same as at last census. This loss is not serious, and with the decreasing proportion of females in the total population of the province the loss is likely to diminish in future. The loss of males which has increased by 200,000 since 1921, might, at first sight, appear a more serious matter, the bulk of it representing, as it does, semi-permanent emigration of labour. But I am inclined to think that this outlet is a blessing. The pressure of the population on the soil in this province is severe, and growing heavier year by year. There has been no widespread complaint of shortage of agricultural labour at any time during the past decade, and since the fall in prices of agricultural produce labour has been surplus to requirements in the rural areas. Industrialists in this province have experienced no difficulty in securing all the labour they required, and in fact the development in industries has been far too slow to absorb the surplus labour resulting from a rapidly increasing population and a lessened demand for agricultural labour. As the industries of the province develop there is little doubt that labour will cease to emigrate from the province in view of the in-born dislike of the average Indian of travelling far from his home village. For an account of the actual losses to the British territory of the province on the balance of migration which took place in the last decade, the reader is referred to paragraph 60 of Chapter I. Those figures are, as there explained, based on calculations from the corrected vital statistics. On the same basis an estimate has been given, in paragraph 61 of that chapter, of the actual volume of migration into and out of the British territory of the province during the same period.

The balance of migration.

As birth-place has not been sorted by districts it is not possible at this census to discuss the balance of migration in the natural divisions. Further, the actual figures of emigrants as they stood on the census night are not available for each district and so the natural population cannot be calculated. The attractiveness or otherwise of a district to migration is to be measured rather by the excess of immigration over emigration than by the proportion of immigrants to the enumerated population, which has been exhibited in paragraph 9.

Balance of migration by districts and states.

A comparison of the density of population with the balance of migration worked out as a proportion of the natural population of each district, would have been of considerable interest. As the natural population of each district is not available this cannot be done. Even the figures for the balance of migration during the last decade, which have been referred to in paragraph 67 of Chapter I, are too uncertain, based as they are on faulty vital statistics to warrant their tabulation and graphical illustration.

13. Something has been said on this in paragraph 16 of Chapter II.

In Appendix A to Chapter VIII are given figures for the birth-place of the industrial labouring population of Cawnpore City.

The birth places of residents in cities.

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1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																	
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SUBSIDIARY TABLE I.—Immigration (actual figures).

District or state in which enumerated.	Born in—(000's omitted).																	
	District or state of enumeration.			Rest of British territory within the province.			Rest of United Provinces states(1).			Contiguous provinces and states.			Non-contiguous provinces and states (2).			Outside India (3).		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
United Provinces ..	46,063	24,808	21,255	2,914	977	1,937	79	27	51	440	174	265	55	32	23	65	45	20
British territory ..	44,949	24,219	20,731	2,827	951	1,877	79	27	51	434	172	262	54	31	23	65	45	20
<i>Himalaya, West.</i>																		
Dehra Dun ..	183	105	78	26	18	8	5	4	1	9	6	3	2	1	1	6	5	2
Naini Tal ..	169	93	77	88	56	33	9	5	4	2	2	..	..	..	..	9	7	2
Almora ..	576	288	288	4	2	2	..	..	..	1	1	..	..	..	..	2	1	1
Garhwal ..	520	248	272	8	6	3	1	..	..	1	1	..	..	..	..	3	2	..
<i>Sub-Himalaya, West.</i>																		
Saharanpur ..	971	540	431	55	24	31	1	..	..	15	8	7	2	1	..	1	..	..
Barailly ..	982	545	437	72	26	46	13	5	8	3	2	1	1	1	..	1	1	..
Bijnor ..	812	435	377	22	8	15	..	..	..	1	1	..	..	..	..	..	..	..
Pilibhit ..	400	220	180	47	20	28	..	..	..	..	..	..	..	..	..	1	1	..
Kheri ..	867	468	399	71	32	39	..	..	..	2	1	..	..	..	..	4	3	1
<i>Indo-Gangetic Plain, West.</i>																		
Muzaffarnagar ..	804	462	342	82	23	58	..	..	..	9	3	5	..	..	..	..	..	..
Meerut ..	1,462	826	636	109	30	79	1	..	..	24	9	14	5	3	1	3	2	..
Bulandshahr ..	1,029	582	447	96	18	77	..	..	..	12	3	9	..	..	..	..	..	..
Aligarh ..	1,047	607	440	117	26	92	1	..	1	5	2	3	1	..	..	..	..	..
Muttra ..	563	329	234	63	20	43	..	..	..	37	13	24	4	2	3	1	..	..
Agra ..	909	520	389	81	29	51	..	..	..	54	20	33	3	2	1	2	..	..
Mainpuri ..	656	391	266	90	21	69	..	..	..	3	1	2	..	..	..	..	..	..
Etah ..	759	443	316	100	22	78	..	..	..	2	1	1	..	..	..	..	..	..
Budaun ..	928	526	401	79	19	60	3	1	2	1	1	1	..	..	..	..	..	..
Moradabad ..	1,213	664	549	54	18	37	14	4	10	2	1	1	1	..	..	..	..	..
Shahjahanpur ..	825	464	361	79	29	50	..	..	..	1	1	1	..	..	..	..	..	..
Farrukhabad ..	781	450	331	94	29	65	..	..	..	2	1	1	..	..	..	..	..	..
Etawah ..	670	388	282	65	22	43	..	..	..	11	3	8	..	..	..	1	1	..
<i>Indo-Gangetic Plain, Central.</i>																		
Cawnpore ..	1,046	586	460	156	77	78	..	..	..	6	4	3	2	1	1	2	2	..
Fatehpur ..	652	350	301	35	10	25	1	..	1	1	..	1	..	..	..	..	..	..
Allahabad ..	1,406	732	675	59	25	35	6	1	6	14	6	7	5	3	2	2	1	..
Lucknow ..	651	358	292	120	62	58	..	..	..	8	6	2	4	2	1	4	4	1
Unao ..	805	437	367	49	15	35	..	..	..	1	1	1	1	..	..	..	..	..
Rae Bareilly ..	925	483	449	47	10	37	..	..	..	1	1	1	..	..	..	..	..	..
Sitapur ..	1,094	594	500	72	27	45	..	..	..	1	1	..	..	..	..	..	..	..
Hardoi ..	1,079	593	479	55	15	40	..	..	..	1	1	..	..	..	..	..	..	..
Fyzabad ..	1,143	587	556	58	21	37	..	..	..	1	1	1	1	..	..	1	1	..
Sultanpur ..	990	508	481	61	10	50	..	..	..	..	..	..	1	..	..	..	..	..
Partabgarh ..	856	432	424	49	9	40	..	..	..	1	..	..	..	..	..	..	..	..
Bara Banki ..	1,015	540	475	48	14	34	..	..	..	1	..	..	..	..	..	..	..	..
<i>Central India Plateau.</i>																		
Jhansi ..	599	320	278	24	11	14	..	..	..	64	24	40	2	1	1	2	1	..
Jalaun ..	378	208	170	30	9	21	..	..	..	18	6	12	..	..	..	..	..	..
Hamirpur ..	455	240	215	21	8	14	..	..	..	26	10	16	..	..	..	..	..	..
Banda ..	594	310	284	16	7	9	..	..	..	15	6	9	..	..	..	..	..	..
<i>East Satpuras.</i>																		
Mirzapur ..	736	378	358	26	8	18	8	2	7	17	7	11	1	..	..	..	..	..
<i>Sub-Himalaya, East.</i>																		
Gorakhpur ..	3,506	1,805	1,701	36	15	21	..	..	..	18	6	12	1	1	..	7	3	3
Basti ..	2,029	1,055	975	43	11	33	..	..	..	1	1	1	..	..	..	4	2	2
Gonda ..	1,508	784	724	63	21	43	..	..	..	1	1	1	1	..	..	3	1	1
Bahraich ..	1,091	573	517	40	17	23	..	..	..	1	1	1	..	..	..	4	2	2
<i>Indo-Gangetic Plain, East.</i>																		
Benares ..	932	488	444	52	22	30	7	2	5	13	6	8	11	7	5	1	1	..
Jaunpur ..	1,167	601	566	61	11	51	6	..	6	1	..	1	1	1	..	..	..	..
Ghazipur ..	778	414	364	34	7	27	..	..	..	12	2	11	1	1	..	..	..	..
Ballia ..	875	460	415	22	6	16	..	..	..	15	3	12	1	..	..	..	..	..
Azamgarh ..	1,523	789	734	47	8	39	..	..	..	1	..	1	..	..	..	..	..	..
States ..	1,113	589	524	87	26	60	..	..	..	5	2	3	1	..	..	..	..	..
Tehri-Garhwal (Himalaya, West).	346	172	174	3	1	2	..	..	..	1	1	..	..	..	..	..	..	..
Rampur (Sub-Himalaya, West).	426	235	190	39	15	24	..	..	..	1	..	..	..	..	..	..	..	..
Benares (East Satpuras) ..	342	182	160	46	11	34	..	..	..	4	1	3	..	..	..	..	..	..

NOTES.—1. The figures in columns 8—10 for the United Provinces and States include only those born in a state other than the state in which they were enumerated.

2. Including French and Portuguese Settlements and India unspecified.

3. Including those whose birth-places were unspecified.

4. The apparent discrepancies occasionally occurring in cross totals are due to the rounding of the totals of persons, males, and females, separately to the nearest thousand.

SUBSIDIARY TABLE II.—*Emigration (actual figures).*

Area in which born.	Enumerated in——— (000's omitted).														
	District or state of birth.			Rest of British territory within the province.			Rest of United Provinces states (1).			Contiguous provinces and states.			Non-contiguous provinces and states.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
United Provinces ..	46,063	24,808	21,255	2,906	978	1,928	87	26	60	873	439	434	686	521	165
British districts ..	44,949	24,219	20,731	2,827	951	1,877	87	26	60	869	437	432	685	520	164
States	1,113	589	524	79	27	51	..	..	..	4	3	2	2	1	1

NOTES—1. The figures in columns 8—10 for the United Provinces and States include only those enumerated in a state other than the state in which they were born.

2. The apparent discrepancies occasionally occurring in cross totals are due to the rounding of the totals of persons, males and females separately to the nearest thousand.

3. Districtwise figures are not available at this census.

SUBSIDIARY TABLE II-A.—*Emigrants from the United Provinces (including the States) enumerated outside India.*

Where enumerated.			Persons.	Males.	Females.
1			2	3	4
Ceylon (Colombo) ..	..	..	134	75	59
Hong-Kong ..	..	..	62	62	..
North Borneo ..	..	..	3	3	..
Seychelles ..	..	..	1	1	..
Somaliland ..	..	..	1	..	1
Total ..	..	..	201	141	60

NOTE.—These are the only figures available.

SUBSIDIARY TABLE III.—*Migration between the United Provinces and other parts of India.*

Province or State.	Immigrants from other provinces and states found in the United Provinces.			Emigrants from the United Provinces found in other provinces and states.			Excess (+) or deficiency (—) of immigration over emigration.	
	1931.	1921.	Variation.	1931.	1921.	Variation.	1931.	1921.
1	2	3	4	5	6	7	8	9
Part I.—Migration to and from the United Provinces.								
Total, all India ..	494,308	425,152	+69,156	1,559,646	1,400,284	+159,362	—1,065,338	—975,132
India unspecified ..	923	330	+593	..	..	..	+923	+330
Total, British Provinces in India.	244,935	214,178	+30,757	1,227,783	1,094,863	+132,920	—982,848	—880,685
Ajmer-Merwara ..	3,399	1,729	+1,670	15,779	18,097	—2,318	—12,380	—16,368
Andamans and Nicobars ..	140	33	+107	2,434	3,126	—692	—2,294	—3,093
Assam ..	1,163	712	+451	67,969	76,796	—8,827	—66,806	—76,084
Baluchistan (districts and administered territories).	452	365	+87	11,802	12,260	—458	—11,350	—11,895
Bengal ..	30,948	18,606	+12,342	344,162	338,442	+5,720	—313,214	—319,836
Bihar and Orissa ..	69,715	77,692	—7,977	124,993	115,794	+9,199	—55,278	—38,102
Bombay ..	(a)8,220	(b)6,781	+1,439	(a)135,217	(b)112,496	+22,721	—126,997	—105,715
Burma ..	1,388	1,380	+8	81,777	68,592	+13,185	—80,389	—67,212
Central Provinces and Berar.	14,795	8,560	+6,235	110,404	94,029	+16,375	—95,609	—85,469
Coorg ..	89	30	+59	(d)8	8	(d) ..	+81	+22
Delhi ..	15,128	14,914	+214	116,164	74,814	+41,350	—101,036	—59,900
Madras ..	3,099	2,217	+882	(d)2,339	2,339	(d) ..	+760	—122
North-West Frontier Province.	3,560	1,890	+1,670	8,198	3,902	+4,296	—4,638	—2,012
Punjab ..	92,839	79,269	+13,570	206,537	174,168	+32,369	—113,698	—94,899
Total, States in India ..	248,450	210,644	+37,806	331,863	305,421	+26,442	—83,413	—94,777
Assam States ..	6	192	—186	157	252	—95	—151	—60
Baluchistan States ..	3	..	+3	105	57	+48	—102	—57
Baroda ..	326	183	+143	7,012	3,932	+3,080	—6,686	—3,749
Bengal States ..	2	28	—26	4,237	4,653	—416	—4,235	—4,625
Bihar and Orissa States ..	18	1	+17	1,546	971	+575	—1,528	—970
Bombay States ..	288	782	—494	3,835	2,533	—1,302	—3,547	—1,751
Western India Agency ..	42	..	..	2,357	..	..	—2,315	..
Other Bombay States ..	246	..	..	1,478	..	..	—1,232	..
Burma States ..	..	..	..	4,650	2,276	+2,374	—4,650	—2,276
Central India Agency ..	109,242	82,531	+26,711	145,133	135,924	+9,209	—35,891	—53,393
Central Provinces States ..	422	2,553	—2,131	8,349	7,865	+484	—7,927	—5,312
Gwalior ..	47,303	47,600	—297	50,922	58,966	—8,044	—3,619	—11,366
Hyderabad ..	1,876	1,736	+140	8,038	6,443	+1,595	—6,162	—4,707
Jammu and Kashmir ..	1,421	1,404	+17	768	557	+211	+653	+847
Madras States ..	60	8	+52	92	51	+41	—32	—43
Cochin ..	..	..	..	33	..	..	—33	..
Travancore ..	..	..	..	59	..	..	+7	..
Other Malabar States ..	..	..	..	..	..	..	..	..
Mysore ..	525	413	+112	560	585	—25	—35	—172
North-West Frontier Province Agencies.	2	3	—1	(c)2,979	3,782	—803	—2,977	—3,779
Punjab States ..	5,069	4,900	+169	25,575	19,987	+5,588	—20,506	—15,087
Rajputana Agency ..	81,794	68,112	+13,682	67,773	56,587	+11,186	+14,021	+11,525
Sikkim ..	2	1	+1	132	..	+132	—130	+1
French and Portuguese Settlements.	91	197	—106	..	..	..	+91	+197

* Figures not available.

(a) Excluding Aden.

(b) Including Aden.

(c) Figures of trans-frontier posts only are available.

(d) Actual figures not available, so the figures of 1921 have been repeated.

SUBSIDIARY TABLE III.—*Migration between the United Provinces and other parts of India—*
(continued).

Province or State.	Immigrants from other provinces and states found in the United Provinces.			Emigrants from the United Provinces found in other provinces and states.			Excess (+) or deficiency (—) of immigration over emigration.	
	1931.	1921.	Variation.	1931.	1921.	Variation.	1931.	1921.
1	2	3	4	5	6	7	8	9
Part II.—Migration to and from British districts of the United Provinces.								
Total, all India ..	566,981	473,503	+93,478	1,640,243	1,465,873	+174,370	—1,073,262	—992,370
India unspecified ..	922	330	+592	..	..	..	+922	+330
<i>Total, British Provinces in India.</i>	<i>240,070</i>	<i>210,902</i>	<i>+29,168</i>	<i>1,224,052</i>	<i>1,090,904</i>	<i>+133,148</i>	<i>—983,982</i>	<i>—880,002</i>
Ajmer-Merwara ..	3,392	1,726	+1,666	15,615	17,710	—2,095	—12,223	—15,984
Andamans and Nicobars ..	140	33	+107	2,416	3,115	—699	—2,276	—3,082
Assam ..	1,094	605	+489	67,785	76,730	—8,945	—66,691	—76,125
Baluchistan (districts and administered territories).	449	361	+88	11,771	12,230	—459	—11,322	—11,869
Bengal ..	30,519	18,451	+12,068	343,906	338,184	+5,722	—313,387	—319,733
Bihar and Orissa ..	66,515	76,381	—9,866	124,989	115,588	+9,401	—58,474	—39,207
Bombay ..	(a)8,144	(b)6,749	+1,395	(a)135,115	(b)112,226	+22,889	—126,971	—105,477
Burma ..	1,387	1,361	+26	81,527	68,493	+13,034	—80,140	—67,132
Central Provinces and Berar.	14,759	8,519	+6,240	110,128	93,342	+16,786	—95,369	—84,823
Coorg ..	89	30	+59	(d)8	8	(d)..	+81	+22
Delhi ..	14,946	14,843	+103	114,517	73,870	+40,647	—99,571	—59,027
Madras ..	3,081	2,214	+867	(d)2,339	2,339	(d)..	+742	—125
North-West Frontier Province.	3,534	1,868	+1,666	8,097	3,902	+4,195	—4,563	—2,034
Punjab ..	92,021	77,761	+14,260	205,839	173,167	+32,672	—113,818	—95,406
<i>Total, States in India</i> ..	<i>325,989</i>	<i>262,271</i>	<i>+63,718</i>	<i>416,191</i>	<i>374,969</i>	<i>+41,222</i>	<i>—90,202</i>	<i>—112,698</i>
Assam States ..	6	192	—186	157	252	—95	—151	—60
Baluchistan States ..	3	..	+3	105	57	+48	—102	—57
Baroda ..	324	183	+141	7,000	3,879	+3,121	—6,676	—3,696
Bengal States ..	2	28	—26	4,225	4,617	—392	—4,223	—4,589
Bihar and Orissa States ..	18	1	+17	1,536	961	+575	—1,518	—960
Bombay States ..	287	782	—495	3,832	2,528	+1,304	—3,545	—1,746
Western India Agency ..	42	..	..	2,355	..	..	—2,313	..
Other Bombay States ..	245	..	..	1,477	..	..	—1,232	..
Burma States ..	..	..	..	4,639	2,274	+2,365	—4,639	—2,274
Central India Agency ..	109,039	82,415	+26,624	144,679	135,100	+9,579	—35,640	—52,685
Central Provinces States ..	421	2,553	—2,132	8,347	7,826	+521	—7,926	—5,273
Gwalior ..	47,285	47,582	—297	50,383	58,963	—8,580	—3,098	—11,381
Hyderabad ..	1,858	1,696	+162	7,286	6,362	+924	—5,428	—4,666
Jammu and Kashmir ..	1,383	1,365	+18	759	551	+208	+624	+814
Madras States ..	60	5	+55	92	51	+41	—32	—46
Cochin ..	..	..	..	33	..	..	—33	..
Travancore ..	60	..	..	59	..	..	+1	..
Other Madras States ..	..	..	..	..	..	..	..	..
Mysore ..	525	411	+114	555	585	—30	—30	—174
North-West Frontier Province Agencies.	2	3	—1	(c)2,963	3,782	—819	—2,961	—3,779
Punjab States ..	4,317	4,877	—560	25,283	19,522	+5,761	—20,966	—14,645
Rajputana Agency ..	81,674	67,980	+13,694	67,539	56,046	+11,493	+14,135	+11,934
Sikkim ..	2	1	+1	132	..	+132	—130	+1
United Provinces States ..	78,692	52,000	+26,692	86,679	71,613	+15,066	—7,987	—19,612
French and Portuguese Settlements.	91	197	—106	..	..	..	+91	+197

* Figures not available.

(a) Excluding Aden.

(b) Including Aden.

(c) Figures of trans-frontier posts only are available.

(d) Actual figures not available, so the figures of 1921 have been repeated.

SUBSIDIARY TABLE III.—*Migration between the United Provinces and other parts of India—*
(concluded).

Province or State.	Immigrants from other provinces and states found in the United Provinces.			Emigrants from the United Provinces found in other provinces and states.			Excess (+) or deficiency (—) of immigration over emigration.	
	1931.	1921.	Variation.	1931.	1921.	Variation.	1931.	1921.
1	2	3	4	5	6	7	8	9
Part III—Migration to and from states of the United Provinces.								
Total, all India ..	92,698	75,262	+17,436	84,774	58,024	+26,750	+7,924	+17,238
India unspecified ..	1	..	+1	..	..	..	+1	..
Total, British Provinces in India.	91,544	74,889	+16,655	82,423	55,959	+26,464	+9,121	+18,930
Ajmer-Merwara ..	7	3	+4	164	387	—223	—157	—384
Andamans and Nicobars ..	..	..	..	18	11	+7	—18	—11
Assam ..	69	107	—38	184	66	+118	—115	+41
Baluchistan (districts and administered territories).	3	4	—1	31	30	+1	—28	—26
Bengal ..	429	155	+274	256	258	—2	+173	—103
Bihar and Orissa ..	3,200	1,311	+1,889	4	206	—202	+3,196	+1,105
Bombay ..	(a) 76	(b) 32	+44	(a) 102	(b) 270	—168	—26	—238
Burma ..	1	19	—18	250	99	+151	—249	—80
Central Provinces and Berar	36	41	—5	276	687	—411	—240	—646
Coorg ..	..	..	..	(d)	..	(d)	..	..
Delhi ..	182	71	+111	1,647	944	+703	—1,465	—873
Madras ..	18	3	+15	(d)	..	(d)	+18	+3
North-West Frontier Province.	26	22	+4	101	..	+101	—75	+22
Punjab ..	818	1,508	—690	698	1,001	—303	+120	+507
United Provinces (British districts).	86,679	71,613	+15,066	78,692	52,000	+26,692	+7,987	+19,613
Total, States in India ..	1,153	373	+780	2,351	2,065	+286	—1,198	—1,692
Assam States ..	..	..	..	..	..	..	..	..
Baluchistan States ..	..	..	..	..	..	..	..	..
Baroda ..	2	..	+2	12	53	—41	—10	—53
Bengal States ..	..	..	..	12	36	—24	—12	—36
Bihar and Orissa States ..	..	..	..	10	10	..	—10	—10
Bombay States ..	1	..	+1	3	5	—2	—2	—5
Western India Agency ..	..	..	..	2	..	..	—2	..
Other Bombay States ..	1	..	+1	1	..	..	..	..
Burma States ..	..	..	..	11	2	+9	—11	—2
Central India Agency ..	203	116	+87	454	824	—370	—251	—708
Central Provinces States ..	1	..	+1	2	39	—37	—1	—39
Gwalior ..	18	18	..	539	3	+536	—521	+15
Hyderabad ..	18	40	—22	752	81	+671	—734	—41
Jammu and Kashmir ..	38	39	—1	9	6	+3	+29	+33
Madras States ..	..	3	—3	..	..	..	..	+3
Cochin ..	..	..	..	..	..	..	..	..
Travancore ..	..	..	..	..	..	..	..	..
Other Malabar States ..	..	..	..	..	..	..	..	..
Mysore ..	..	2	—2	5	..	+5	—5	+2
North-West Frontier Province Agencies.	..	..	..	(c) 16	..	+16	—16	..
Punjab States ..	752	23	+729	292	465	—173	+460	—442
Rajputana Agency ..	120	132	—12	234	541	—307	—114	—409
Sikkim ..	..	..	..	..	..	..	..	..
French and Portuguese Settlements.	..	..	..	..	..	..	..	..

* Figures not available.

(a) Excluding Aden.

(b) Including Aden.

(c) Figures of trans-frontier posts only are available.

(d) Actual figures not available, so the 1921 figures have been repeated.

SUBSIDIARY TABLE IV.—Registered emigrants from the United Provinces who sailed from Calcutta, Bombay or Karachi between 1921—1931.

District and natural division.	Number who sailed from—			Total emigrants.	District and natural division.	Number who sailed from—			Total emigrants.
	Calcutta.*	Bombay.	Karachi.			Calcutta.*	Bombay.	Karachi.	
1	2	3	4	5	1	2	3	4	5
United Provinces ..	207	140	203	555	Rae Bareilly ..	..	12	3	15
British Territory ..	207	135	199	541	Sitapur ..	..	2	..	2
Himalaya, West ..	..	5	..	5	Fyzabad ..	..	19	1	22
Dehra Dun ..	..	5	..	5	Bara Banki ..	..	1	..	1
Sub-Himalaya, West ..	..	12	..	12	Central India Plateau ..	..	4	..	4
Saharanpur ..	..	9	..	9	Jhansi ..	..	4	..	4
Bijnor ..	..	3	..	3	East Satpuras ..	..	..	..	..
Indo-Gangetic Plain, West ..	14	48	6	68	Sub-Himalaya, East ..	108	2	182	292
Muzaffarnagar ..	..	10	..	10	Gorakhpur ..	20	..	182	202
Meerut ..	14	10	..	24	Basti ..	41	2	..	43
Bulandshahr ..	..	7	..	7	Gonda ..	32	..	..	32
Aligarh ..	..	3	..	3	Bahraich ..	15	..	..	15
Mattara ..	..	1	..	1	Indo-Gangetic Plain, East ..	66	2	..	68
Agra ..	..	9	6	15	Benares ..	42	1	..	43
Moradabad ..	..	7	..	7	Jaunpur ..	9	..	..	9
Farrukhabad ..	..	1	..	1	Ghazipur ..	8	..	..	8
Indo-Gangetic Plain, Central ..	19	62	11	92	Ballia ..	4	1	..	5
Cawnpore ..	..	10	2	12	Azamgarh ..	3	..	..	3
Fatehpur ..	..	4	..	4	States ..	..	5	..	5
Allahabad ..	..	10	..	10	Rampur ..	..	5	..	5
Lucknow ..	..	10	5	15	United Provinces unspecified ..	..	..	9	9
Unao ..	..	11	..	11					

*All migrated to Mauritius, 100 in 1923 and 107 in 1924. In addition to these new emigrants a further 642 emigrants from the United Provinces of years previous to the decade who had returned from various colonies and were living in or near Calcutta, re-emigrated to Mauritius.

THE STATE OF NEW YORK

IN SENATE,
January 1, 1891.

No.	Name	Age	Sex	Color	Religion	Education	Occupation	Married	Children	Property	Income	Notes
1	John Smith	45	M	W	Episcopal	High School	Teacher	Yes	2	\$1,200	\$500	
2	Mary Jones	38	F	W	Methodist	Common	Homemaker	Yes	3	\$800	\$300	
3	Robert Brown	52	M	W	Presbyterian	College	Engineer	Yes	1	\$2,500	\$1,000	
4	Elizabeth White	60	F	W	Catholic	Common	Widow	No	0	\$600	\$200	
5	William Black	40	M	B	Baptist	High School	Farmer	Yes	4	\$1,500	\$400	
6	Anna Green	35	F	W	Anglican	Common	Teacher	Yes	2	\$900	\$350	
7	James Hall	55	M	W	Methodist	College	Physician	Yes	1	\$3,000	\$1,200	
8	Sarah Lee	48	F	W	Presbyterian	Common	Homemaker	Yes	3	\$1,100	\$400	
9	Charles King	30	M	W	Baptist	High School	Merchant	Yes	2	\$2,000	\$800	
10	Elizabeth King	28	F	W	Baptist	Common	Homemaker	Yes	1	\$1,000	\$300	
11	John Doe	65	M	W	Episcopal	Common	Retired	No	0	\$700	\$250	
12	Mary Doe	62	F	W	Episcopal	Common	Widow	No	0	\$500	\$150	
13	Robert Doe	40	M	W	Methodist	Common	Farmer	Yes	3	\$1,300	\$350	
14	Elizabeth Doe	35	F	W	Methodist	Common	Homemaker	Yes	2	\$900	\$300	
15	William Doe	50	M	W	Presbyterian	Common	Teacher	Yes	1	\$1,200	\$400	
16	Anna Doe	45	F	W	Presbyterian	Common	Homemaker	Yes	3	\$1,000	\$350	
17	James Doe	30	M	W	Baptist	Common	Farmer	Yes	2	\$1,100	\$300	
18	Sarah Doe	25	F	W	Baptist	Common	Homemaker	Yes	1	\$800	\$250	
19	Charles Doe	55	M	W	Methodist	Common	Merchant	Yes	2	\$1,800	\$700	
20	Elizabeth Doe	52	F	W	Methodist	Common	Homemaker	Yes	3	\$1,500	\$500	

Attest: _____
 Secretary of the State

 Governor

Chapter IV.—AGE.

1. This and the two succeeding chapters deal with the distribution of the population by Age, Sex and Civil Condition, the statistics of which are exhibited in Imperial Table VII for the province as a whole, for British territory, the States, for districts and states severally and for the twenty-three cities. Imperial Table VIII gives similar figures for certain selected castes (of all religions) for the province as a whole including the states. This chapter besides dealing with the statistics of age makes use of the vital statistics published for each year of the decade by the Public Health Department.

*The statistics ;
where found.*

There are in addition ten subsidiary tables at the end of this chapter giving :—

Subsidiary Table I.—The age distribution of 10,000 of each sex in the British territory of the province and in each natural division for the last four censuses.

Subsidiary Table II.—The age distribution of 10,000 of each sex in each main religion in British territory for the last four censuses.

Subsidiary Table III.—The age distribution of 1,000 of each sex in certain castes.

Subsidiary Table IV.—The proportion of children under 14 and of persons aged 43 and over to those aged 14—43 in certain castes ; also of married females aged 14—43 to females of all ages. (Whole province.)

Subsidiary Table V.—The proportion of children under 10 and of persons 60 and over to those aged 15—40 ; also of married females aged 15—40 to females of all ages, (British territory only), for the last three censuses.

Subsidiary Table V A.—The proportion in certain religions of children under 10, and of persons aged 60 and over to those aged 15—40 ; also of married females aged 15—40 to females of all ages (British territory only), for the last three censuses.

Subsidiary Table VI.—The variations in population at certain age periods, for the last three decades, by natural divisions.

Subsidiary Table VII.—The reported birth-rate by sex and natural divisions for each year of the last decade.

Subsidiary Table VIII.—The reported death-rate by sex and natural divisions for each year of the last decade.

Subsidiary Table IX.—The reported death-rate per mille by sex living at the same age for 1921 and 1931 (British territory).

Subsidiary Table X.—The reported deaths from certain diseases per mille of each sex, in each year of the past decade (British territory).

2. The instructions for filling up the age column of the schedule were slightly changed at this census. Hitherto they ran—

*The figures ;
how obtained.*

“Enter the number of years each person has completed. For infants less than one year old enter the word ‘bachcha’ (infant).”

In other words the age to the last birthday was to be recorded.*

At the present census the instructions given were—

“Enter the number of years to the nearest birthday, or the nearest age (in years) known. For infants less than six months old enter 0 ; for infants six months old but less than eighteen months enter 1. In every case the age must be shown in whole years. Months are never to be entered.”

In view of Mr. Meikle’s assumption referred to in the foot-note to this page, the change from “last birthday” to “nearest birthday” is not likely to have affected appreciably the actual ages returned.

*Mr. H. G. W. Meikle, F. F. A., Actuary to the Government of India, in paragraph 14 of his “Report on the Age Distribution and Rates of Mortality deduced from the Indian Census Returns of 1921 and previous enumeration”, gave strong reasons for assuming that in spite of these clear instructions the age to the nearest birthday was generally entered.

A larger discrepancy has, however, probably occurred as the result of the omission of the use of the word '*bachcha*' for infants. Mr. Edye* drew attention to the errors that had occurred in recording the ages of young children on account of the unfortunate use of this word, both in 1921 and at previous censuses. Its omission will have resulted in more accurate returns at this census and to this extent will vitiate comparisons with the figures of past censuses.

Sources of
error in the
returns.
(a) Uninten-
tional.

The actual age returns are one of the curiosities of an Indian census. The instructions for filling up the age column are simple enough, but as my predecessor put it, "The ordinary educated Indian has very vague ideas about his own age. The uneducated Indian has practically no ideas at all. And a man (the enumerator) who does not know his own age is unlikely to know the ages of other people." Conditions have improved but slightly in this respect since 1921, and the difficulties of securing accurate age returns, which were fully explained in the 1921 Report, still obtained in 1931. The nature of the errors that are likely to occur as a result of this method of guessing ages are fully dealt with in paragraphs 7 and 8 of Mr. Meikle's Report referred to above. Briefly they are—

- (1) The guesses are less inaccurate at the younger ages, and the net result of errors at each age under 5 is negligible.
- (2) At the older ages, say over 70, the errors will often exceed 20 years, and the returns are valueless.
- (3) Between 5 and 8 little preference is shown for any age other than 5.
- (4) Between 8 and 24 the preference is for even numbers and for age 15.
- (5) At ages 20 and over 0 is the popular digit, ages often being quoted to the nearest 10. The next most popular digit is 5. The other digits follow in this order 2, 8, 6, 4, 3, 7, 1, 9.

(b) Inten-
tional.

So much for the unintentional errors in recording age. There is also some deliberate misstatement, but the volume of this is small and quite negligible in comparison with unintentional errors. The chief forms this takes are—

- (1) A tendency to understate the age of unmarried females whose real age is between 12 and 20, the reason being that among Brahmanic Hindus to have an unmarried daughter who has reached the age of puberty is considered disgraceful. But with males vastly outnumbering females this rarely happens, and in the few cases that may be met with an understatement by many years would be detected by the enumerator, who, be it remembered, is usually a resident of the same village. This tendency to understate the age may in the case of girls of 12—14 have been corrected by the recently introduced Child Marriage Restraint Act (No. XIX of 1929, which came into force from April 1, 1930, more commonly known as the Sarda Act), certainly in the case of those just about to be married.

The effect of any slight understatement of age has been eliminated by the new method of calculating the quinary groups employed at this census, as will be explained later.

- (2) On account of the above-mentioned Act it is possible that the ages of some married males of under 18 years and females under 14 years have been overstated. The number of such cases is probably insignificant as so many child marriages were contracted just before the Act came into force, as the figure will show. Here again the amount by which the ages were overstated could not have been very considerable, a year or two at most, and these small errors will have been eliminated by the smoothing process explained later on.

* Vide Census Report 1921, Part I, page 65.

The word *bachcha* was introduced to ensure that an infant's age should not be entered in months and subsequently be confused with years, but it was undoubtedly used freely for children of 3 or even 4 years of age.

- (3) There is some tendency to exaggerate the older ages. This again is insignificant compared to the errors that arise from guessing such ages.

The real problem therefore is the elimination of the unintentional errors. From what has been said above it will be evident that the age statistics are inaccurate throughout, but are more accurate for men than for women and for the young than for the old, and any tabulation by single years would be useless. It has therefore not been attempted in this report, but the Government Actuary will examine certain figures which have been supplied to him, prepare the usual life tables and issue a full report on the subject.

It is now necessary to explain briefly how the figures for the various age-groups have been obtained at this census. The age-groups exhibited are the same as in 1921, but instead of sorting the age returns directly into these groups the following procedure was followed in order to eliminate the errors referred to above. The returns were sorted into intermediate groups, which, after the age of 3 were formed so that ages which are odd multiples of 5 come in the middle of ternary groups 4—6, 14—16, 24—26, etc., while ages which are multiples of 10 come in the middle of septenary groups 7—13, 17—23, etc. The intermediate groups were thus 0, 1, 2, 3, 4—6, 7—13, 14—16, 17—23, and so on down to 67—73, 74 and over.

The numbers recorded in these groups were next redistributed into the ordinary quinary groups by the simple process of adding half the number recorded in each group to half the number recorded in the next succeeding group. Thus in order to find the population aged 5 to 10, half of those aged 4—6 were added to half of those aged 7—13. Similarly, those aged 10—15 were half of those aged 7—13, plus half those aged 14—16, and so on. The calculations in the case of the annual age periods up to 5 were slightly different, but need not be given in detail here. As a result of this method of redistribution the bulk of the errors due to both unintentional and intentional misstatement have been eliminated in the age-groups now exhibited. Still finer adjustments are possible and will probably be made by the Government Actuary, but for all general purposes the figures now exhibited are sufficiently accurate, and represent a very material advance in this respect on the figures of the past. The only drawback to this change in method is that the figures at this census are not exactly comparable with those of previous censuses, but this disadvantage will disappear if the method is continued in future.

It should be noted that these smoothed age groups are given not as an alternative to the actual age returns, but to the actual returns sorted direct into quinary groups. The need for expedition and economy precludes the classification of age by annual age periods for the whole province and so we are forced to adopt quinary grouping, and this new method undoubtedly gives more accurate figures for the quinary groups.

*Method of
smoothing the
ages.*

Age distribu-
tion 1931 and
1921.

3. Diagram no. 33 shows separately for males and females the dis-
tribution of the population by age, and the corresponding distribution of

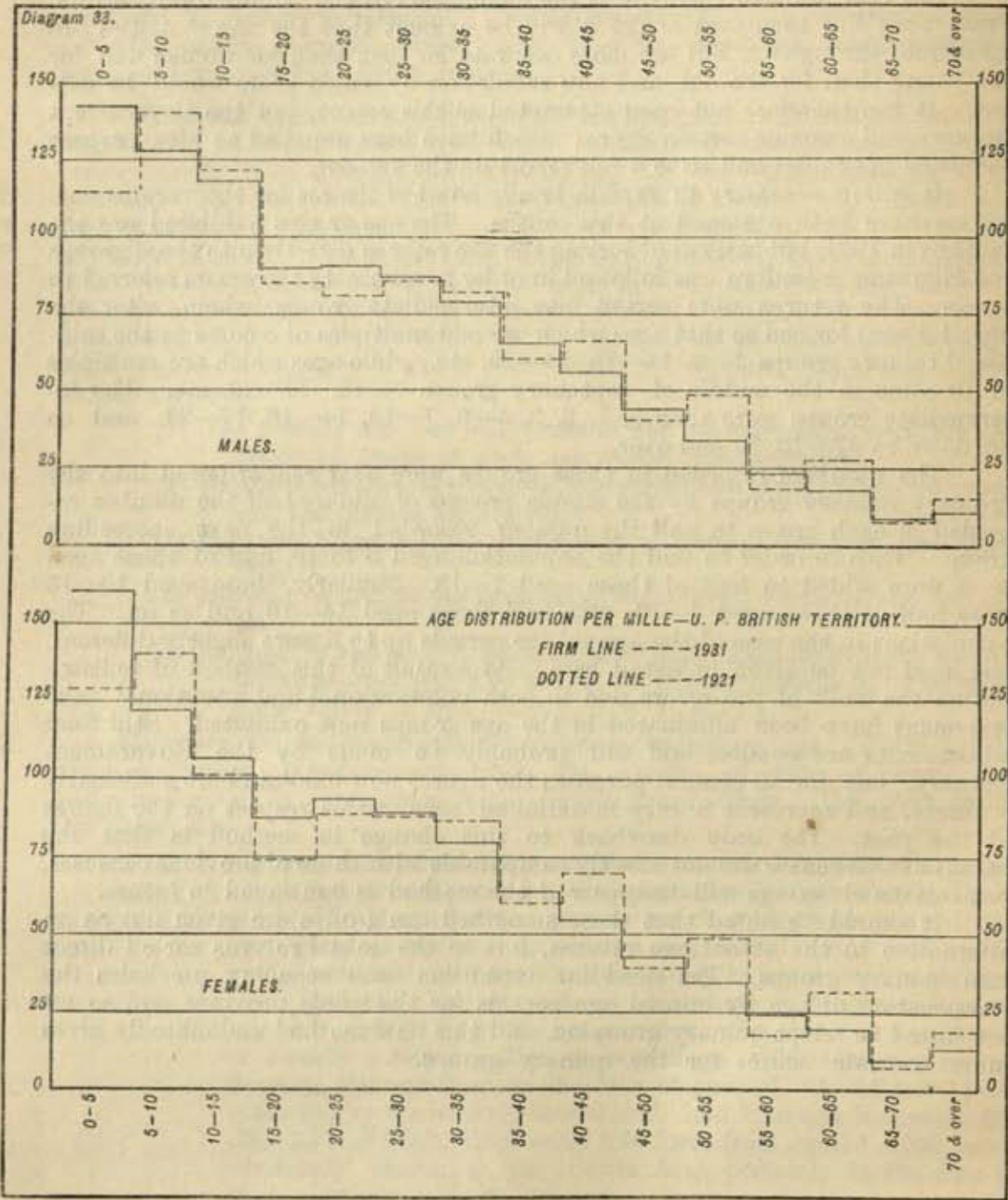
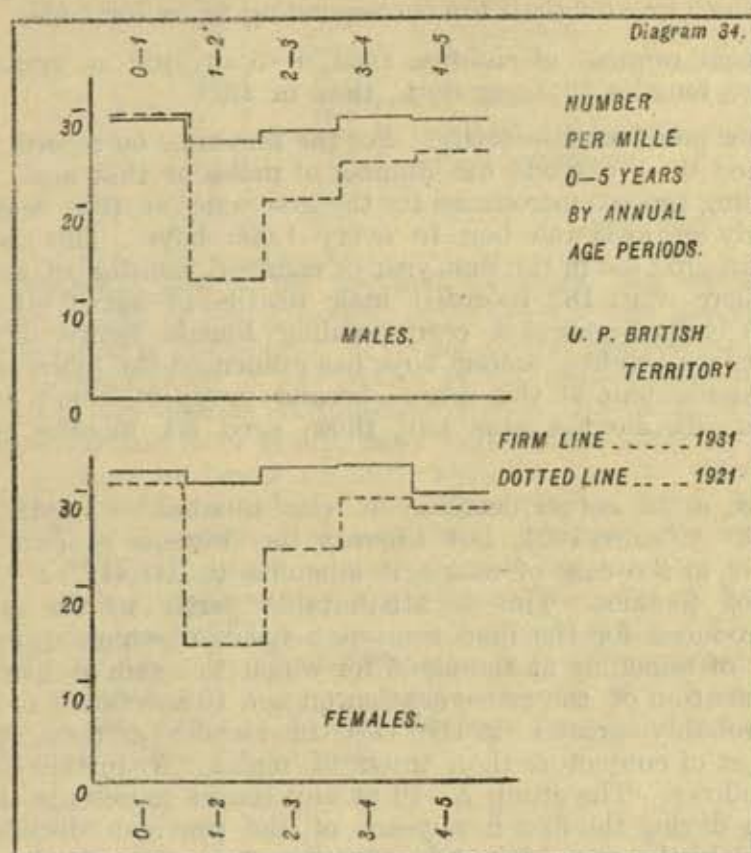


Diagram no. 34 shows separately for males and females the number per mille of each sex at the annual age-periods between 0 and 5 and the corresponding figures for 1921.



The most noticeable point is the difference between the 1931 and 1921 lines, due to the smoothing of ages at this census. The piling up on the group 0—1 at the expense of the groups 1—2 and 2—3 noticeable in the figures of all previous censuses due to the use of the word '*bachcha*' has disappeared, and the bunching on ages ending in 0 or 2, which is very apparent in the 1921 curves from the age of 30 onwards, has also disappeared, giving a continuous descent instead of alternate ups and downs, a far more reasonable result. The annual age period curve up to 5 now reflects more faithfully the variations due to the high or low birth-rates of the individual years 1926—30, though as the vital statistics are so inaccurate it is not worth while correlating the figures.

Other points of note are—

- (1) The greatly increased proportion of age-group 0—5 to the total population since 1921, especially in the case of females.
- (2) The decrease in group 5—10 since 1921, especially marked in the case of females.
- (3) The low proportion in group 15—20, especially in the case of females.
- (4) The marked increase in group 20—25 on the figures of 1921 and previous censuses, especially in the case of males.
- (5) The fact that the decreases in the proportions from age-group 25—30 onwards are alternately smaller and greater in the case of both males and females.

(1) The proportion of the age-group 0—5 is much higher in 1931 than it was in 1921, partly on account of the bunching on age 5, which in 1921 was included in the group 5—10, but of which some has now been included in 0—5, and partly as a result of the influenza epidemic of 1918-19, which occasioned a heavy decline in the number of births at the end of that decade.

The actual number of females aged 0—5, is as has always been the case at past censuses, somewhat larger than the numbers of males, but as the total female population is considerably less than the total male population, the proportion of girls aged 0—5 to the total female population is naturally much greater than the corresponding figure for males.

The actual number of children aged 0—5 in 1931 is greater by males 33·5 per cent., females 32·7 per cent., than in 1921.

One other point is noteworthy. For the first time on record the number of females aged 0—1 exceeds the number of males of that age. This is due to the smoothing process introduced for the first time at this census. During the decade only 892 girls were born to every 1,000 boys. This is usual, but more boys than girls die in the first year or eighteen months of their lives (in the decade there were 183 recorded male deaths at age 0—1 per mille of recorded male births, against a corresponding female figure of 172). This greater infantile mortality among boys has influenced the figure of those aged 0—1 to a greater extent at this census, because group 0—1 now includes those aged less than six months plus half those aged six months but less than 18 months.

(2) There is an actual decrease in the number of both males and females aged 5—10 since 1921, but whereas the decrease amounts to 105,512 or 3·1 per cent. in the case of males, it amounts to 241,412 or 7·9 per cent. in the case of females. This is attributable partly to the smoothing of ages now introduced for the first time as a result of which group 5—10 has lost the effect of bunching at the age 5 for which the gain it has experienced from the distribution of the concentration on age 10 has failed to compensate. The loss is probably greater in the case of females as their ages are more largely a matter of conjecture than those of males. A further contributory cause is as follows. The group 5—10 at any census represents the survivors of those born during the first five years of the previous decade. Between 1911 and 1915 births were high and mortality low with the result that, in spite of the influenza epidemic of 1918-19, the group 5—10 was in 1921 unusually large. Between 1921 and 1925 births were much fewer than between 1911 and 1915 (as an aftermath of the influenza epidemic) and deaths were relatively high. The group 5—10 thus shows a decline, which is accentuated for females because, as the vital statistics show, the proportion of females to males born between 1921 and 1925 was lower than between 1911 and 1915 and the proportion of female to male infantile mortality was somewhat greater between 1921 and 1925 than in the quinquennium 1911—15. The actual proportion of the age-group 5—10 to total population in 1931 is not, however, materially lower for females than for males.

(3) In both absolute and proportional figures of the group 15—20 there are very substantial increases since 1921 especially in respect of females, but even so the proportion which this group bears to the total population is low. One reason for this is the fact that this is the first age-group in which every single person represents a survivor of the influenza epidemic, as those now in this group were at that time from 3 to 8 years of age, whereas many of those now in the age-group 10—15 had not been born in 1918. Another factor which helps to produce the reduction in the proportion of the group 15—20 (and to a less extent in the group 10—15) in the case of females is that it is at these ages that the bulk of matrimonial migration takes place. We have seen in Chapter III that the province loses on the balance of such migration and this tends to reduce the proportion of females in this group.

(4) The proportion in group 20—25 is much higher in 1931 than in 1921, especially in the case of males. The effect of smoothing ages at this census has been to reduce this group because the effect of bunching on 20 has been partly lost to it for which the inclusion of part of those returning 25 does not compensate. We must therefore seek elsewhere for the reason. Those now in this group were, at the time of the influenza epidemic aged 8—13, an age at which influenza was not so fatal, as will be

Age.	Death-rate per mille in 1918.	
	Males.	Females.
0-1	384.3	353.0
1-5	133.8	127.4
5-10	38.2	38.5
10-15	32.3	35.8
15-20	50.1	57.2
20-30	66.6	71.8
30-40	70.1	71.9
40-50	81.6	74.1
50-60	108.1	98.1
60 and over	154.7	133.2

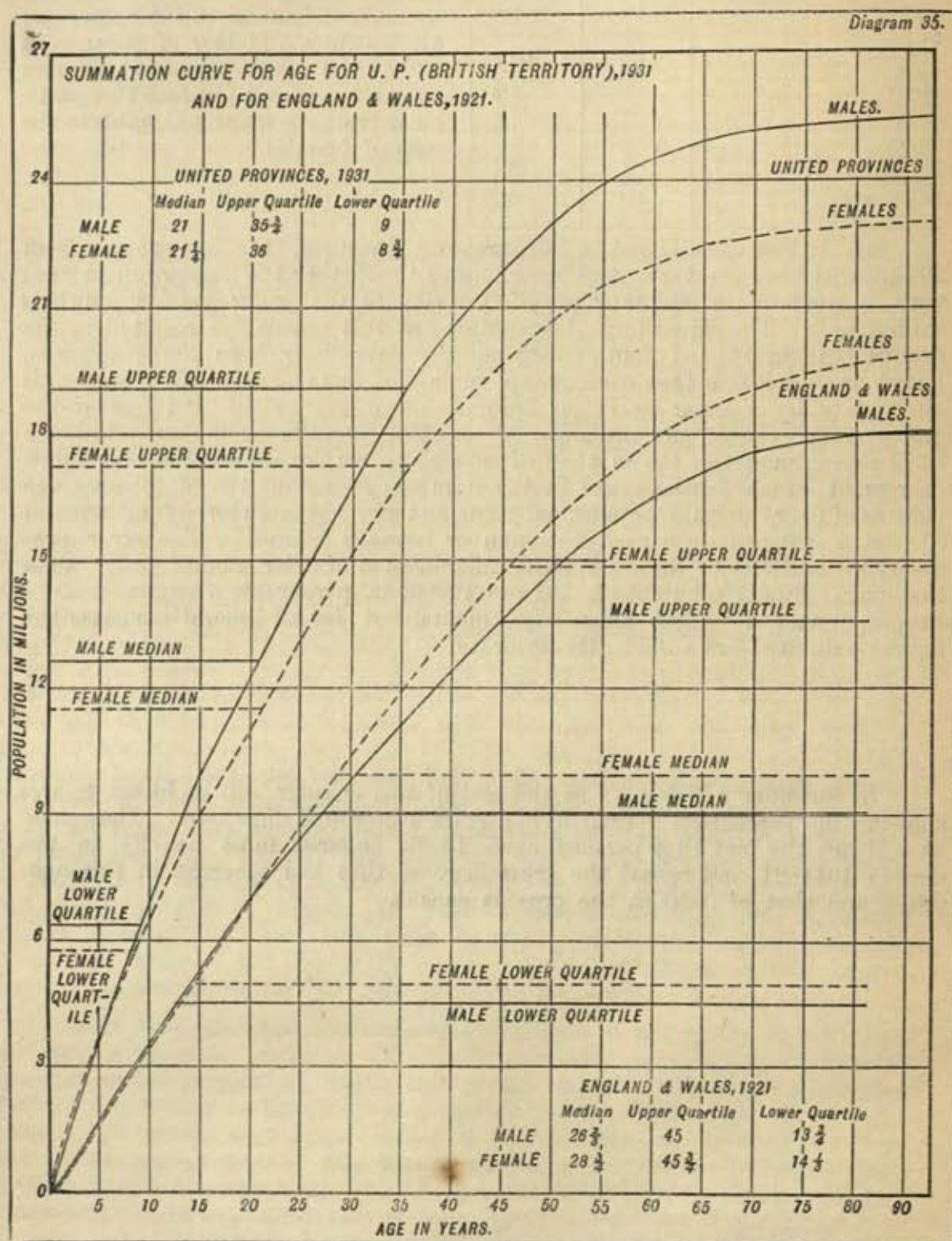
seen from the marginal figures for the recorded death-rates by age in 1918. This then explains the increase in the present group 20-25. It is less in the case of females as their ages are always more a matter of guess-work and so the effect of smoothing ages (which has been to reduce this particular group) is more noticeable in the case of females.

(5) At last census, and in all previous censuses, the age-groups from 30 onwards were greater or less according as to whether the age-group started with an even or an odd multiple of 5, owing to the preference for numbers ending in 0. The smoothing of age-groups at this census has resulted in the groups both male and female continuously descending from 20-25 onwards, but it is noticeable that each group, male and female, after 25-30 descends alternately by a lesser or larger amount according as the first age of the group is an even or odd multiple of 5. This results from no allowance having been made, in the method of smoothing employed, for the continuous decrement which deaths cause in the numbers living in the successive age periods of every normal population. For instance the number living between $3\frac{1}{2}$ and 5 will usually exceed the number between 5 and $6\frac{1}{2}$. The error produced by omitting to allow for these differences is of a far smaller order than the errors already eliminated. As mentioned in paragraph 3 *supra*, it is a simple matter to effect these adjustments, but for all general purposes the figures exhibited are sufficiently accurate.

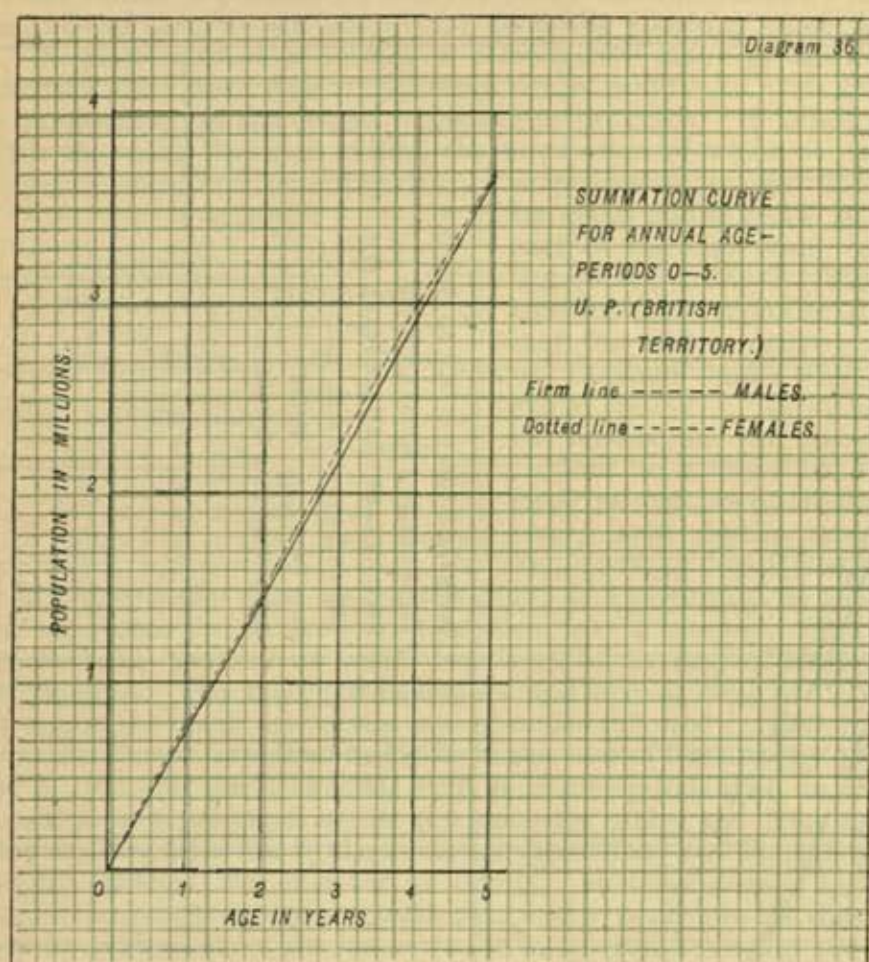
In Subsidiary Table VI at the end of this chapter will be found figures showing the percentage variations in certain age-groups since 1901. They show at a glance the fact that persons aged 15-40 suffered most heavily in the decade 1911-21 and reveal the great increase that has occurred in this age-group and that of 0-10 at the present census.

Summation
curves.

4. Diagram no. 35 exhibits the summation or cumulative age curves for males and females separately for the British territory of this province in 1931 and for England and Wales in 1921 (the 1931 figures of England and Wales are not available at the time of writing).

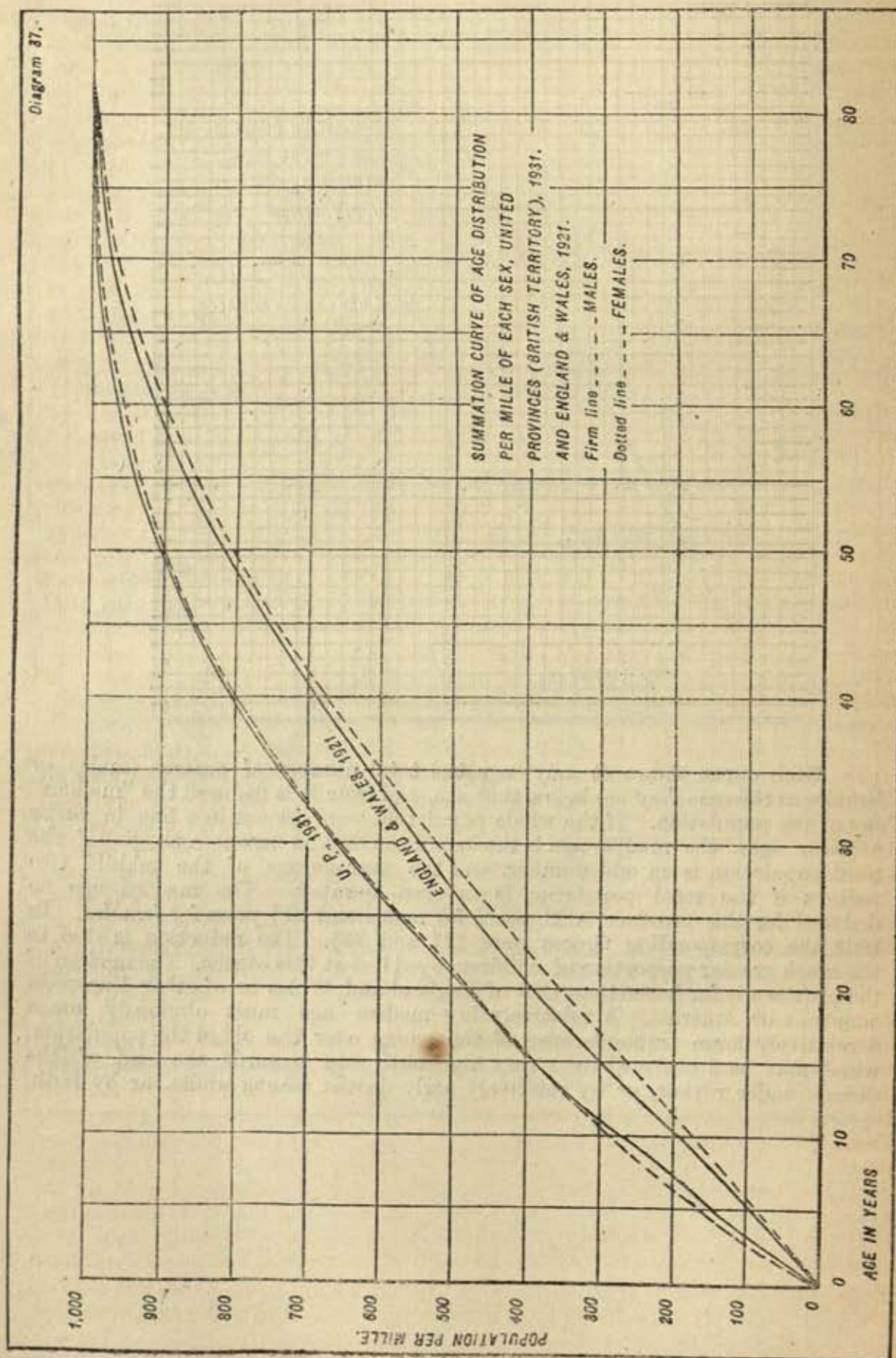


The curves for single age periods from 0-5 for the British territory of this province for 1931 are shown in diagram no. 36.



Each curve shows at any age the total number of persons (males or females as the case may be) below that age, and from it is deduced the "median" age of the population. If the whole population were set out in a line in order of their ages, the median age is the age of the middle person in the line if the total population is an odd number, and the average age of the middle two persons if the total population is an even number. The median age so deduced for this province is 21 years for males and $21\frac{1}{2}$ years for females. In 1921 the corresponding figures were $22\frac{1}{4}$ and $23\frac{1}{4}$. The reduction is due to the much greater proportion of children aged 0-5 at this census. The median of the province is far lower than that of England and Wales or of other European countries or America. A relatively low median age must obviously mean a relatively large preponderance of the young over the old in the population, which may be occasioned by a very high birth-rate towards the end of the decade under review, or by relatively early deaths among adults, or by both.

Diagram 37 compares the distribution by age per mille of the population (males and females separately) of this province in 1931 with that of England and Wales in 1921.



The more this cumulative curve is straightened between 0 and 80 the higher is the survival value of the population concerned. The strong upward bending of the United Provinces curve shows clearly the generally low survival value of the Indian population, which is slightly more pronounced in the case of males than of females the latter being generally speaking longer-lived.

5. Another method of finding a comparative index of age distribution is to calculate the "Mean Age". By mean age is meant the average age of all persons enumerated on the census night in the province. It is not to be confused with the mean duration of life, the calculation of which is beyond the

scope of this report. The mean age for males and females is shown for each of the last four censuses in Subsidiary Table I. They are, for convenience reproduced in the margin, and compared with those of England and Wales, for the years 1901-21. As in the case of the median age the mean age may be low on account of a relatively large proportion of children or relatively early deaths among adults.

In a growing population with a large

Year.	Mean age.			
	United Provinces (British territory).		England and Wales.	
	Males.	Females.	Males.	Females.
	Yrs. mths.	Yrs. mths.	Yrs. mths.	Yrs. mths.
1931 ..	24 0·6	24 0·6	Not available.	
1921 ..	25 3·3	25 7·7	29 10·8	31 2·4
1911 ..	25 1·0	25 8·1	28 0·0	29 1·2
1901 ..	24 10·4	25 6·7	26 10·8	27 10·8

number of children the mean age of the living will obviously be less than in a decadent one where the children are relatively few in number. The mean age therefore explains nothing in itself, but is useful in respect of the questions which it suggests. The marginal figures show that from 1901 to 1921 there was a steady rise in the mean age in the case of males followed in 1931 by a heavy drop to a far lower level than in 1901. In the case of females the decrease was incipient in 1921 and the fall in 1931 even more precipitous than in the case of males, so that now the mean age is the same for males and females. In 1911 Mr. Blunt explained the rise in the mean age as follows*: "Though plague has undoubtedly lessened the number of adults, yet some years of high infantile mortality, some years of very low birth-rate and a considerable diminution of longevity as evidenced by the losses at the high ages, have had proportionally a greater effect than plague in determining the mean age."

In 1921 Mr. Edye† was at pains to explain away a very great decrease in the mean age since 1911, but he appears to have used incorrect figures for the mean ages of 1921, for those shown in Subsidiary Table III on page 78 of his report do not agree with the marginal figures reproduced on page 72. From the figures exhibited in Subsidiary Table II on page 77 of his report the mean age of the male population increased and that of females showed a very small decrease as mentioned above. In the case of males the rise was occasioned by decreases in the proportion of males at the ages 0-5 and 10-25, coupled with increases in the proportions at ages 35-40 and 45 and over (more especially at 60 and over). In the case of females the slight fall was the result of increases in the proportion at 0-5 and especially at 5-10, which were not counterbalanced by the decreases at ages 10-25, coupled with losses in the proportion of those aged 25-35. The cause of these variations was the selective tendency of the influenza epidemic. Boys of under 5 are more delicate than girls and suffered more severely. Males and females of 10-25 and women up to 35 suffered more acutely than those at other ages. From the distribution of age in 1921 Mr. Edye forecasted that as then the proportion of females aged 5-10 was so large the population while not recovering ground to any great extent for the first half of the decade, would do so subsequently with great rapidity. The figures of births each year since 1921, printed in the margin of paragraph 56 of Chapter I, show that the process forecasted has set in toward the end of the decade when the survivors of age-group 5-10 in 1921 were aged roughly 12-17. As explained in that paragraph the vast increase in population in the last decade has not been the

* Census Report 1911, Part I, page 165.

† Census Report 1921, Part I, page 72.

result of the age-distribution as it stood in 1921 so much as of low mortality due to the absence of epidemics.

To come to the variations in the mean age since 1921. The fall of 1 year 2·7 months in the case of males and of 1 year 7·1 months in the case of females is partly attributable to the new method of smoothing ages. The Government Actuary has usually pointed out that the method of tabulating age by the actual returns direct into quinquennial groups with a multiple of five at the beginning of each, results in ages generally being shown too high. It is probably a natural tendency when estimating or rounding figures to do so upwards (except perhaps in calculating our debts). The smoothing process has to a large extent remedied this and has no doubt affected the mean age very considerably, more so in the case of females whose ages have always been more subject to guess-work than in the case of males. But another factor has also brought down the mean age, *viz.*, the very large increase in the proportion of children below the age of 5, more especially in the case of females. This age-group has increased from 115 to 144 per mille for males and from 128 to 160 for females, due to the more favourable conditions of the years 1926-31 compared with the years 1916-21. Although the age-group 5-10, and to a less extent 10-15, have declined for both males and females, this is insufficient to set off the great increase in the group 0-5, and further the ages 15-25 show very material increases, again more marked in the case of females. In the case of males the proportion at ages 40-45, 60-65 and 70 and over have materially declined though this has to some extent been set off by increases at the ages 35-40 and 45-60. In the case of females the variations in the groups after 25-30 are very noteworthy. Female ages are always far more a matter of conjecture and estimate. So the new smoothing process has had more effect on them than on male ages; the variations since 1921 are alternately plus and minus to the end of the series, the minuses being invariably far larger than the pluses, illustrating clearly how much in the past female ages have been overstated. The result is a very large reduction in the proportion at ages 25 and onwards, which together with the actual increase in females below 5 has resulted in the mean age of females falling proportionately far more than that of males, and the mean age is now the same for both.

*Deductions
from the age
distribution.*

6. The figures thus graphically represented lead to the conclusion that in view of the increased proportion of females of ages 10-30 births should continue to increase from 1931 for some 5 or 8 years and then should diminish somewhat for a few years as the effects of the present smaller age-group 5-10 are felt, after which the large 0-5 age-group will have matured and births should then rise rapidly. This, of course, pre-supposes the absence of epidemics, famine, or any other disturbing feature, and, incidentally, it is these unknown factors that will decide whether the population actually increases or decreases.

*Influence of
famine and
influenza on
the age tables.*

7. The effects of the famines of 1877-78 and 1907-08 on the age tables were discussed by Mr. Blunt.* What remained of the 'scars' has been completely obliterated by the smoothing of ages.

As regards the influenza epidemic of 1918-19 the most noticeable effect on the tables is the low proportion of both males and females in the group 5-10, lower than in any of the decades for which figures are given due to the heavy decline in births for the years following the outbreak. This was in some measure due to depleted numbers at the reproductive ages (for it was at these ages that the epidemic was most fatal) but also to the secondary effect it had by diminishing the reproductive capacity of those who suffered from the disease but escaped with their lives. The effects on those aged 20-35 in 1921 can still be seen in the age groups 30-45 of 1931 though the 'scar' has largely been hidden by the smoothing process.

*Age distribu-
tion by
religion.*

8. The age distribution and mean age by sex are shown in Subsidiary Table II of this chapter for Brahmanic Hindus, Aryas and Muslims. In the case of other religions the figures are too small to be informing and are disturbed by the fact that they relate chiefly to immigrants to this province who send their children home and retire home themselves in later life. The Christian figures are also affected by conversions. This is also true of the figures

* Census Report 1911, Part I, page 164.

Mr. Aryas, but as their community has grown considerably I thought it of interest to show them.

The figures for all three religions reveal the same large decrease in the mean age since 1921, and in each case the decrease is greater for females than for males, especially so with Brahmanic Hindus, though the actual decrease is greater for Muslims both males and females than for either of the other religions. The latter fact is due to the greater fertility of Muslims, which also explains their lower mean age. For the rest the decreases are to be accounted for as explained in paragraph 5 *supra*.

The fact that there is a materially larger proportion of females aged 5-15 among Muslims than among Brahmanic Hindus suggests that births among Muslims will continue to increase at a greater rate than births among Hindus as has been the case in the past decade, and this process will be accelerated after some 15 years when the effects of the large 0-5 age group begin to be felt.

9. The conclusion arrived at so far is that the population of this province is essentially progressive and that an increase in births can confidently be expected in the absence of any unknown disturbing factor. This conclusion has been arrived at from the ages tabulated in quinary groups. It will be as well now to examine the results given by using the larger periods commonly adopted in demographic study, for which the figures are more accurate. The three groups used are 0-14, 15-49 and 50 and over. In all countries where the figures are not disturbed by migration, half the population falls in the age-group 15-49. The "type" of population is determined by the relative proportions of the rest of the population found in the other two periods. Sundbärg distinguishes three types, *viz.* :—*Progressive*, *Stationary* and *Retrogressive*; the stationary type is that in which the proportion in the age-group 0-14 is twice that in the group 50 and over, the progressive is when the proportion in the age-group 0-14, is more than twice that in group 50 and over, and the retrogressive is when it is less. Whipple* adds two more types, *viz.* :—the *accessive*, when the population has gained by immigration, and the *secessive* when it has lost by emigration; in these the figure for the age-group 15-49 will be more and less respectively than 50. In the margin I show the

Sundbärg's formula.

Sex.	Percentage of total population of the United Provinces (British territory) aged—		
	0-14.	15-49.	50 and over.
1931 { Males ..	39	51	10
{ Females ..	39	51	10
1921 { Males ..	38	50	12
{ Females ..	37	50	13

population of this province so classified for 1931 and 1921. It will be seen to be markedly progressive, and more so now than in 1921, especially in the case of females. The population now appears slightly accessive. When comparing the figures for the two censuses two important points must be allowed for, *viz.* :—(1) The smoothing of ages in 1931 has resulted in a general

lowering of the higher ages (especially of females) so that the group 15-49 has become proportionally larger than it would otherwise have been. (2) In 1921 this group was proportionally lower than usual on account of the fact that influenza was more fatal at these ages than at any other. This shortage has to some extent been made good in 1931. But even allowing for these factors the 1931 population would still appear to be more progressive than that of 1921.

* Whipple's "Vital Statistics" pages 178-9.

Similar figures are given in the margin for Brahmanic Hindus and Mus-

Year.	Religion.	Sex.	Percentage of population aged—		
			0-14	15-49	50 and over.
1931..	Brahmanic Hindus	Males ..	39	51	10
		Females ..	39	51	10
	Muslims ..	Males ..	40	50	10
		Females ..	41	50	9
1921..	Brahmanic Hindus	Males ..	38	50	12
		Females ..	37	50	13
	Muslims ..	Males ..	39	49	12
		Females ..	39	49	12

lims. Both communities are pronouncedly progressive, Muslims (especially females) slightly more so than Hindus. The Hindu population has become slightly accessive. The Muslim population has lost the slight tendency it had in 1921 to the secessive type. Some of these changes are

accounted for by the factors referred to above.

*Age
distribution
by natural
divisions.*

10. The age distribution of the population at the last four censuses is shown by natural divisions in Subsidiary Table I to this chapter, and in the following table is shown the classification according to Sundbärg's formula by religion and sex in the natural divisions for 1931.

Natural division.	Religion.	Sex.	Percentage of population aged—		
			0-14	15-49	50 and over.
United Provinces (British territory)	Brahmanic Hindus	Males. ..	39	51	10
		Females. ..	39	51	10
	Muslims.	Males. ..	40	50	10
		Females. ..	41	50	9
Himalaya, West ..	Brahmanic Hindus	Males. ..	36	53	11
		Females. ..	37	52	11
	Muslims.	Males. ..	30	62	8
		Females. ..	40	53	7
Sub-Himalaya, West ...	Brahmanic Hindus	Males. ..	38	53	9
		Females. ..	38	52	10
	Muslims	Males. ..	39	51	10
		Females. ..	41	50	9
Indo-Gangetic Plain, West	Brahmanic Hindus	Males. ..	38	53	9
		Females. ..	39	51	10
	Muslims.	Males. ..	39	51	10
		Females. ..	41	50	9
Indo-Gangetic Plain, Central	Brahmanic Hindus	Males. ..	38	52	10
		Females. ..	37	52	11
	Muslims.	Males. ..	39	50	11
		Females. ..	39	51	10
Central India Plateau ..	Brahmanic Hindus	Males. ..	39	53	8
		Females. ..	38	53	9
	Muslims.	Males. ..	39	53	8
		Females. ..	39	52	9
East Satpuras ..	Brahmanic Hindus	Males. ..	41	51	8
		Females. ..	40	51	9
	Muslims.	Males. ..	40	50	10
		Females. ..	41	49	10
Sub-Himalaya, East ..	Brahmanic Hindus	Males. ..	40	51	9
		Females. ..	38	51	11
	Muslims.	Males. ..	43	48	9
		Females. ..	41	49	10
Indo-Gangetic Plain, East	Brahmanic Hindus	Males. ..	42	48	10
		Females. ..	40	50	10
	Muslims.	Males. ..	44	45	11
		Females. ..	42	49	9

There is no natural division which is not progressive, but the east is markedly more progressive than the west, and the figures indicate that the eastern divisions will continue to outstrip the western. The most unfavourable

figures are those of Himalaya, West (Hindu only); after that the least progressive are Indo-Gangetic Plain Central, Sub-Himalaya West and Indo-Gangetic Plain West in that order.

The Muslim population is more progressive than the Hindu in every natural division save East Satpuras, where there is little difference between the communities owing to the fact that the Hindu population in Mirzapur includes a large proportion of low castes and of the Dravidian element.

Another noticeable feature is that in the west males are slightly less progressive than females, but proceeding eastwards males become noticeably more progressive than females.

The figures under age-group 15-49 reflect the effect of migration. In the west and in the Central India Plateau immigration has been sufficient to give the population an accessive appearance. In Sub-Himalaya East and Indo-Gangetic Plain East the population is somewhat secessive due to emigration. In Himalaya West the figures of Muslims are interesting. They clearly show the fact that Muslim males are chiefly semi-permanent immigrants mostly unaccompanied by their wives and that they usually return to their homes by the time they reach 50. The female figures for 0-14 are normal and for 50 and over are low, which shows that these are such wives as come with their husbands on their migration, have their families with them and then return with their husbands when they retire. Elsewhere the female population is generally a little less accessive or secessive than the male population, which is natural. In the Central India Plateau, Hindu males and females are equally accessive which shows the immigration to be in considerable measure of the family type (*c.f.* paragraph 9, Chapter III where this conclusion is arrived at from the actual figures of immigrants). In Sub-Himalaya East the figures suggest that emigration is largely of Muslims, and in Indo-Gangetic Plain East, Muslims emigrate more proportionally than Hindus.

Similar figures for all religions together by natural divisions for 1921 will be found on page 74 of the Census Report, 1921, Part I; but when attempting any comparisons the factors mentioned in paragraph 9 *supra* have to be remembered. As these factors have influenced the figures to a varying extent in the different divisions I think it unsafe to draw any conclusions from them as to the variations in the migrant population of each natural division since 1921.

Progressiveness in the natural divisions and in districts can also be gauged from the figures given in Subsidiary Table V. Apart from the effects of migration, epidemics and other such factors, these figures suggest that the largest increases in population in the next decade will occur in Indo-Gangetic Plain East and West, Sub-Himalaya West and East Satpuras in that order, with Himalaya West at the other end of the scale. As regards districts the greater increases will be in Muzaffarnagar, Ghazipur, Moradabad, Ballia and Azamgarh; and smallest increases in Garhwal and Naini Tal. But again I would emphasize that migration, epidemics and other such outside factors, may and will take a large share in determining the 1941 population of each district and natural division.

11. The next table compares the age distribution in the 23 cities of the province and in Cawnpore City (the most important industrial area of the province), with that for the province as a whole (excluding the states).

Age distribution in cities.

Age.	Number per 10,000 of each sex.					
	United Provinces (British territory).		Total 23 cities.		Cawnpore city.	
	Males.	Females.	Males.	Females.	Males.	Females.
0-5	1,436	1,602	1,178	1,506	955	1,342
5-10	1,276	1,219	1,074	1,167	932	1,051
10-15	1,182	1,068	1,025	1,053	892	929
15-20	905	877	998	995	919	983
20-30	1,786	1,825	2,090	1,969	2,322	2,315
30-40	1,448	1,431	1,587	1,383	2,006	1,640
40-50	1,010	971	1,064	933	1,169	927
50-60	581	585	587	568	516	482
60 and over	376	422	397	426	289	331

The results are what would be expected. The proportion of young children (under 15) is considerably smaller in the cities than in the province as a whole, and more especially so in the case of Cawnpore city. The proportion of male children is much smaller than that of female children, but this is entirely due to the higher proportions of males in the middle age periods as in the absolute figures, both of Cawnpore city and of the 23 cities together, male

Area.	Children 0-15 per 10,000 of each sex of total population in 1931.	
	Males.	Females.
United Provinces (British Territory).	3,894	3,889
Total 23 cities ..	3,277	3,726
Cawnpore city ..	2,779	3,322

children easily outnumber female. At the working ages the city male proportions increase and exceed the provincial average from 15 till the end. The city female percentages from 15 upwards are lower than those of the males until the age-group 60 and over, when they are higher, but this again is only due to the relatively lower proportions of females at the middle ages, for in the absolute figures males aged 60 and over exceed females of that age. The city female

proportions exceed the provincial average from 15 to 30 and again at 60 and over but are below the provincial average at ages 30-60.

In the case of Cawnpore city the proportion of males exceeds the provincial average from 15 to 50 (especially at the ages 20-40) and is below the average at ages 50 and over; that of females exceeds the provincial average only from 15 to 40 (especially at ages 20-30).

Generally speaking therefore the population of the cities differs from the provincial population in having a higher proportion of persons, especially males, in the middle periods, i.e., the working periods of life. This distribution is especially pronounced in Cawnpore city, where not only is the proportion of children lower than in the cities as a whole but the proportion of old people is markedly below either the provincial average or that of the cities.

This state of affairs is the natural outcome of the migration of labour into the cities. The migrants are almost entirely of the ages 20-40; and in the majority of cases males migrate alone, leaving their families at home to tend their cultivation, returning later in life to retire and settle in their home villages.

The marginal table shows the variations in the number of males and

Age.	Persons per 10,000 of each sex of all ages.					
	1931.		1921.		1911.	
	Males.	Females.	Males.	Females.	Males.	Females.
	<i>Total of 23 cities.*</i>					
0-15	3,277	3,726	3,117	3,435	3,132	3,355
15-40	4,675	4,347	4,425	4,027	4,385	4,090
40 and over ..	2,048	1,927	2,458	2,538	2,483	2,555
	<i>Cawnpore city.</i>					
0-15	2,779	3,322	2,471	3,005	2,467	3,008
15-40	5,247	4,938	5,155	4,782	5,033	4,583
40 and over ..	1,974	1,740	2,374	2,213	2,500	2,409

females per 10,000 of each sex in the age-groups 0-15, 15-40, and 40 and over for the 23 cities together, and for Cawnpore city separately, at each of the last three censuses. In the case of all the cities together the proportion of both males and females at ages 15-40 have increased, especially in the last decade. (The temporary set-back in the case of females in 1921 was due to influenza mortality. We have

* In the figures for 1921 and 1911 those of Jaunpur have been omitted as it was not treated as a city in 1931.

† The age-group 15-50 could not be used as the figures for ages 40-50 are not available for 1911.

here again a clear illustration of how that epidemic was more fatal in the case of females at the reproductive ages.) The smoothing of ages in part accounts for this, but the large movement of labour into the cities at the end of the decade (women also taking part, though to a less extent than men) is also in part responsible. An increase in the percentage of children is also noticeable, due to the general increase in children throughout the province. The proportion of older people consequently shows a decline.

As regards Cawnpore city the variations are similar in character to those in the rest of the cities (though the set-back in the case of females aged 15-40 in 1921 is replaced by a marked advance).

12. In Subsidiary Table III of this chapter will be found the age distribution of 1,000 of each sex of certain selected castes. It should be noted that these figures are based on the unsmoothed ages. In the margin are given figures for three age-periods of certain of those castes representative of various strata of society and various kinds of occupations.

Age distribution by caste.

Caste.	Number per 1,000 of each sex aged—					
	0-13.		14-43.		44 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.
Brahman ..	320	322	488	480	192	198
Rajput ..	322	329	493	488	185	183
Bhainhar ..	334	335	473	468	193	197
Kayastha ..	305	348	503	467	192	185
Vaishya ..	323	350	500	480	177	170
Jat ..	336	371	498	468	166	161
Sonar ..	327	363	504	477	169	160
Barhai ..	338	356	496	481	166	163
Kurmi ..	340	341	495	484	165	175
Ahir ..	360	362	485	478	155	160
Bhangi ..	376	378	486	491	138	131
Chamar ..	381	374	480	483	139	143
Dom (Plains) ..	364	367	485	483	151	150
Pasi ..	384	371	473	484	143	145
Saiyid ..	349	353	466	480	185	167
Mughal ..	325	358	489	471	186	171
Pathan ..	356	366	476	468	168	166
Shaikh ..	346	365	484	481	170	154
Julaha ..	387	387	455	471	158	142

The percentage of children among the higher castes is notably low and the percentage increases steadily as we proceed downwards in the caste scale until the figure for the low castes is very high. In the case of Muslims the proportions compare with those of the intermediate Hindu castes, though the Julaha figure is higher than that of any Hindu caste.

The last two columns show clearly how much lower the survival value is in the case of the lower castes. The value increases as we pass up the social scale. The Muslim survival value is about the same as that of the middle Hindu castes, except in the case of Julahas, where it approximates to that of the Hindu lower castes. In the case of Muslims, males have a higher survival value than females. With Hindus it is often the other way. More will be said on this subject later. The proportion of males in the middle age-group is remarkably uniform in the upper and middle Hindu castes, but is lower in the case of their lower castes and in the case of Muslims. The proportion of females in this age-group is somewhat more variable, with a tendency to be higher in the case of the lower Hindu castes. The male proportion exceeds the female in the case of the higher and middle Hindu castes, notable differences occurring in the case of Kayasthas, Jats and Sonars; but the reverse is true for the lower castes.

In Subsidiary Table III the castes have been arranged in the order of frequency of infant marriage, *i.e.*, according to the proportion (starting with the highest) which the number of married and widowed females under 14 years of age bears to the total female population. (The order is virtually the same if the proportion to married and widowed females of all ages is taken.) It is

noticeable that in the case of those castes with which infant marriage is more common, children under 6 years of age are proportionally more numerous and persons 44 and over are relatively fewer, a fact which speaks for itself.

*Natural
fecundity.*

13. In columns 2-4 of Subsidiary Table V to this chapter is given the proportion of children under 10 to persons aged 15-40 in each district and natural divisions at each of the last three censuses, but a better measure of the natural fecundity of the population is obtained from the figures given in columns 5-7 of that table, which show the number of children of both sexes under ten as a percentage of the married females between 15 and 40, i.e., in the reproductive period of their lives.

Even these figures do not provide an altogether satisfactory index of fertility as they depend on several factors other than the rate of reproduction by females. The figures we really want are the average numbers of children born to women of various religions and castes in the different parts of the province during the reproductive period of their lives (though it will be recognized that this may not altogether be a measure of fertility, for births may be checked by design. In this province, however, I am credibly informed that contraceptive methods are never practised in wedlock save to a small extent among some of the educated higher classes).

It was at one time hoped to collect such figures in certain selected areas from which to obtain direct data, but the political state of the province about the time of the census, rendered any such delicate enquiries quite out of the question. Unfortunately the vital statistics are too unreliable to help much, and in any case castewise birth returns are not available, nor, of course, are the figures for married females between 15 and 40 years of age at each of the intercensal years.

So, perforce, we must fall back on the index referred to above, but in considering the figures the following points must be borne in mind :—

- (1) The number of children alive aged 0-10 is the number of those who have survived, and the index is thus rather one of survivals than of actual births or fertility.
- (2) Reproduction is affected if married women die more freely at the reproductive ages than at other ages, so that the index may be affected by this factor which is quite unconnected with fertility.

The fecundity figures for 1931 are illustrated in diagram no. 38.

Diagram 38

MAP

SHOWING NATURAL FECUNDITY
BY DISTRICTS AND STATES.

NUMBER OF CHILDREN UNDER TEN YEARS OF
AGE PER 100 MARRIED FEMALES
AGED 15—40.



The proportion is highest in Indo-Gangetic Plain East (171), next come Indo-Gangetic Plain West (167), Sub-Himalaya West (165), East Satpuras (164) and Sub-Himalaya East (161) followed at some distance by the Central India Plateau (155) and Indo-Gangetic Plain, Central (153); and far behind everywhere else comes Himalaya West (143). It is highest in districts Muzaffarnagar (184), Ghazipur (178), Moradabad (177), Ballia (173) and Azamgarh (172); and lowest in Tehri-Garhwal State (124) and districts Garhwal (138), Naini Tal (139), Sultanpur (140) and Dehra Dun (144).

These variations in many cases will be seen to be the result of a high or low proportion of married females between the ages of 15 and 40.

The fecundity of the province as a whole is the same at this census as in 1921. The proportion has increased in Himalaya West (+1), Sub-Himalaya West (+5), Indo-Gangetic Plain West (+1) and Indo-Gangetic Plain, Central (+1) and has decreased in Central India Plateau (—15), East Satpuras (—5), Sub-Himalaya East (—1) and Indo-Gangetic Plain East (—7). The decrease in the Central India Plateau is very marked and to a less extent in Indo-Gangetic Plain, East and East Satpuras. It was in these natural divisions that the largest increases occurred between 1911 and 1921, and a glance at columns

15 and 16 of Subsidiary Table V will show that here again the second factor referred to above was responsible, viz., the decrease in the percentage of married females aged 15-40 between 1911 and 1921. This, and the uneven variations in some of the other district figures, are the result of the influenza epidemic, which was very uneven in its incidence throughout the province, and, where prevalent, was especially fatal to females at the reproductive ages whilst it was not so fatal among children. So the proportion of the latter to the former rose sharply where the epidemic was severe between 1911 and 1921, and the elapse of another decade has seen a return to more normal figures.

The proportion of children to married females in the reproductive ages among Brahmanic Hindus, Aryas and Muslims in each natural division will be found in columns 5-7 of Subsidiary Table V-A to this chapter.

The fecundity of Muslims is everywhere greater than that of Brahmanic Hindus, but especially so in Sub-Himalaya East (+21) and only to a very small extent in East Satpuras (+1). The difference for the province as a whole is 11 or nearly 7 per cent. and it is noteworthy that this higher fecundity figure persists even though the proportion of married females aged 15-40 to total females, shown in column 14, is the same or even higher for Muslims. The Arya figures are disturbed by conversions which take place at mature ages and this accounts for their low fecundity figure in most of the natural divisions. In the province as a whole their fecundity is between that of Brahmanic Hindus and Muslims, being $2\frac{1}{2}$ per cent. higher than that of the former.

The proportion of children under 14 years of age to married females between 14 and 43 for certain selected castes are shown in column 3 of Subsidiary Table IV. As mentioned above, these figures must be studied in conjunction with those in column 6 for the number of married females aged 14-43 per 100 of all females.

Caste.	Number of children under 14 per 100 married females aged 14-43.	Number of married females aged 14-43 per 100 total females.	Percentage of females to total population.
Bhuinhar ..	189	37	48.4
Brahman ..	183	37	46.9
Kayastha ..	199	36	45.5
Rajput ..	178	39	46.4
Vaishya ..	186	39	45.9
Julaha ..	196	41	47.9
Pathan ..	197	39	47.1
Saiyid ..	200	37	47.4
Shaikh ..	191	40	46.4
Bhangi ..	187	43	47.3
Chamar ..	181	43	48.9
Dhobi ..	186	42	48.2
Dom (plains) ..	178	42	49.5
Halwai ..	191	40	46.0
Luniya ..	199	40	49.3
Pasi ..	180	43	48.9
Silpkar ..	156	45	48.3
Jat ..	203	40	43.7

The marginal figures of certain selected representative castes are of considerable interest in this connexion. The first point of note is the high fecundity figure for Muslims in spite of the fairly high figures for the proportion of married females between 14 and 43. The Saiyid figure is high as a result of the lower figure in the third column.

The next point is that although the fecundity figure for some of the lower Hindu castes is high, in several instances the low caste figure is as low or lower than that of the higher castes. The explanation of this lies in the figure in the third column. The proportion of married females at the reproductive ages is invariably lower in the case of the higher castes both Hindu and Muslim, and this forces up the fecundity figure.

By comparing the figures in the

second and third columns for the lower castes the following decisions may be arrived at—

(1) The fecundity of Brahmans and Rajputs is about the same allowing for the higher figure in the third column in the case of the latter.

(2) Bhuinhars are more fertile than Brahmans.

- (3) Vaishyas are distinctly more fertile than either Brahmans or Rajputs.
- (4) Kayasthas are more fertile than any of these castes although their index figure is unduly high on account of their low figure in the third column, due apparently to a higher death-rate among their married females at the reproductive ages.
- (5) Saiyids are more fertile than any of the higher Hindu castes, but are not so fertile as Pathans or Shaikhs and are far less fertile than Julahas, the latter being as fertile as any of the lower caste Hindus.
- (6) The lower castes are more fertile than the higher. Bhangis are more fertile than any of the lower Hindu castes with the exception of Luniyas. After these come Halwai, Dhobi, Chamar, Pasi and Dom (plains only) roughly in that order. The figures for Silpkars are curious. Their fecundity figure is amazingly low even allowing for their unusually high percentage of married females at the reproductive ages. This may be real and due to heavier infantile mortality, which is quite probable in view of the difficulties of getting medical attention in the hills, or it may be fictitious and due to greater errors in guessing the ages of children, for it must be remembered that the ages used in the caste-wise tables have not been smoothed, and the age-group 0-14 loses on account of the bunching on age 15.
- (7) Jats are remarkably fertile.

The figures shown in the last column of the above marginal table represent the percentage of females of all ages to total population in each of the selected castes and it is the figures in all three columns that have to be considered when explaining the intercensal variations in the total population of these castes as exhibited in Subsidiary Table I to Chapter XII. The actual variations in the numbers of any caste are dependent not only on the fecundity (or survival rates) of the caste but also on the proportion which the married females at the reproductive ages bear to the total population. To illustrate my meaning let us consider Brahmans. They have a comparatively low proportion of females in their community, a very low proportion of married women at the reproductive ages among these females and a low fecundity index. It is not therefore surprising to find from columns 6 and 9 of Subsidiary Table I to Chapter XII, that the number of Brahmans has increased by only 0.9 per cent. in the last decade and has actually decreased by 4.8 per cent. since 1901. Similar comparisons can be effected for any of the castes concerned, and deductions made. Julahas have a high percentage of females in their community out of which a fairly high percentage are married women at the reproductive ages and their fecundity is high, hence we find that the numbers of this caste have increased by 14.0 per cent. since 1921 and by 8.9 per cent. since 1901.

As a general rule it will be found that in the case of the lower Hindu castes their numbers have increased in the past thirty years (as against decreases in the case of the higher castes) not only because they are somewhat more fertile but because they have a greater proportion of females and a greater proportion of these are married females at the reproductive ages.

Adverting to the case of Silpkars, they have a fairly high proportion of females among them and an unusually high percentage of their females are married and at the reproductive ages so that in spite of their low fecundity figure (for which explanations have already been suggested) they have increased by 30.1 per cent. since 1901.*

14. Columns 8-13 of Subsidiary Table V give the proportions of each sex aged 60 and over per 100 of those aged 15-40, at each of the last three *Longevity.*

* The increase in Brahmanic Hindu Silpkars since 1921 is 9.7 per cent. (*vide* paragraph 15 of Chapter XII.)

Diagram 40

M A P

SHOWING LONGEVITY IN FEMALES
BY DISTRICTS AND STATES.

PROPORTION 60 & OVER PER 100 FEMALES
AGED 15-40.



Male longevity is markedly low in the Central India Plateau and has been so for the last thirty years. Mr. Blunt in 1911 attributed this to the effects of famine as Bundelkhand is notoriously the most precarious part of the province, and famine affects old people more, and men more than women. The famine of 1907-08 may in part be responsible for this as those who were old then would now be 70 years or over but I think the chief reason is that this part of the province is "extremely unhealthy and climate severe; and an unresponsive soil and very low water level involve a degree of exposure and exertion which the physique of the people is unable to sustain."*

This applies in a lesser degree to East Satpuras. The low figure in Naini Tal and Pilibhit is largely due to the unhealthiness of the climate, and conversely the longevity in Tehri-Garhwal State, Garhwal and Almora are partly the result of a good climate. But another factor is at work here as well, viz., migration, partly periodic and partly semi-permanent. These emigrants are mostly males between the ages of 15 and 40 and the result is that the numbers between these ages left at home are reduced and the proportion of older men who are left at home rises. Many of the emigrants from the hills go to the Bhabar

Males.

* Census Report, 1921, Part I, page 17.

of Naini Tal district and plainsmen move into the Tarai of both Naini Tal and Pilibhit districts. This has the opposite effect. Males of 15—40 are increased in numbers and so down goes the proportion of such old people who have survived the adverse climate. The high figures of Azamgarh, Benares, Ghazipur and Ballia are in part explained by the large number of emigrants who leave this area for Bihar and Orissa, Bengal, Assam and the Central Provinces. These will mostly be aged between 20 and 40 and so reduce the numbers left of these ages and put up the proportion of older people.

Females.

Female longevity is much more evenly distributed over the province. The figure is low only in the Central India Plateau, and even here it is much higher than for males (which fact supports the explanation offered, that it is due to the more exacting nature of agricultural work). Longevity is very high in Tehri-Garhwal State and in a block of districts comprising Gonda and Basti of Sub-Himalaya East, and Bara Banki, Fyzabad and Sultanpur of Indo-Gangetic Plain Central, and is fairly high throughout the rest of these natural divisions and Indo-Gangetic Plain East.

A general rise in the longevity figures of both males and females will be noticed between 1911 and 1921. This was undoubtedly the result of the influenza epidemic which was more fatal to those at middle age than to either young children or the older folk. As the proportion at the middle ages was reduced so the proportion of the older people automatically increased.

The survivors of those aged 15—40 in 1921 whose numbers were especially reduced by influenza are now aged 25—50. The number over 40 at this census is thus somewhat less than normal on account of the deaths from that epidemic of those who would now have been 40—50; and the number aged 15—40 is recovering on account of the advent of the survivors of those who were aged 5—15 in 1921. But this alone would not account for the very large drop in the longevity figures, slightly more pronounced in the case of females than of males. There is no doubt that a large part of these decreases is due to the smoothing of ages at this census, which, as has been explained in paragraph 5 *supra*, has resulted in a general reduction of ages, especially of the higher ages, and more so in the case of females whose ages have always been more a matter of guesswork than those of males.

Longevity by religion.

The figures in columns 8—11 of Subsidiary Table V-A show that for the province as a whole longevity is about the same for Muslim males and females and Hindu females, but is somewhat less for Hindu males.

The low figure for Muslim males and females in Himalaya, West is due to the fact that Muslims in those parts are mostly semi-permanent migrant traders and businessmen, who eventually retire with their families to their homes in other parts of the province. In all the other natural divisions the Muslim male figure exceeds the Hindu male figure and Muslim female figure is near to or slightly more than the Hindu female figure.

Longevity by caste.

The figures concerned will be found in columns 3 and 4 of Subsidiary Table IV. It must be remembered that these are based on the unsmoothed age figures. In the margin are given the highest and lowest figures. In this connexion the table in paragraph 12 *supra* may also be studied. Longevity is evidently found among the higher castes, and the low castes are all to be found at the other end of the scale. One reason for this is that the higher castes live more sheltered lives, and in the case of females the prohibition of widow remarriage preserves many of their women from the troubles and dangers of child-birth. The high figures for old Brahman and Bhuinhar women (especially widows) are very remarkable. The lower castes generally speaking die younger as their lives are harder and their womenfolk bear

Caste.	Number aged 43 and over ^a per 100 aged 14—43 years.	
	Males.	Females.
Bhuinhar	41	42
Brahman	39	41
Saiyid	40	35
Taga	41	37
Kayastha	38	40
Bhat	37	40
Rajput	38	37
Mughal	38	36
Kisan	26	33
Bhangi	28	27
Kachhi	28	28
Chamar	29	30
Lodh	29	30
Pasi	30	30
Gadariya	30	31
Dhobi	30	31

children as long as they are capable of doing so. The effect of early marriage on longevity has already been mentioned in paragraph 12 *supra*. The proportion of those aged 44 and over in those castes which are more addicted to early marriage, is noticeably lower.

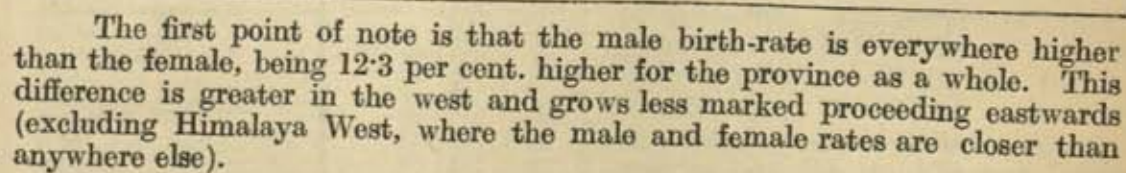
15. Statistics of vital occurrences are published annually by the Director of Public Health as appendices to the annual report of his department. For reasons explained in paragraph 56 of Chapter I these statistics are not very accurate. (An attempt has been made in paragraph 59 of that chapter to estimate the probable error therein.) But in spite of this the vital statistics are of value in analysing the census statistics.

The vital statistics.

Apart from the inaccuracy of the actual returns another point has to be borne in mind. The birth and death rates published by the Public Health Department for the intercensal years are all based on the population figures of the last census so that they do not represent the true rates at the intercensal years as the population varies from year to year. For this reason also the statistics presented in the annual reports referred to above do not quite represent the facts of the case, but by combining the figures of the new census with those of last census it is possible to eliminate most of the error due to this cause. It is true that the magnitude of this error is far less than that due to the incomplete recording of births and deaths, nevertheless it is worth while eliminating it. The method I have employed is as follows. The number of births in the decade was added to the population enumerated in 1921 and the number of deaths subtracted. Had the vital statistics been correct and had there been no migration into or out of the province the result should have been the enumerated population of 1931. Actually a deficit of 893,944 persons was found, which is the algebraic sum of the errors in the vital statistics and the balance of migration in the decade. The population at each intercensal year was then calculated as the population of the previous year *plus* the recorded births of the year, *minus* the recorded deaths, *plus* a correction equal to one-tenth of the deficit on the decade, *i.e.*, 89,394.

The birth and death rates shown in columns 5 and 6 of Subsidiary Table V of Chapter I have been calculated on the population of 1921; but the rates shown in Subsidiary Tables VII, VIII and X of the present chapter are based on the population of each intercensal year calculated as above.

The birth-rates calculated in this manner, taken from Subsidiary Table VII, are illustrated below for each year of the last decade by natural divisions.



Another feature of these rates is the close correspondence between the male and female figures. The curves are parallel almost everywhere.

Again, omitting Himalaya West it will be seen that birth-rates are higher in the west and decrease steadily towards the east. The lowest rates of all occur in Sub-Himalaya East. I strongly suspect that at any rate part of this is

due to incomplete recording of the vital statistics for it is very noteworthy that where the population is densest or where communications are difficult as in Himalaya West and East Satpuras, there the birth-rate is lower.

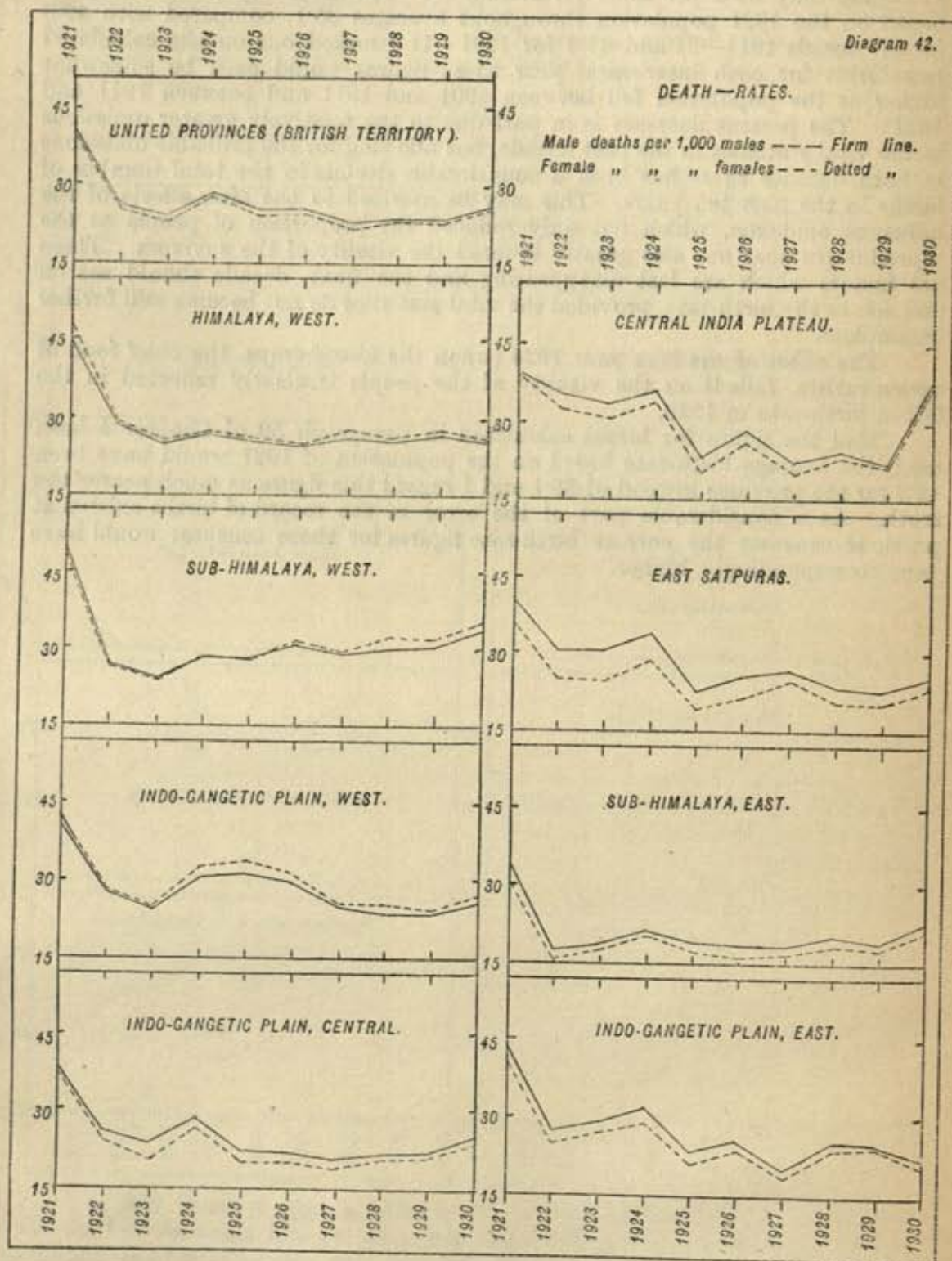
As regards the rates themselves they are unusually low for this province, averaging only 34.4 per mille per annum for both sexes together. The rate based on the 1921 population throughout averages 35.1, compared with 42.3 for the decade 1911—21 and 41.4 for 1901—11 (worked out on the calculated population for each intercensal year these figures would each be somewhat higher as the population fell between 1901 and 1911 and between 1911 and 1921). The present decrease is in part due to the relatively greater omissions in the vital statistics in the past decade, but allowing for the probable omissions in both decades there has been a considerable decline in the total number of births in the past ten years. This may be ascribed to the after-effects of the influenza epidemic, which not only reduced the proportion of people at the reproductive ages but also greatly lowered the vitality of the survivors. These are factors which are fast disappearing and the next decade should see an increase in the birth-rate, provided the vital statistics do not become still further incomplete.

The effect of the lean year 1928 (when the *kharif* crops, the chief food of agriculturists, failed) on the vitality of the people is clearly reflected in the fall in birth-rate in 1929.

Had the figure for births calculated in paragraph 59 of Chapter I been used, the average birth-rate based on the population of 1921 would have been 41.3 for the province instead of 35.1 and I regard this figure as much nearer the truth. As a considerable part of the error in the record of births existed at previous censuses the correct birth-rate figures for those censuses would have been correspondingly higher.

Death-rates.

The death-rates based on the population of each intercensal year calculated as explained above, but in this case worked out for males on the total male population and for females on the total female population, as exhibited in Subsidiary Table VIII, are illustrated in diagram no. 42.



The first point of note is the fact that in the province as a whole, omitting the unhealthy year 1921 the death-rate has been remarkably even, owing of course to the absence of epidemics. Further it has been amazingly low, averaging only 26·3 per mille per annum in the case of males and 25·4 for females in the ten years, based on the calculated population of each intercensal year. The average based on the 1921 population throughout comes to 26·4 for both sexes together compared with 40·2 for 1911—21 and 39·7 for 1901—11. (Here again the figures based on the calculated population of each intercensal year

would have been somewhat higher.) Part of this reduction is due to larger omissions in recording deaths, but overwhelmingly the greater part is due to the absence of epidemics.

For the province as a whole the female figure was in every year of the last decade below the male figure, but the disparity is very small, far less than that in the birth-rates. But whereas in the case of the birth-rate the female figure everywhere was below the male figure it is noteworthy that in Himalaya West and Indo-Gangetic Plain West the female death-rate always exceeded the male and in Sub-Himalaya West it did so from 1926 till the end of the decade.

As between the natural divisions the death-rate is, generally speaking, higher in the west. Again this suggests under-recording in the vital statistics in the more congested areas of the east. The rate is highest in Sub-Himalaya West on account of its relatively unhealthy climate. The rate in Sub-Himalaya East is undoubtedly low to a large extent as the result of an imperfect record.

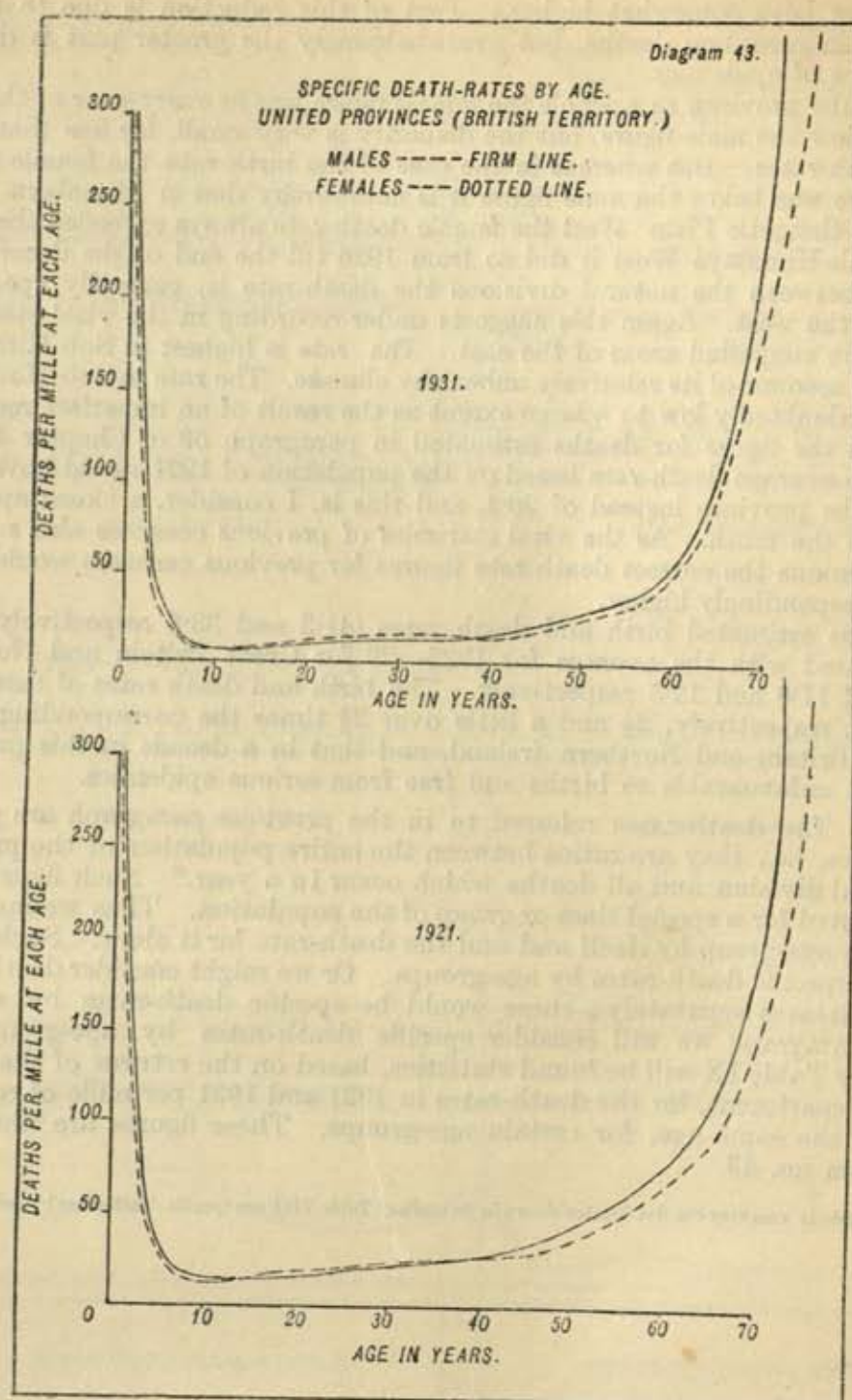
Had the figure for deaths estimated in paragraph 59 of Chapter I been taken, the average death-rate based on the population of 1921 would have been 33·8 for the province instead of 26·4, and this is, I consider, a closer approximation to the truth. As the vital statistics of previous censuses also suffered from omissions the correct death-rate figures for previous censuses would have been correspondingly higher.

These estimated birth and death rates (41·3 and 33·8 respectively) may be compared with the average for 1925—29 for Great Britain and Northern Ireland of 17·6 and 12·5 respectively. The birth and death rates of this province were, respectively, $2\frac{1}{3}$ and a little over $2\frac{2}{3}$ times the corresponding rates in Great Britain and Northern Ireland, and that in a decade in this province somewhat unfavourable to births and free from serious epidemics.

16. The death-rates referred to in the previous paragraph are general death-rates, *i.e.*, they are ratios between the entire population of the province or natural division and all deaths which occur in a year.* Such figures may be calculated for a special class or group of the population. Thus we may consider each age-group by itself and find the death-rate for it alone. Such would be called specific death-rates by age-groups. Or we might consider deaths from certain diseases separately; these would be specific death-rates by disease. In this paragraph we will consider specific death-rates by age-groups. In Subsidiary Table IX will be found statistics, based on the returns of the Public Health Department, for the death-rates in 1921 and 1931 per mille of each sex living at the same age, for certain age-groups. These figures are illustrated in diagram no. 43.

Specific death rates.

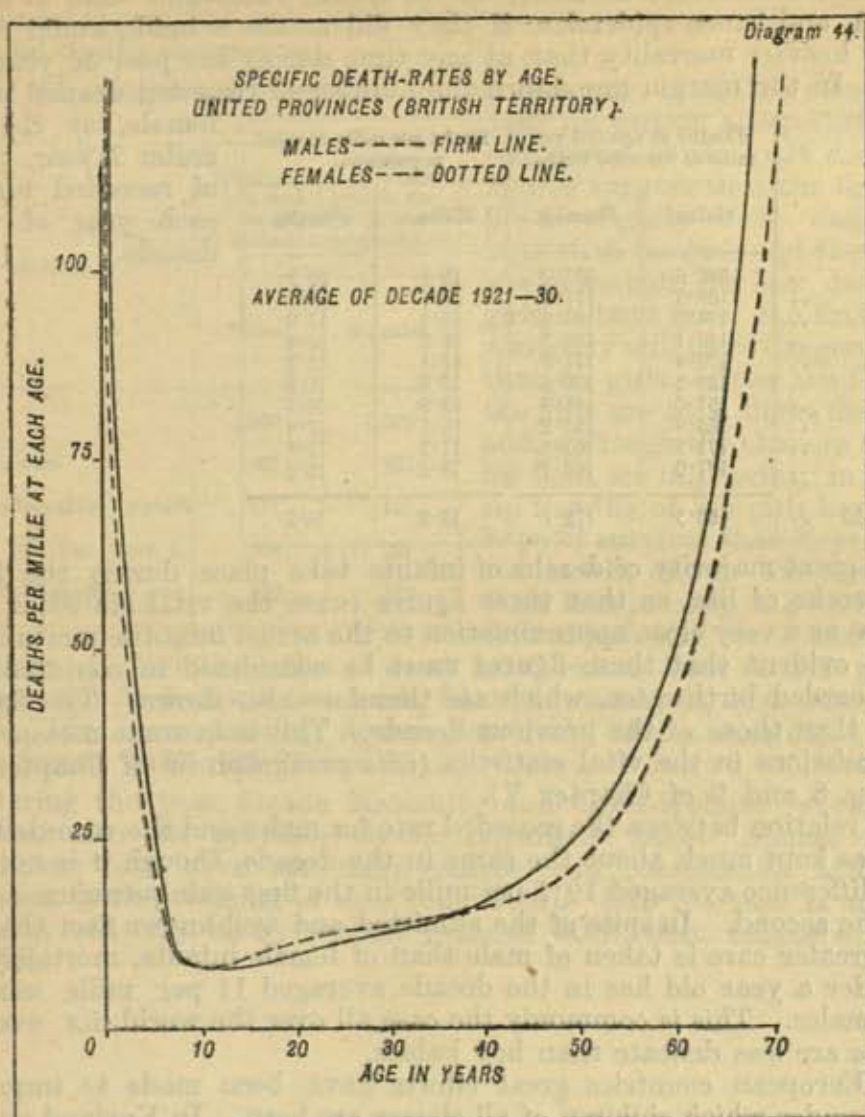
* Strictly speaking the death-rates shown in Subsidiary Table VIII are specific death-rates by sex.



To secure figures for any intercensal year would involve calculating the number of persons alive in each age-group in that particular year. This would in any case be a complicated calculation and, as a matter of fact, the requisite data is not available. Moreover the death-rates in no particular intercensal year of the past decade presented any special features.

Age.	Average deaths per mille of each sex in decade 1921—30.	
	Males.	Females.
Under 1 year	211.0	181.6
1—5	49.3	43.5
5—10	10.4	10.3
10—15	7.8	8.4
15—20	8.7	10.4
20—30	11.0	12.6
30—40	14.0	14.2
40—50	20.3	17.4
50—60	35.3	30.4
60 and over	79.2	67.2

1921 and 1931. These figures are illustrated in diagram no. 44.



The death-rate for both males and females is very high in infancy, especially for males, but falls to its lowest by the age of 10 for both males and females. Then for males it rises, gradually up to 40 and after that increasingly fast. For females after 10 mortality rates rise more steeply as they approach the age of child-bearing, and from age 10 till 38 the female rate always exceeds the male. The rise is steepest for females between 10 and 15 showing the risk that women run in bearing their first children. The fact that after this age female mortality rates continue to increase and keep above the male rates till 38, is the result of the reduced physique of women who bear too many babies at too frequent intervals. It is the object of Welfare Workers not only to reduce the infant mortality rates but also to bring the male and female specific death-rate curves closer together between the ages of 10 and 38. No improvement is noticeable in this respect since 1921, *vide* paragraph 11 of Chapter V. The Sarda Act may operate to this end, but owing to the large number of infant marriages contracted just before its introduction, its beneficial results are not likely to appear till the decade after next, and then only if the law be not evaded meanwhile.

17. A close relation exists between the death-rate and the age distribution of the population, and this has to be taken into consideration in any comparison of the death-rates at different censuses or between the death-rates of different countries. The death-rate will obviously be lower or higher as a smaller or larger proportion falls in the more exposed age-periods, *i.e.*, childhood and old age in the case of males, and childhood and ages 12-38 in the case of females. An examination of Subsidiary Table I will reveal that owing to the large proportion of children 0-5, and of females aged 10-40, the population

*Vulnerability
of the popu-
lation as at
present
constituted.*

as at present constituted is more, so to speak, vulnerable than at any time since 1901, and hence epidemics, if they did secure a hold, would result in relatively heavier mortality than at any time during the past 30 years.

Infantile mortality.

18. In the margin are shown the number of recorded deaths, male and

Year.	Deaths at age 0-1 per mille of recorded births.		Births per mille of total population.	
	Males.	Females.	Males.	Females.
1921	240.6	232.0	18.1	16.3
1922	189.5	177.4	17.1	15.3
1923	174.3	164.0	19.1	17.0
1924	198.1	185.2	18.2	16.4
1925	179.4	171.0	17.1	15.2
1926	183.3	170.6	17.8	15.8
1927	157.0	145.9	18.9	16.9
1928	165.9	153.2	19.5	17.4
1929	173.5	163.3	17.3	15.4
1930	177.0	163.7	18.6	16.6
Average 1921-30 ..	183.3	172.1	18.2	16.2

female, at the age of under 1 year, per mille of recorded births, for each year of the last decade.

The great majority of deaths of infants take place during the first few days or weeks of life, so that these figures (were the vital statistics correct), would give us a very close approximation to the actual infantile mortality rates. It is also evident that these figures must be considered in conjunction with annual recorded birth-rates, which are therefore also shown. The figures are far lower than those of the previous decade. This is in some measure due to greater omissions in the vital statistics (*vide* paragraph 59 of Chapter I and paragraphs 8 and 9 of Chapter V).

The relation between the recorded rate for males and the recorded rate for females has kept much about the same in the decade, though it is noteworthy that the difference averaged 10.5 per mille in the first quinquennium as against 12.0 in the second. In spite of the admitted and well-known fact that in this country greater care is taken of male than of female infants, mortality among males under a year old has in the decade averaged 11 per mille more than among females. This is commonly the case all over the world, for everywhere girl babies are less delicate than boy babies.

In European countries great efforts have been made to improve the condition under which children of all classes are born. In England and Wales the rate of infantile mortality for the ten years 1876 to 1885 was 142 per mille. Improvement has come most rapidly since the beginning of the present century, and the rate in 1931 was as low as 66. In the margin for the purpose

Country.	Deaths under 1 year per 1,000 births.	Birth-rate per 1,000 total population.
Norway	55	16.7
Australia	47	19.9
Netherlands	50	22.2
Denmark	83	18.7
England and Wales	66	16.3
Canada	89	23.9
France	76	17.4
Germany	83	16.0
Northern Ireland	73	20.4
Scotland	82	19.0
Belgium	93	18.7
Italy	125	24.9
United Provinces	178	34.4

of comparison are given the latest figures for both sexes together of certain other countries. How relatively and absolutely great is the waste of life in this province owing to lack of care of the mother and child at the time of birth is plainly shown by these figures. Moreover, the position is still more serious than these figures show, because the figures given here for this province take no account of the omissions in the record of births and deaths. From the figures calculated in paragraph 59 of Chapter I, it can easily be deduced

that 800 thousand children (males 387 thousand, females 413 thousand) more died between the ages of 0 and 10 in the past decade than were recorded. The majority of these probably represent infants who died almost as soon as they were born and whose birth and death was either unnoticed by the rural reporting agency, *viz.*, the village watchman, or forgotten before the report was made.

If these were taken into account and the calculated births used, the infantile mortality rates per mille of births would average for the past decade males 198, females 190, and both sexes together 194.

It is noteworthy that in these corrected figures female infant mortality more nearly approaches male mortality, because omissions in the case of female births and deaths are greater.

In the margin are given the number per mille of deaths at age under 1

Age at death.	Number who died aged less than 1 year in the decade 1921-30, per mille of total deaths.	
	Males.	Females.
All ages	1,000	1,000
Less than 1 week ..	305	302
1 week but less than 1 month	171	168
1 month but less than 6 months.	304	307
6 months but less than 1 year	220	223

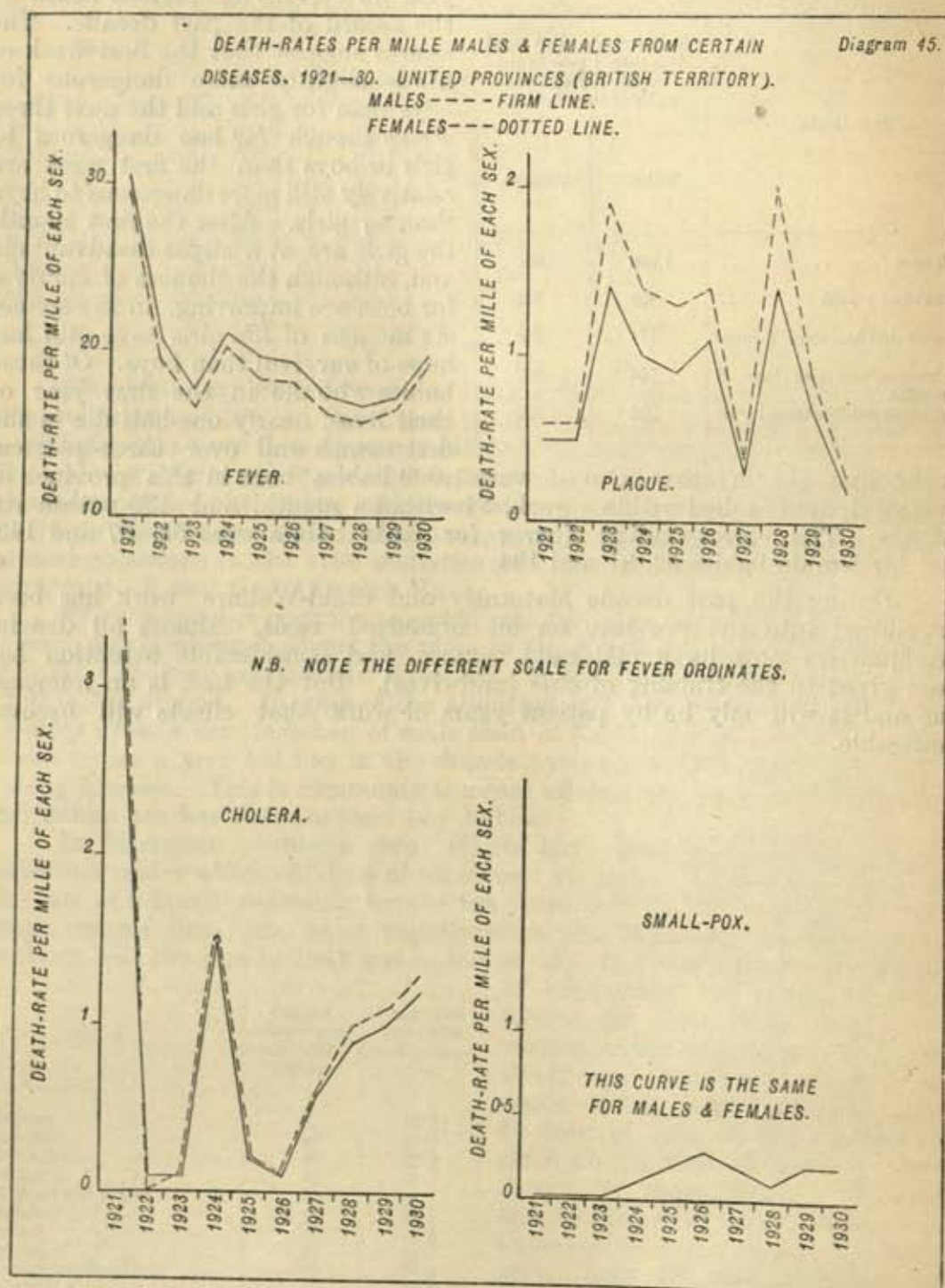
year for certain age-periods based on the record of the past decade. The figures suggest that the first week of life is slightly more dangerous for boys than for girls and the next three weeks though far less dangerous to girls or boys than the first week are relatively still more dangerous to boys than to girls. After the first month the girls are at a slight disadvantage and, although the chances of survival for both are improving, in the second six months of life girls have still less hope of survival than boys. Of those babies who die in the first year of their lives, nearly one-half die in the first month and over three-quarters

in the first six months. Out of every 1,000 babies born in this province in the last decade 54 died within a week, 84 within a month, and 139 within six months. The corresponding figures for male babies were 56, 87 and 143, and for female babies 52, 81 and 134.

During the past decade Maternity and Child-Welfare work has been introduced into the province on an organized basis. Almost all district headquarters now have maternity centres, and considerable attention has been given to the training of *dais* (midwives). But the task is an immense one and it will only be by patient years of work that effects will become noticeable.

*Deaths and
their causes.*

19. In Subsidiary Table X at the end of this chapter figures are exhibited showing the numbers of deaths reported each year of the decade as due to fever, plague, cholera and small-pox. This subject has already been referred to in paragraph 56 of Chapter I. I will here content myself with a graphical illustration of the figures.



The annual death-rate from fever is far in excess of that from plague, cholera or small-pox. In the diagram the death-rates from fever have been plotted on a scale equal to one-tenth that used for the other diseases, and further the origin has been taken at 10 instead of zero.

From the fever curve it will be seen that only in 1921 was mortality from this disease unusually severe. It was above the average of the decade in 1924, an aftermath of the extensive floods of that year. It was lowest in 1928, the year of drought showing that the bulk of fever is malarial and how much of it is due to the drying up of the rains after a normal or heavy monsoon. It is noteworthy that the death-rate of females from fever is always lower than that of males due no doubt in part to the fact that males are in the course of their

agricultural labours more exposed to the weather. But another cause is the fact that a very large proportion of women die as a result of the perils and troubles attendant on child-birth and so the proportion of female deaths from other causes is naturally reduced.

Plague has been far less severe in this decade than since it made its first appearance some two decades ago. It was worse than usual in 1923 and 1928. The curve shows how much more vital it is to females than to males due to their living more indoors than men as a result of their household duties and to the fact that when houses are evacuated it is the wife who continually returns to her permanent home to see that all is in order or to get something that in the hurry of flight she has left behind. As Mr. Blunt pointed out* to enter an infected house which has been evacuated for any length of time is extremely dangerous, for the infected fleas have left the dead rats and are still there ready to attack the first living thing that presents itself.

Plague.

Cholera was at its worst in the opening year of the decade, was bad again in 1924 and was on the rise at the end of the decade. It appears to be slightly more vital to females than to males.

Cholera.

The mortality from small-pox has been very small and the disease does not appear to differentiate between the sexes. Mortality rose from 1923 to 1926 and thereafter subsided till 1928 after which it rose again slightly.

Small-pox.

20. In the next table are shown the actual recorded deaths (both sexes together) for each month of the past decade, and these figures are illustrated in diagram no. 46.

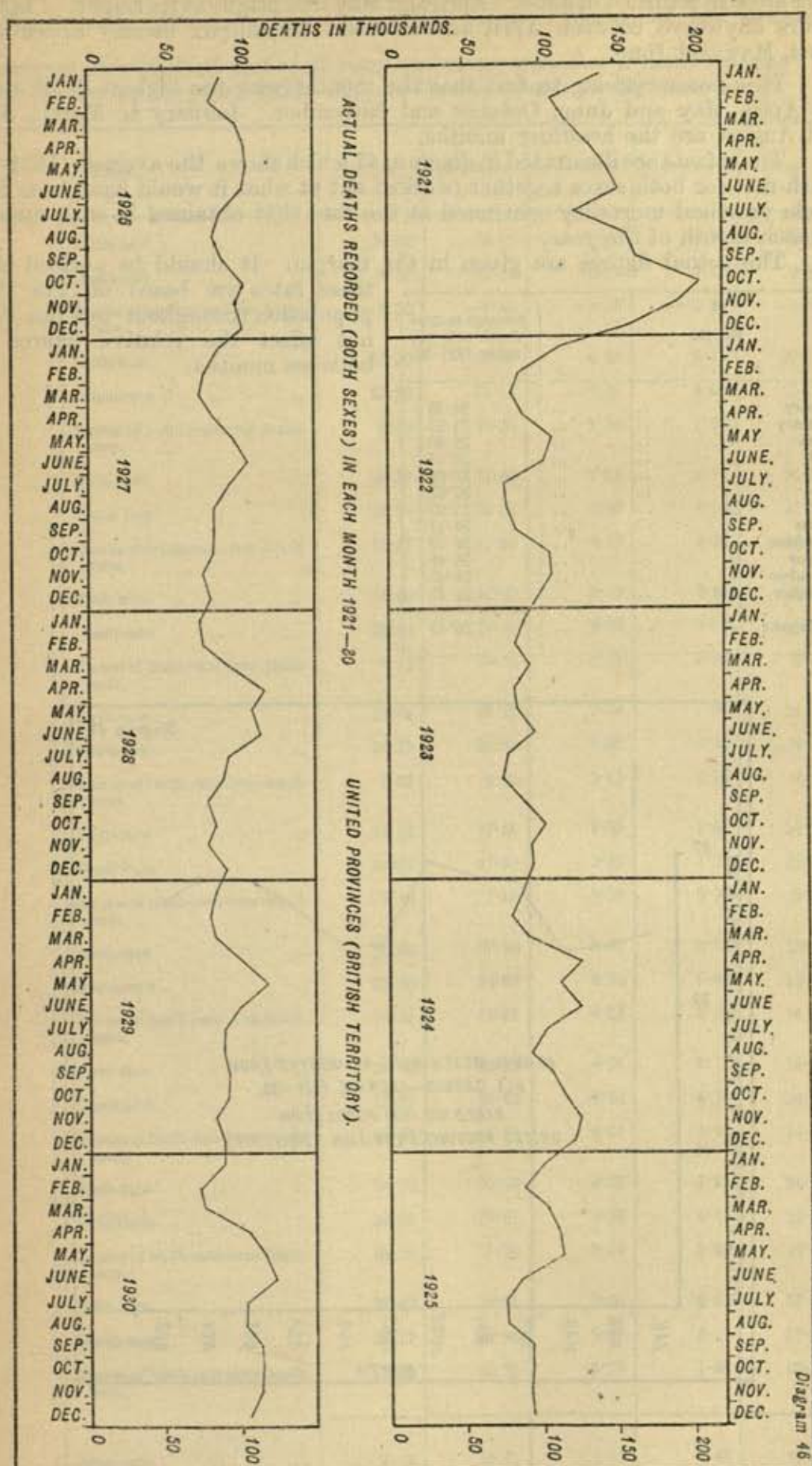
Deaths by months.

* *Vide* Census Report, 1911, Part I, page 44.

Actual number of deaths (both sexes) by months, 1921-30. United Provinces (British Territory).

Year.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.	Rate per 1,000 of population.*
1921	140,630	108,063	17,882	132,514	144,069	151,323	122,767	158,705	164,566	206,034	190,545	158,347	1,795,445	39.57
1922	114,050	86,848	81,242	89,316	108,881	102,235	77,750	78,129	84,783	106,160	107,825	97,661	1,134,880	25.19
1923	89,147	82,076	91,886	82,782	84,987	95,717	78,793	76,207	88,691	102,333	93,570	94,115	1,060,304	23.41
1924	85,802	80,111	90,268	125,973	110,938	125,439	102,008	94,171	107,886	116,009	125,058	120,209	1,283,872	28.05
1925	101,328	89,412	102,705	110,250	111,751	86,535	75,684	77,685	92,285	92,403	91,364	92,846	1,124,248	24.45
1926	88,706	80,229	97,072	104,476	105,021	101,329	87,896	83,737	89,685	102,005	96,857	101,871	1,138,884	24.63
1927	87,840	77,469	74,636	82,278	96,016	105,315	94,577	82,369	83,927	82,932	77,299	80,417	1,025,075	22.01
1928	74,309	75,960	93,153	116,328	108,914	114,724	92,301	88,820	78,859	83,248	78,656	90,464	1,095,736	23.25
1929	84,112	80,023	84,163	100,877	118,338	98,598	89,943	89,055	91,929	90,458	83,606	89,172	1,100,684	23.09
1930	88,933	72,852	75,604	106,477	116,919	123,033	101,419	101,052	112,667	114,870	114,348	105,946	1,234,120	25.69
Total	954,857	833,043	908,611	1,051,271	1,105,834	1,104,648	923,138	929,940	995,278	1,096,452	1,059,128	1,031,048	11,993,248	25.90

* Based on the calculated population of each intercensal year.



The variations in mortality throughout the different seasons of the year are fairly constant. The end of the rains and the beginning of the cold weather are the signals for the spread of malaria ; but a large proportion of deaths from

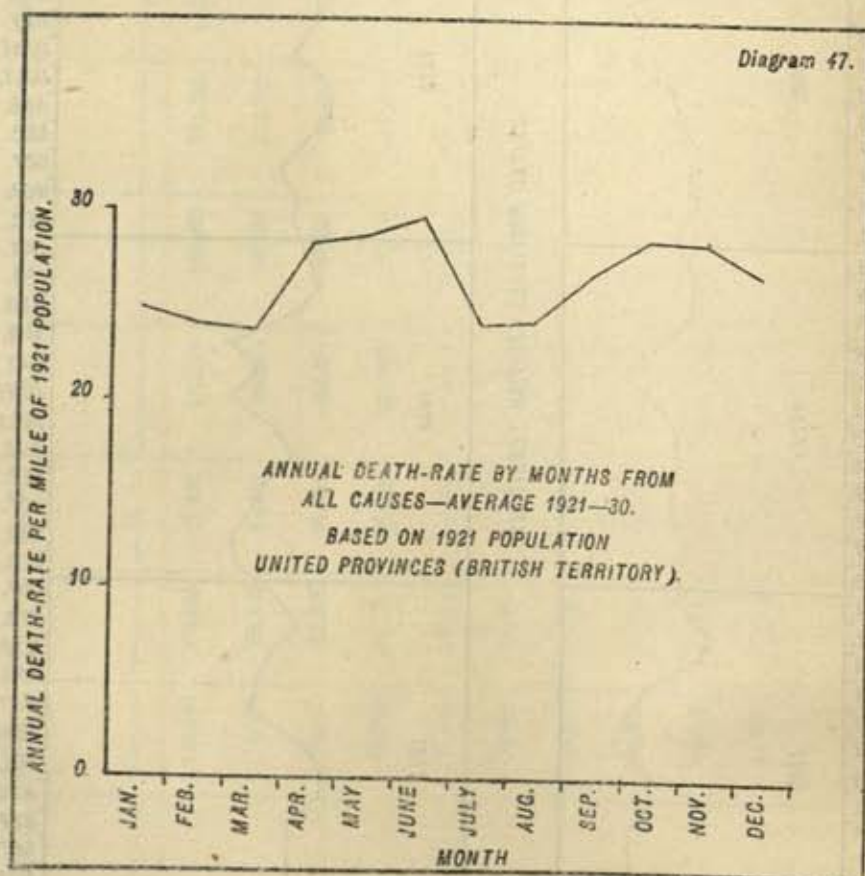
fever are also returned in June. April and May find plague at its height. Cholera occurs anywhere between April and October. Small-pox usually appears in April, May and June.

It is not surprising to find that the months with the highest death-rates are April, May and June, October and November. January to March, July and August are the healthier months.

These facts are illustrated in diagram 47 which shows the average (1921–30) death-rate for both sexes together (worked out at what it would have been in a whole year had mortality continued at the rate that obtained in each month) for each month of the year.

The actual figures are given in the margin. It should be noticed that these rates are based on the 1921 population throughout but this does not affect the relative figures as between months.

Month.				Average annual death-rate per mille 1921–30.
January	..	..	..	24.78
February	..	..	..	23.93
March	..	..	..	23.58
April	..	..	..	28.19
May	..	..	..	28.69
June	..	..	..	29.62
July	..	..	..	23.95
August	..	..	..	24.13
September	..	..	..	26.69
October	..	..	..	28.45
November	..	..	..	28.40
December	..	..	..	26.75
Whole year	..	..	..	26.43



21. The next statement shows birth, death and survival rates (calculated throughout on the 1921 population) by religion for each year of the last decade. *Birth and death rates by religion.*

Statement showing birth and death-rates and excess of birth over death rates by religions during the years 1921—30, and the mean rates for the same period.

Year.			Hindus.	Muslims.	Christians.	Other classes.	Total.
1921	..	Birth-rate	34.62	35.09	7.73	6.54	34.39
		Death-rate	39.82	40.52	6.55	7.38	39.57
		Excess of birth-rate over death-rate.	-5.20	-5.43	+1.18	-0.84	-5.18
1922	..	Birth-rate	32.28	33.47	6.83	6.15	32.17
		Death-rate	25.59	23.13	3.49	4.80	25.01
		Excess of birth-rate over death-rate.	6.69	10.34	3.34	1.35	7.16
1923	..	Birth-rate	36.15	37.61	7.83	6.70	36.04
		Death-rate	23.54	23.81	3.40	4.32	23.37
		Excess of birth-rate over death-rate.	12.61	13.80	4.43	2.38	12.67
1924	..	Birth-rate	34.80	36.32	8.11	5.84	34.72
		Death-rate	28.68	27.76	3.78	5.29	28.29
		Excess of birth-rate over death-rate.	6.12	8.56	4.33	0.55	6.43
1925	..	Birth-rate	32.62	35.29	7.69	7.57	32.73
		Death-rate	24.73	26.49	4.06	6.47	24.78
		Excess of birth-rate over death-rate.	7.89	8.80	3.63	1.10	7.95
1926	..	Birth-rate	34.27	35.80	7.05	7.63	34.20
		Death-rate	24.87	27.92	3.85	7.33	25.10
		Excess of birth-rate over death-rate.	9.40	7.88	3.20	0.30	9.10
1927	..	Birth-rate	36.88	37.90	8.47	9.08	36.73
		Death-rate	22.56	24.05	4.20	6.86	22.59
		Excess of birth-rate over death-rate.	14.32	13.85	4.27	2.22	14.14
1928	..	Birth-rate	38.43	39.33	8.55	8.72	38.24
		Death-rate	23.99	26.52	4.54	6.76	24.15
		Excess of birth-rate over death-rate.	14.44	12.81	4.01	1.96	14.09
1929	..	Birth-rate	34.33	36.32	8.02	7.91	34.33
		Death-rate	24.03	27.01	4.38	6.11	24.26
		Excess of birth-rate over death-rate.	10.30	9.31	3.64	1.80	10.07
1930	..	Birth-rate	37.40	38.55	9.06	8.07	37.31
		Death-rate	27.17	28.96	5.27	6.19	27.20
		Excess of birth-rate over death-rate.	10.23	10.03	3.79	1.88	10.11
Mean for 1921—30.	..	Birth-rate	35.18	36.61	7.93	7.42	35.09
		Death-rate	26.50	27.62	4.35	6.15	26.43
		Excess of birth-rate over death-rate.	8.68	8.99	3.58	1.27	8.66

The figures of Christians and other classes are of little value as they are affected by the special nature of the composition of those communities.

The birth-rate and death-rate for Hindus have both been lower than for Muslims, but the average survival rate for Muslims is higher than for Hindus. This is in accordance with what we have already found. The actual birth and death-rates for both communities towards the end of the decade are lower than those shown above (neglecting of course omissions in the vital statistics) as both populations had increased. Those for Muslims would be relatively lower than those for Hindus as the former have increased more. It must be remembered that as Muslims live more in towns than Hindus, generally speaking the vital statistics for Muslims are more fully recorded.

Mortality rates.

22. As the mortality rates worked out by the Government Actuary on the figures of last census were based on unsmoothed age-groups whereas the age-groups have at this census been smoothed, any discussion of those rates would be useless. Fresh rates will be shown in the Government Actuary's report, to which the reader is referred.

10-14	10.1	10.0	10.1	10.1
15-19	12.1	12.1	12.1	12.1
20-24	12.1	12.1	12.1	12.1
25-29	12.1	12.1	12.1	12.1
30-34	14.1	14.1	14.1	14.1
35-39	14.1	14.1	14.1	14.1
40-44	14.1	14.1	14.1	14.1
45-49	14.1	14.1	14.1	14.1
50-54	14.1	14.1	14.1	14.1
55-59	14.1	14.1	14.1	14.1
60-64	14.1	14.1	14.1	14.1
65-69	14.1	14.1	14.1	14.1
70-74	14.1	14.1	14.1	14.1
75-79	14.1	14.1	14.1	14.1
80-84	14.1	14.1	14.1	14.1
85-89	14.1	14.1	14.1	14.1
90-94	14.1	14.1	14.1	14.1
95-99	14.1	14.1	14.1	14.1
100+	14.1	14.1	14.1	14.1
10-14	10.1	10.0	10.1	10.1
15-19	12.1	12.1	12.1	12.1
20-24	12.1	12.1	12.1	12.1
25-29	12.1	12.1	12.1	12.1
30-34	14.1	14.1	14.1	14.1
35-39	14.1	14.1	14.1	14.1
40-44	14.1	14.1	14.1	14.1
45-49	14.1	14.1	14.1	14.1
50-54	14.1	14.1	14.1	14.1
55-59	14.1	14.1	14.1	14.1
60-64	14.1	14.1	14.1	14.1
65-69	14.1	14.1	14.1	14.1
70-74	14.1	14.1	14.1	14.1
75-79	14.1	14.1	14.1	14.1
80-84	14.1	14.1	14.1	14.1
85-89	14.1	14.1	14.1	14.1
90-94	14.1	14.1	14.1	14.1
95-99	14.1	14.1	14.1	14.1
100+	14.1	14.1	14.1	14.1

SUBSIDIARY TABLE I.—Age distribution of 10,000 of each sex in the province and each natural division.

Age.	1931.		1921.		1911.		1901.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
United Provinces (British territory).								
0—1 ..	294	326	300	312	320	336	304	314
1—2 ..	273	314	129	144	143	159	172	188
2—3 ..	281	330	211	244	212	238	275	297
3—4 ..	296	331	250	298	245	279	244	266
4—5 ..	292	301	260	285	240	254	233	245
Total 0—5 ..	1,436	1,602	1,150	1,283	1,160	1,266	1,228	1,310
5—10 ..	1,276	1,219	1,407	1,405	1,339	1,325	1,298	1,263
10—15 ..	1,182	1,068	1,219	1,018	1,226	1,028	1,256	1,073
15—20 ..	905	877	858	748	859	758	863	764
20—25 ..	912	935	820	882	868	927	829	885
25—30 ..	874	890	861	874	898	913	885	896
30—35 ..	795	791	830	863	849	885	869	881
35—40 ..	653	640	607	594	597	588	562	563
40—45 ..	562	545	665	691	692	711	689	719
45—50 ..	448	426	409	384	382	362	373	357
50—55 ..	348	343	484	494	478	502	486	510
55—60 ..	233	242	186	179	168	162	173	173
60—65 ..	183	199	274	317	275	327	..	..
65—70 ..	84	92	77	79	66	66	..	..
70 and over ..	109	131	153	189	143	180	..	..
Total 60 and over ..	376	422	504	585	484	573	482	598
Unspecified ..	..	..	..	..	..	..	7	8
Mean age ..	24 years 0·6 months	24 years 0·6 months	25 years 3·3 months	25 years 7·7 months	25 years 1·0 months	25 years 8·1 months	24 years 10·4 months	25 years 6·7 months
NATURAL DIVISIONS.								
<i>Himalaya, West.</i>								
0—5 ..	1,350	1,547	1,105	1,229	1,267	1,430	1,235	1,384
5—10 ..	1,141	1,157	1,252	1,284	1,236	1,302	1,127	1,199
10—15 ..	1,081	1,037	1,224	1,142	1,117	1,078	1,205	1,115
15—20 ..	957	942	998	966	878	849	989	953
20—40 ..	3,341	3,330	3,135	3,120	3,334	3,196	3,348	3,236
40—60 ..	1,692	1,560	1,787	1,710	1,711	1,629	1,669	1,609
60 and over ..	438	427	499	549	457	521	422	499
Unspecified ..	..	..	..	..	..	..	5	5
<i>Sub-Himalaya, West.</i>								
0—5 ..	1,434	1,663	1,105	1,261	1,181	1,362	1,272	1,418
5—10 ..	1,227	1,201	1,337	1,376	1,295	1,332	1,234	1,241
10—15 ..	1,156	1,056	1,250	1,065	1,197	1,022	1,188	1,062
15—20 ..	943	920	921	828	889	803	905	793
20—40 ..	3,337	3,230	3,140	3,165	3,233	3,205	3,203	3,155
40—60 ..	1,536	1,530	1,752	1,744	1,719	1,709	1,711	1,744
60 and over ..	367	400	495	561	486	567	482	582
Unspecified ..	..	..	..	..	..	..	5	5
<i>Indo-Gangetic Plain, West.</i>								
0—5 ..	1,461	1,719	1,127	1,302	1,093	1,243	1,275	1,407
5—10 ..	1,221	1,190	1,365	1,437	1,316	1,365	1,319	1,322
10—15 ..	1,156	1,061	1,218	1,016	1,301	1,118	1,149	983
15—20 ..	940	947	924	855	931	876	829	761
20—40 ..	3,307	3,242	3,133	3,124	3,073	3,097	3,156	3,169
40—60 ..	1,543	1,468	1,720	1,727	1,795	1,774	1,789	1,796
60 and over ..	372	373	513	539	491	527	476	552
Unspecified ..	..	..	..	..	..	..	7	10
<i>Indo-Gangetic Plain, Central.</i>								
0—5 ..	1,376	1,519	1,101	1,224	1,086	1,161	1,166	1,238
5—10 ..	1,254	1,199	1,351	1,336	1,305	1,295	1,284	1,235
10—15 ..	1,166	1,046	1,157	965	1,180	995	1,251	1,068
15—20 ..	875	838	834	712	854	740	849	757
20—40 ..	3,268	3,321	3,177	3,308	3,270	3,406	3,116	3,242
40—60 ..	1,671	1,637	1,840	1,843	1,795	1,811	1,798	1,809
60 and over ..	390	440	540	612	510	592	534	649
Unspecified ..	..	..	..	..	..	..	2	2

SUBSIDIARY TABLE II.—Age distribution of 10,000 of each sex in each main religion.
(British territory only.)

Age.	1931.		1921.		1911.		1901.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
(1) HINDU BRAHMANIO.								
0—5	1,426	1,593	1,145	1,275	1,153	1,255	1,221	1,305
5—10	1,268	1,207	1,405	1,396	1,336	1,320	1,295	1,260
10—15	1,184	1,059	1,210	1,010	1,223	1,022	1,255	1,071
15—20	902	868	858	743	860	751	867	760
20—40	3,251	3,273	3,135	3,226	3,228	3,331	3,165	3,241
40—60	1,601	1,575	1,754	1,765	1,729	1,749	1,728	1,768
60 and over ..	368	425	493	585	471	572	469	595
Mean age ..	24 years 1·2 months	24 years 2·4 months	25 years 2·6 months	25 years 9·0 months	25 years 2·1 months	25 years 9·4 months	24 years 10·4 months	25 years 7·5 months
(2) HINDU ARYA.								
0—5	1,367	1,554	1,113	1,252	1,038	1,206	1,165	1,398
5—10	1,183	1,131	1,265	1,373	1,188	1,221	1,177	1,276
10—15	1,154	1,040	1,174	1,002	1,267	1,100	1,093	1,037
15—20	1,007	981	1,025	929	1,046	954	893	888
20—40	3,353	3,406	3,234	3,231	3,360	3,279	3,531	3,112
40—60	1,551	1,486	1,691	1,654	1,672	1,679	1,705	1,645
60 and over ..	385	402	498	559	429	561	436	644
Mean age ..	24 years 3·0 months	23 years 11·4 months	25 years 4·8 months	25 years 2·4 months	25 years 3·0 months	25 years 6·0 months	25 years 4·8 months	25 years 0·0 months
(3) MUSLIM.								
0—5	1,496	1,658	1,185	1,337	1,213	1,334	1,284	1,352
5—10	1,331	1,287	1,429	1,457	1,371	1,366	1,332	1,292
10—15	1,182	1,121	1,276	1,066	1,248	1,056	1,275	1,091
15—20	912	918	855	769	850	777	847	785
20—40	3,119	3,152	2,991	3,134	3,073	3,211	3,010	3,139
40—60	1,539	1,454	1,696	1,660	1,681	1,666	1,691	1,718
60 and over ..	421	410	568	577	564	590	561	623
Mean age ..	23 years 9·6 months	23 years 3·6 months	25 years 2·1 months	25 years 0·5 months	25 years 2·2 months	25 years 3·1 months	24 years 9·9 months	25 years 3·6 months

SUBSIDIARY TABLE III.—Age distribution of 1,000 of each sex in certain castes,
(Whole province including states.)

Caste.*	Males.						Females.					
	Number per mille aged—						Number per mille aged—					
	0—6	7—13	14—16	17—23	24—43	44 and over.	0—6	7—13	14—16	17—23	24—43	44 and over.
1	2	3	4	5	6	7	8	9	10	11	12	13
1. Kowat ..	207	191	72	99	288	143	214	167	60	108	302	149
2. Nau-Muslim ..	193	178	73	119	272	165	211	171	61	106	285	166
3. Bhar ..	219	190	73	101	269	148	231	169	62	109	284	145
4. Kurmi ..	178	162	71	111	313	165	190	151	62	109	313	175
5. Barni ..	183	174	72	112	299	160	200	164	66	110	298	162
6. Ahir ..	186	174	72	108	305	155	203	159	65	110	303	160
7. Dom (Plains) ..	192	172	77	114	294	151	205	162	72	117	294	150
8. Luniya ..	216	189	72	102	281	140	219	165	61	107	296	152
9. Kumhar ..	194	170	74	116	297	149	210	157	68	117	292	156
10. Pasi ..	203	181	70	104	299	143	213	158	61	109	314	145
11. Chamar ..	207	174	72	109	299	139	219	155	65	114	304	143
12. Koeri ..	184	166	69	111	295	175	202	158	63	111	305	161
13. Julaha ..	206	181	70	111	274	158	219	168	65	124	282	142
14. Dusadh ..	207	180	73	105	281	154	211	162	66	112	288	161
15. Teli ..	187	172	73	114	304	150	208	161	66	120	293	152
16. Gadariya ..	188	172	76	115	302	147	210	157	69	120	295	149
17. Lohar ..	187	165	73	113	303	159	206	169	64	117	289	155
18. Kalwar ..	173	167	72	112	305	171	189	154	63	114	303	177
19. Dhobi ..	200	177	73	111	295	144	214	159	65	117	296	149
20. Murao ..	182	159	67	110	318	164	195	142	61	113	316	173
21. Halwai ..	174	164	76	120	295	171	201	161	68	128	273	169
22. Mallah ..	218	187	70	102	282	141	220	155	61	113	301	150
23. Khatik ..	202	177	76	113	287	145	221	166	72	121	280	140
24. Bharbhunja ..	181	161	71	116	311	160	204	158	64	115	303	156
25. Nai ..	187	172	75	116	298	152	206	156	63	120	300	155
26. Lodh ..	190	163	70	114	319	144	210	149	69	119	306	147
27. Bhat ..	192	165	74	110	284	175	192	146	62	115	296	189
28. Silpkar ..	177	155	61	124	310	173	201	146	56	130	319	148
29. Tamboli ..	156	153	74	112	323	182	178	144	71	119	308	180
30. Kahar ..	196	171	73	113	298	149	216	154	65	118	296	151
31. Bhuinhar ..	168	166	69	111	293	193	177	158	54	114	300	197
32. Kachhi ..	192	160	75	115	314	144	216	143	70	124	308	139
33. Pathan ..	184	172	71	117	288	168	206	160	64	114	290	166
34. Barhai ..	177	161	72	117	307	166	204	152	64	121	296	163
35. Sonar ..	169	158	74	126	304	169	202	161	68	124	285	160
36. Mali ..	183	163	77	115	296	166	207	160	67	114	297	155
37. Bhangi ..	204	172	74	119	293	138	224	154	68	128	295	131
38. Kisan ..	197	155	76	122	314	136	222	134	67	120	299	158
39. Vaishya ..	170	153	72	118	310	177	196	154	66	121	293	170
40. Shaikh ..	181	165	70	120	294	170	205	160	69	127	285	154
41. Gujar ..	177	172	78	121	293	159	207	155	63	123	295	157
42. Brahman ..	163	157	71	116	301	192	179	143	60	114	306	198
43. Rajput ..	162	160	73	120	300	185	184	145	59	121	308	183
44. Indian Christian ..	209	176	72	121	280	142	221	166	66	134	284	129
45. Mughal ..	167	158	71	127	291	186	197	161	68	127	276	171
46. Saiyid ..	182	167	67	119	280	185	193	160	70	128	282	167
47. Kayastha ..	156	149	73	125	305	192	188	160	63	117	287	185
48. Jat ..	176	160	74	123	301	166	213	158	67	124	277	161
49. Taga ..	169	150	72	126	284	199	196	152	66	126	285	175
50. Anglo-Indian ..	163	172	87	135	284	159	156	162	78	136	285	183

*The castes have been arranged according to the frequency of infant marriage, i.e., according to the proportion which the number of married and widowed females under 14 years of age bears to the total female population.

SUBSIDIARY TABLE IV.—*Proportion of children under 14, and of persons aged 43 and over, to those aged 14—43 in certain castes ; also of married females aged 14—43 to females of all ages.*

Caste.	Number of children under 14 (both sexes) per 100—		Number of persons aged 43 and over per 100 aged 14—43.		Number of married females aged 14—43 per 100 females of all ages.
	persons aged 14—43.	married females aged 14—43.	Males.	Females.	
1	2	3	4	5	6
1. Kowat	84	191	31	32	41
2. Nau-Muslim	82	196	36	37	40
3. Bhar	90	203	34	32	40
4. Kurmi	69	173	33	36	41
5. Barai	75	181	33	34	41
6. Ahir	75	184	32	33	42
7. Dom (Plains)	75	178	31	31	42
8. Luniya	86	199	31	33	40
9. Kumhar	76	182	31	33	42
10. Pasi	79	180	30	30	43
11. Chamar	78	181	29	30	43
12. Koeri	75	177	37	34	42
13. Julaha	84	196	35	30	41
14. Dusadh	82	193	33	35	39
15. Teli	75	182	31	32	42
16. Gadariya	74	181	30	31	42
17. Lohar	75	189	33	33	41
18. Kalwar	70	175	35	37	41
19. Dhobi	78	186	30	31	42
20. Murao	69	166	33	35	43
21. Halwai	73	191	35	36	40
22. Mallah	84	186	31	32	41
23. Khatik	81	198	31	30	41
24. Bhabhujia	72	183	32	32	41
25. Nai	74	183	31	32	42
26. Lodh	71	178	29	30	42
27. Bhat	74	183	37	40	37
28. Silpkar	68	156	35	29	45
29. Tamoli	63	160	36	36	42
30. Kahar	77	187	31	32	41
31. Bhuinhar	71	189	41	42	37
32. Kachhi	71	175	28	28	43
33. Pathan	77	197	35	35	39
34. Barhai	71	181	34	34	41
35. Sonar	70	190	34	34	39
36. Mali	74	186	34	32	41
37. Bhangi	78	187	28	27	43
38. Kisan	71	183	26	33	42
39. Vaishya	68	186	35	35	39
40. Shaikh	73	191	35	32	40
41. Gujar	73	198	32	33	41
42. Brahman	66	183	39	41	37
43. Rajput	66	178	38	37	39
44. Indian Christian	80	207	30	26	39
45. Mughal	71	193	38	36	38
46. Saiyid	74	200	40	35	37
47. Kayastha	67	199	38	40	36
48. Jat	72	203	33	34	40
49. Taga	69	199	41	37	37
50. Anglo-Indian	65	256	31	37	27

NOTES.—(1) The above figures are for the whole province including the states.

(2) The serial order of the castes is as in Subsidiary Table III.

(3) The figures in columns 4 and 5 are based on the figures of males and females separately.

SUBSIDIARY TABLE V.—*Proportion of children under 10, and of persons 60 and over to those aged 15—40; also of married females aged 15—40 to females of all ages. (British territory only.)*

District and natural division.		Number of children under 10 (both sexes) per 100—						Number of persons aged 60 and over per 100 aged 15—40.						Number of married females aged 15—40 per 100 females of all ages.		
		persons aged 15— 40.			married females aged 15—40.			1931.		1921.		1911.				
		1931	1921	1911	1931	1921	1911	Males.	Females.	Males.	Females.	Males.	Females.	1931	1921	1911
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
United Provinces (British territory).	67	66	62	161	161	150	9	10	13	15	12	14	36	34	35	
Himalaya, West ..	61	59	63	143	142	152	10	10	12	13	11	13	38	36	36	
Dehra Dun ..	47	42	48	144	139	145	8	10	10	13	10	13	38	36	37	
Naini Tal ..	46	45	53	139	135	161	5	6	7	9	7	10	40	37	38	
Almora ..	70	71	73	148	152	148	14	10	17	14	15	14	38	36	36	
Garhwal ..	66	65	68	138	137	148	12	12	13	14	10	14	37	36	36	
Sub-Himalaya, West ..	65	63	63	165	160	157	9	10	12	14	12	14	36	34	35	
Saharanpur ..	66	51	58	167	159	150	10	8	13	12	11	11	37	35	36	
Bareilly ..	65	63	64	165	157	139	7	9	12	15	12	15	36	35	36	
Bijnor ..	68	67	66	168	161	157	10	10	13	14	13	14	36	35	36	
Pilibhit ..	64	65	67	165	164	167	6	9	9	15	10	15	36	34	35	
Kheri ..	63	62	63	159	161	158	9	11	13	16	12	16	36	33	35	
Indo-Gangetic Plain, West	66	65	63	167	166	157	9	9	13	14	12	13	36	34	35	
Muzaffarnagar ..	69	68	63	184	176	160	10	9	13	12	12	11	34	34	36	
Meerut ..	67	66	61	167	167	149	11	10	14	15	14	14	36	34	36	
Bulandshahr ..	68	67	64	162	158	151	10	9	13	13	13	13	37	36	35	
Aligarh ..	66	63	63	166	160	158	9	10	12	13	13	14	37	35	34	
Muttra ..	66	64	50	170	181	146	9	9	12	14	12	13	36	32	35	
Agra ..	65	62	59	165	162	150	9	8	12	13	13	13	37	35	35	
Mainpuri ..	60	61	60	155	160	154	6	6	10	11	9	10	39	36	35	
Etah ..	65	65	67	167	172	168	7	8	12	14	12	13	36	33	34	
Budaun ..	67	65	66	166	164	165	9	10	13	15	14	16	37	34	34	
Moradabad ..	71	68	69	177	165	165	9	10	15	15	14	15	35	34	35	
Shahjahanpur ..	65	66	65	170	169	164	8	11	13	17	12	16	35	33	34	
Farrukhabad ..	63	64	61	161	163	158	7	7	12	13	10	12	37	35	34	
Etawah ..	61	62	58	162	162	153	6	7	10	10	8	10	38	36	36	
Indo-Gangetic Plain, Central	64	62	59	153	151	140	9	11	13	15	12	14	36	35	35	
Cawnpore ..	58	57	52	148	152	133	7	7	11	12	10	11	39	35	34	
Fatehpur ..	64	62	58	153	151	138	8	8	12	11	11	10	37	35	37	
Allahabad ..	67	65	61	155	158	143	8	9	12	14	10	12	36	34	36	
Lucknow ..	56	59	54	147	154	137	9	10	16	18	14	16	37	34	36	
Unao ..	66	65	58	161	163	144	10	10	14	14	13	14	36	33	35	
Rae Bareilly ..	65	59	57	148	136	129	10	11	13	15	13	16	36	36	36	
Sitapur ..	67	63	59	166	159	145	10	12	14	16	12	14	36	34	36	
Hardoi ..	68	67	62	168	170	156	9	9	13	14	11	13	36	34	36	
Fyzabad ..	66	66	63	149	149	142	10	14	15	18	15	18	36	35	35	
Sultanpur ..	64	61	58	140	137	128	10	13	15	17	14	17	37	35	37	
Partabgarh ..	70	63	62	152	138	134	10	11	12	15	11	14	36	35	37	
Bareilly ..	63	61	56	151	147	135	11	13	17	18	15	16	36	35	36	
Central India Plateau ..	63	69	61	155	170	150	6	8	10	14	8	12	36	33	36	
Jhansi ..	65	71	62	158	174	152	6	8	9	15	8	12	36	34	37	
Jalaun ..	63	67	58	157	166	144	5	7	8	12	7	11	37	34	36	
Hamirpur ..	61	65	61	146	157	146	7	9	10	15	9	13	37	33	36	
Banda ..	62	71	62	157	177	154	6	8	10	14	8	12	35	31	35	
East Satpuras ..	70	71	67	164	169	154	8	9	11	14	10	14	35	33	34	
Mirzapur ..	70	71	67	164	169	154	8	9	11	14	10	14	35	33	34	
Sub-Himalaya, East ..	70	69	65	161	162	150	9	12	12	16	12	15	36	34	36	
Gorakhpur ..	70	72	70	161	167	159	9	11	11	15	11	15	36	34	35	
Basti ..	71	70	65	163	163	148	9	13	11	16	11	16	36	35	36	
Gonda ..	71	66	62	162	156	142	10	14	12	17	11	16	36	34	36	
Bahraich ..	64	62	59	155	151	139	9	12	13	17	11	14	36	35	34	
Indo-Gangetic Plain, East	75	77	65	171	178	152	11	11	15	16	13	15	35	32	35	
Benares ..	70	72	66	167	175	155	11	12	15	17	14	16	35	32	34	
Jaunpur ..	75	74	64	165	167	144	10	10	16	15	13	15	35	33	35	
Ghazipur ..	77	79	66	178	185	155	11	12	15	17	13	16	34	32	34	
Ballia ..	75	75	67	173	182	159	12	12	15	18	13	16	34	32	34	
Azamgarh ..	77	81	66	172	183	152	11	11	14	15	13	14	35	33	35	

NOTE.—The figures in columns 8—13 are based on the figures of males and females separately.

SUBSIDIARY TABLE V-A—Proportion in certain religions* of children under 10, and of persons aged 60 and over to those aged 15-40; also of married females aged 15-40 to females of all ages. (British territory only.)

Religion and natural division.	Number of children under 10 (both sexes) per 100—						Number of persons aged 60 and over per 100 aged 15-40.						Number of married females aged 15-40 per 100 females of all ages.		
	persons aged 15-40.			married females 15-40.			1931.		1921.		1911.		1931.	1921.	1911.
	1931.	1921.	1911.	1931.	1921.	1911.	Ma'es.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
United Provinces (British territory).															
All religions	67	66	62	161	161	150	9	10	13	15	12	14	36	34	35
Brahmanic Hindu	66	66	62	159	160	149	9	10	12	15	12	14	36	34	35
Arya	60	59	53	163	159	145	9	9	12	13	10	13	36	35	35
Muslim	71	70	67	170	166	157	10	10	15	15	14	15	36	34	35
Himalaya, West.															
All religions	61	59	63	143	139	152	10	10	12	13	11	13	38	36	36
Brahmanic Hindu	62	60	65	142	139	152	11	10	12	14	11	13	38	36	36
Arya	54	..	..	136	..	..	5	5	..	..	..	..	42	..	..
Muslim	48	43	50	150	139	147	6	6	9	9	8	10	40	37	38
Sub-Himalaya, West.															
All religions	65	63	63	165	159	157	9	10	12	14	12	14	36	34	35
Brahmanic Hindu	64	62	62	162	158	157	8	10	12	14	11	14	36	34	35
Arya	59	..	..	161	..	..	9	10	..	..	..	..	35	..	..
Muslim	70	66	67	171	162	161	10	9	13	13	13	14	36	34	35
Indo-Gangetic Plain, West.															
All religions	66	65	63	167	166	157	9	9	13	14	12	13	36	34	35
Brahmanic Hindu	65	65	62	165	165	156	8	9	12	14	12	13	37	35	35
Arya	61	..	..	169	..	..	9	9	..	..	..	..	35	..	..
Muslim	70	68	66	175	168	162	10	9	15	14	15	15	35	34	34
Indo-Gangetic Plain, Central.															
All religions	64	62	59	153	151	140	9	11	13	15	12	14	36	34	35
Brahmanic Hindu	64	61	58	153	150	138	9	11	13	15	12	14	37	34	36
Arya	58	..	..	155	..	..	9	10	..	..	..	..	37	..	..
Muslim	67	67	63	158	159	147	11	11	17	17	16	15	36	34	35
Central India Plateau.															
All religions	63	69	61	155	170	150	6	8	10	14	8	12	36	33	36
Brahmanic Hindu	63	69	61	154	170	150	6	8	10	14	8	12	36	33	36
Arya	68	..	..	175	..	..	7	7	..	..	..	..	35	..	..
Muslim	65	65	61	160	163	150	7	9	11	16	10	14	36	33	35
East Satpuras.															
All religions	70	71	67	164	167	154	8	9	12	14	10	14	35	33	34
Brahmanic Hindu	70	71	66	164	166	157	7	9	11	14	10	14	35	33	34
Arya	56	..	..	131	..	..	9	8	..	..	..	..	40	..	..
Muslim	71	74	71	165	178	165	11	12	14	16	13	14	36	32	34
Sub-Himalaya, East.															
All religions	70	69	65	161	162	150	9	12	12	16	12	15	36	34	36
Brahmanic Hindu	68	68	65	158	160	149	9	12	11	16	11	15	36	34	36
Arya	53	..	..	146	..	..	7	9	..	..	..	..	38	..	..
Muslim	79	76	71	179	171	158	10	11	13	15	13	15	36	35	36
Indo-Gangetic Plain, East.															
All religions	75	77	65	171	178	152	11	11	15	16	13	15	35	32	35
Brahmanic Hindu	74	75	65	170	178	151	10	11	14	16	13	15	35	32	35
Arya	60	..	..	149	..	..	7	9	..	..	..	..	38	..	..
Muslim	81	86	74	172	183	160	14	11	19	16	18	16	36	33	35

*The figures for Aryas are not available by districts for the years 1921 and 1911.

SUBSIDIARY TABLE VI.—*Variation in population at certain age periods.*

Natural division.	Period.	Variation per cent. in population (Increase + Decrease —).					
		All ages.	0-10	10-15	15-40	40-60	Over 60.
1	2	3	4	5	6	7	8
United Provinces (British Territory).	1901-11 ..	—1·1	—1·3	—4·1	+0·7	+1·7	—3·1
	1911-21 ..	—3·1	—0·3	—3·7	—5·5	—2·1	—0·3
	1921-31 ..	+6·7	+12·4	+7·2	+11·2	—3·7	—21·7
Himalaya, West ..	1901-11 ..	+10·8	+17·2	+4·4	+7·2	+12·8	+17·8
	1911-21 ..	—1·9	—7·4	+6·6	—0·8	+4·2	+4·8
	1921-31 ..	+8·0	+14·7	—3·9	+12·4	+1·7	—10·2
Sub-Himalaya, West ..	1901-11 ..	+1·0	+1·0	—0·1	+1·9	+0·4	—0·1
	1911-21 ..	—6·9	—9·8	—2·9	—8·5	—6·1	—6·9
	1921-31 ..	+7·6	+16·5	+3·0	+12·8	—5·1	—22·3
Indo-Gangetic West, Plain,	1901-11 ..	—2·0	—7·8	+11·3	—1·2	—2·3	—2·7
	1911-21 ..	—5·6	—1·8	—12·9	—5·1	—8·8	—2·5
	1921-31 ..	+6·7	+14·1	+5·5	+12·0	—7·4	—24·3
Indo-Gangetic Central, Plain,	1901-11 ..	—3·7	—5·2	—9·6	—0·1	+3·8	—10·2
	1911-21 ..	—4·1	—0·8	—6·3	—6·8	—2·0	+0·1
	1921-31 ..	+5·1	+12·2	+9·5	+8·7	—5·6	—24·2
Central India Plateau ..	1901-11 ..	+4·8	+17·6	—16·5	+5·9	—0·3	+1·1
	1911-21 ..	—6·5	—3·3	+8·8	—14·6	—3·5	+2·5
	1921-31 ..	+8·7	+8·0	+7·2	+18·1	—0·3	—29·7
East Satpuras ..	1901-11 ..	—1·0	+8·1	—14·3	—1·7	—3·3	+1·2
	1911-21 ..	—0·1	+3·0	+7·7	—2·7	—5·7	+1·1
	1921-31 ..	+8·9	+12·0	+5·7	+14·6	+1·0	—22·3
Sub-Himalaya, East ..	1901-11 ..	+3·5	+5·8	—7·6	+4·8	+4·3	+3·3
	1911-21 ..	+3·2	+5·2	+4·4	—0·1	+6·8	+4·5
	1921-31 ..	+8·1	+12·0	+8·5	+11·2	+1·5	—14·4
Indo-Gangetic Plain, East	1901-11 ..	—5·5	—0·3	—17·2	—2·7	+9·0	—5·1
	1911-21 ..	+0·5	+8·1	+4·2	—7·2	+3·6	+0·0
	1921-31 ..	+6·0	+8·1	+11·3	+10·6	—2·0	—21·1

SUBSIDIARY TABLE VII—Reported birth-rate by sex and natural divisions. (British Territory.)

Number of births per 1,000 of total population.																			
Year.	United Provinces (British Territory).		Himalaya, West.		Sub-Himalaya, West.		Indo-Gangetic Plain, West.		Indo-Gangetic Plain, Central.		Central India Plateau.		East Satpuras.		Sub-Himalaya, East.		Indo-Gangetic Plain, East.		
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	
921	18.1	16.3	15.5	14.7	20.5	18.5	19.4	17.3	17.6	16.0	22.1	20.3	13.9	12.5	16.8	14.7	16.5	15.1	
1	17.1	15.3	14.3	13.4	21.3	19.1	19.8	17.8	15.4	13.7	18.4	16.4	15.6	13.8	15.2	13.7	14.5	13.1	
1923	19.1	17.0	18.7	17.8	23.3	20.9	21.6	19.2	18.0	15.9	20.2	18.2	19.6	17.3	16.5	14.8	15.9	14.3	
1924	18.2	16.4	19.4	18.4	21.5	19.0	23.2	19.2	15.9	14.0	19.1	17.6	17.8	16.4	15.4	13.7	16.3	14.7	
1925	17.1	15.2	18.4	17.4	22.1	19.8	19.4	17.2	14.9	13.1	18.2	16.4	17.5	16.1	15.0	13.4	14.8	13.3	
1926	17.8	15.8	17.7	16.6	20.1	18.3	19.0	16.8	16.7	14.6	19.8	18.0	21.0	19.6	15.6	13.9	17.5	15.6	
1927	18.9	16.9	19.3	18.5	21.8	19.5	20.9	18.7	17.7	15.5	20.8	18.3	19.8	18.2	16.7	14.9	17.2	15.3	
928	19.5	17.4	20.6	19.6	22.6	20.2	22.2	19.8	17.8	15.7	21.1	18.9	20.9	19.4	16.4	14.6	17.7	15.9	
1929	17.3	15.4	18.4	17.8	20.3	18.0	20.4	18.1	15.1	13.2	18.9	16.8	17.8	16.6	14.3	12.8	16.1	14.4	
930	18.6	16.6	19.2	18.7	22.2	19.8	21.6	19.2	16.4	14.4	17.9	15.8	18.5	16.9	16.8	14.9	17.1	15.2	
verage 1921-30	18.2	16.2	18.1	17.3	21.6	19.3	20.6	18.3	16.6	14.6	19.7	17.7	18.2	16.7	15.8	14.1	16.4	14.7	

Notes.—1. These figures are calculated on 1,000 of the total population, i.e., males and females together.

2. The total population has been calculated for each year since last census in the following manner :—
The excess of births over deaths in each year has been added to the population of the previous year and a correction applied of one-tenth of the difference found in 1931 between the population as calculated from the vital statistics and the actual population enumerated. The above figures are based for each year on this calculated population.

3. In connexion with these figures, vide paragraphs 58 and 59 of Chapter I, which deal with the probable errors in the vital statistics.

SUBSIDIARY TABLE VIII—*Reported death-rate by sex and natural divisions. (British Territory.)*

Number of deaths per 1,000 of each sex of the population.																			
Year.	United Provinces (British Territory).		Himalaya, West.		Sub-Himalaya, West.		Indo-Gangetic Plain, West.		Indo-Gangetic Plain, Central.		Central India Plateau.		East Satpurna.		Sub-Himalaya, East.		Indo-Gangetic Plain, East.		
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	
1921	40.0	39.1	44.0	47.8	49.5	49.0	40.5	42.2	38.3	37.0	39.7	39.1	40.2	35.3	33.8	30.8	43.3	40.1	
1922	25.8	24.5	28.5	28.9	26.8	26.3	27.5	28.0	26.0	24.2	35.4	32.7	30.7	25.4	17.6	15.9	27.4	24.5	
1923	23.9	22.9	24.9	25.8	24.0	23.8	24.2	24.9	22.4	20.1	33.5	30.5	30.2	24.6	13.9	17.6	28.8	27.0	
1924	28.4	27.7	26.7	27.1	28.2	28.3	30.2	32.5	28.1	26.2	36.3	33.6	34.0	28.9	21.4	20.1	31.7	28.9	
1925	25.0	23.8	25.2	26.0	28.1	28.0	31.0	33.1	22.0	19.7	23.7	20.7	22.7	19.1	19.3	17.2	23.9	21.0	
1926	25.1	24.1	24.4	24.6	30.8	31.3	29.8	31.5	21.8	19.8	28.2	26.0	25.6	21.3	18.9	16.3	25.1	23.1	
1927	22.5	21.4	25.8	27.5	28.9	29.4	24.7	25.3	20.6	18.8	22.4	20.4	27.0	24.7	18.7	16.8	20.4	18.4	
1928	23.4	23.1	25.2	26.1	29.7	32.5	23.8	25.4	21.3	20.1	24.5	22.6	23.6	20.9	20.4	18.9	25.5	23.8	
1929	23.3	22.8	26.6	27.6	30.4	31.3	23.6	24.6	22.0	20.8	22.6	21.5	22.7	20.5	19.3	18.0	25.3	24.3	
1930	26.0	25.3	25.3	26.0	33.8	35.1	25.9	27.0	25.0	23.4	37.7	36.2	25.2	23.2	22.9	21.2	22.4	20.7	
Average 1921-30..	26.3	25.4	27.6	28.7	31.0	31.5	28.0	29.4	24.7	23.0	30.3	28.3	28.3	24.3	21.1	19.2	27.3	25.1	

Notes.—1. These figures are calculated on 1,000 males in the case of males, and on 1,000 females in the case of females, not on the joint figures of both sexes as was the case in Subsidiary Table VII.

2. As for Subsidiary Table VII the above figures have been based in each year on the calculated population of that year, not on the population figures of 1921 throughout.

3. See note 3 to Subsidiary Table VII.

SUBSIDIARY TABLE IX.—*Reported death-rate per mille by sex living at the same age.
(British Territory.)*

Age.	1921.		1931.	
	Males.	Females.	Males.	Females.
1	2	3	4	5
All ages	40.0	39.1	27.3	26.6
Under 1 year	276.1	254.9	226.3	186.0
1—5	82.8	77.1	52.7	47.3
5—10	19.9	18.8	10.7	10.5
10—15	13.1	12.9	6.8	7.2
15—20	14.2	16.5	8.4	10.2
20—30	18.2	19.8	10.0	12.4
30—40	23.0	23.0	13.3	14.1
40—50	33.1	28.3	20.4	17.2
50—60	56.0	49.3	36.9	31.4
60 and over	107.3	89.1	101.6	88.2

NOTES.— (1) The figures for 1921 are based on the enumerated population of 1921. Similarly those for 1931 are based on the enumerated population of 1931.

(2) There were no abnormal features about mortality in any of the intervening years, so in view of the expense and probable inaccuracy of calculating the population by age-groups for any intervening years, only the figures for the census years have been prepared.

(3) See note 3 to Subsidiary Table VII.

SUBSIDIARY TABLE X.—*Reported deaths from certain diseases per mille of each sex. (British Territory.)*

Year.	Fever.						Plague.						Cholera.						Small-pox.					
	Actual number of deaths.			Ratio per mille of each sex.			Actual number of deaths.			Ratio per mille of each sex.			Actual number of deaths.			Ratio per mille of each sex.			Actual number of deaths.			Ratio per mille of each sex.		
	Total.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21				
1921	1,361,920	726,221	635,699	30.5	29.4	24,009	10,727	13,282	0.5	0.6	149,667	76,813	72,854	3.2	3.4	1,439	797	642	0.0	0.0				
1922	909,293	490,720	418,573	20.8	19.5	23,291	10,644	12,647	0.5	0.6	2,330	1,271	1,059	0.1	0.0	242	127	115	0.0	0.0				
1923	780,049	422,517	357,532	17.8	16.6	74,187	33,723	40,464	1.4	1.9	2,591	1,404	1,187	0.1	0.1	747	415	332	0.0	0.0				
1924	947,807	507,226	440,581	21.1	20.2	56,210	25,019	31,191	1.0	1.4	67,000	35,101	31,899	1.5	1.5	2,724	1,494	1,230	0.1	0.1				
1925	875,594	475,428	400,166	19.7	18.3	49,091	21,887	27,204	0.9	1.3	7,653	4,060	3,593	0.2	0.2	9,373	5,004	4,369	0.2	0.2				
1926	867,939	470,192	397,747	19.4	18.1	57,297	26,019	31,278	1.1	1.4	6,166	3,316	2,850	0.1	0.1	12,020	6,373	5,647	0.3	0.3				
1927	786,552	424,865	361,687	17.4	16.3	15,570	6,849	8,721	0.3	0.4	28,285	14,575	13,710	0.6	0.6	7,894	4,185	3,709	0.2	0.2				
1928	765,954	410,790	355,164	16.7	15.9	80,943	35,297	45,646	1.4	2.0	44,941	23,267	21,674	0.9	1.0	3,012	1,553	1,459	0.1	0.1				
1929	810,583	434,361	376,222	17.3	16.6	37,678	16,426	21,252	0.7	0.9	50,924	25,817	25,107	1.0	1.1	11,725	6,180	5,545	0.2	0.2				
1930	942,469	503,334	439,135	19.9	19.3	10,860	4,508	6,352	0.2	0.3	61,334	31,077	30,257	1.2	1.3	11,071	5,743	5,328	0.2	0.2				
Total, 1921-30	9,048,160	4,865,654	4,182,506	20.0	19.0	429,136	191,099	238,037	0.8	1.1	420,891	216,701	204,190	0.9	0.9	60,247	31,871	28,376	0.1	0.1				

NOTES.—1. The ratio per mille has in each case been based on the male and female populations separately, calculated as mentioned in foot-note 2 to Subsidiary Table VII.
2. See also note 3 to Subsidiary Table VII.

Chapter V.—SEX.

1. The distinction of sex is maintained in all the census tables, but for the purposes of this chapter the most important are Imperial Table VII, in which sex statistics are combined with those for age, religion and civil condition, and Imperial Table VIII, in which similar figures are given for certain selected castes. *The figures, where found.*

In addition the following subsidiary tables will be found at the end of this chapter :—

Subsidiary Table I.—General proportion of the sexes, by natural divisions and districts.

Subsidiary Table II.—Number of females per 1,000 males at different age-periods by religions, at each of the last three censuses.

Subsidiary Table III.—Number of females per 1,000 males at different age-periods, by religions and natural divisions (census of 1931).

Subsidiary Table IV.—Number of females per 1,000 males in certain selected castes.

Subsidiary Table V.—Actual number of births and deaths for each sex for each year of the last three decades.

Subsidiary Table VI.—Number of deaths of each sex at different ages, in each year of the last decade.

2. It is hardly necessary to discuss this point, since of all the headings in the census schedule sex admits the least possibility of doubt. Nor is any difficulty experienced in the abstraction process, since in the very rare cases when sex is omitted it can be identified from the name. *Basis of the figures.*

3. In the margin I give the sex-ratio of the province as a whole (including the states) at each of the last six censuses, both for the enumerated and the natural population (where available). It will be seen that there has always been a deficiency of females, that the deficiency decreased between 1881 and 1901, but since then has been steadily increasing, that the deficiency is considerably more marked in the natural population, and that the rate of increase in the deficiency has, since 1901, been practically identical for both actual and natural population. *Sex-ratio* of the United Provinces.*

Year.	Number of females per 1,000 males in the—	
	Actual population.	Natural population.
1931 ..	904	891
1921.. ..	909	896
1911.. ..	915	903
1901.. ..	937	923
1891.. ..	930	..
1881.. ..	925	..

4. In the margin are shown figures for 1911 and 1921 for certain other countries, from which it will be seen that in Western Europe there are more females than males. On account of this, certain European statisticians, the leaders of whom were the Germans, Mayr and Kirchhoff, cast doubts on the Indian Census statistics because they show an excess of males, the implication being that the *parda* system leads to the concealment and omission of women. Sir Edward Gait in his India Census Report for 1911† dealt exhaustively with this criticism and refuted it with most convincing arguments. For a full account of this the reader is referred to Sir Edward Gait's report and to the chapters on sex in the provincial volumes of that census. Further arguments and facts were produced on this subject in the various

Country or province.	Sex-ratio of actual population.	
	1921.	1911.
Portugal (a) ..	1,113	1,107
Germany (b) ..	1,099	1,026
England and Wales ..	1,096	1,068
Austria (a) ..	1,089	1,023
Scotland ..	1,080	1,062
Switzerland (a) ..	1,074	1,034
Spain (a) ..	1,062	1,056
Denmark ..	1,053	1,061
Belgium (a) ..	1,033	1,018
Bulgaria (a) ..	1,002	961
Australia ..	967	926
America ..	961	943
South Africa ..	959	946
New Zealand ..	956	896
Indian Empire ..	945	954
Canada ..	940	886

(a) Censuses of 1910 and 1920.

(b) Censuses of 1910 and 1919.

* I use the term sex-ratio here and elsewhere to indicate the number of females per 1,000 males.

† Vide India Census Report 1911, Part I, page 208 et seq.

Accuracy of the figures.

reports on the 1921 census, and the bogie may be said to have been finally laid by the following facts:—

- (1) It was shown that the excess of women was more or less confined to certain countries of Western Europe where it was largely due to migration and that the case is otherwise in Eastern Europe and in other parts of the world from which the figures of India do not greatly differ (*vide* above marginal table).
- (2) All external evidence was against the theory of wholesale omissions. In the first place the extent of omission which would have to exist to bring the Indian sex-ratio into line with those of Western Europe is quite beyond the bounds of possibility. Again, the lower proportions of females do not occur in the localities, communities, castes and age-periods in which they would be expected if due to these supposed omissions.
- (3) Again, any tendency towards the omission of women would undoubtedly decrease at each successive census with the increasing accuracy of the enumeration, while as a matter of fact in India as a whole there has been a steady decrease in the proportion of women since 1901.
- (4) Finally there are, on the other hand, well-known features in the life history of the sexes in India which are fully sufficient to account for the predominance of males in the population.

These facts still hold good and will be illustrated from the statistics of this census in the succeeding paragraphs. I would add two further arguments. Towards the end of the last decade there has been a definite movement towards the abolition of the *parda* system, which, if the theory of omissions is correct, should have resulted in an increase in the sex-ratio. The second point is that at the time of the 1931 census, communal rivalry between Hindus and Muslims was very strong indeed, each side endeavouring to swell the figures of its community for political reasons. It is scarcely likely that the womenfolk would have been omitted under such circumstances, rather one would have expected an attempt at fictitious entries of females. Yet the sex-ratio has fallen almost as much in the past ten years as it did in the years 1911 to 1921, and more among Muslims than among Hindus.

There was nothing in the circumstances of the census of 1931 in this province likely to occasion any special difficulty in the enumeration of women. Refusals to give information on account of the Civil Disobedience Movement were negligible, and even in the few instances met with, the required information was gathered from other reliable sources. Such instances could not, in any case, have influenced the figures, and the statistics of sex may safely be accepted as accurate.

*Sex-ratio of
other provinces.*

5. In the margin are shown the sex-ratio for India and the larger provinces and for England and Wales at each of the last six censuses. The proportions are based on the figures of British territory plus the states attached to each province. For India as a whole the ratio increased steadily from 1881 to 1901, in 1911 fell to what it had been in 1881, fell to a similar extent between 1911 and 1921 and has

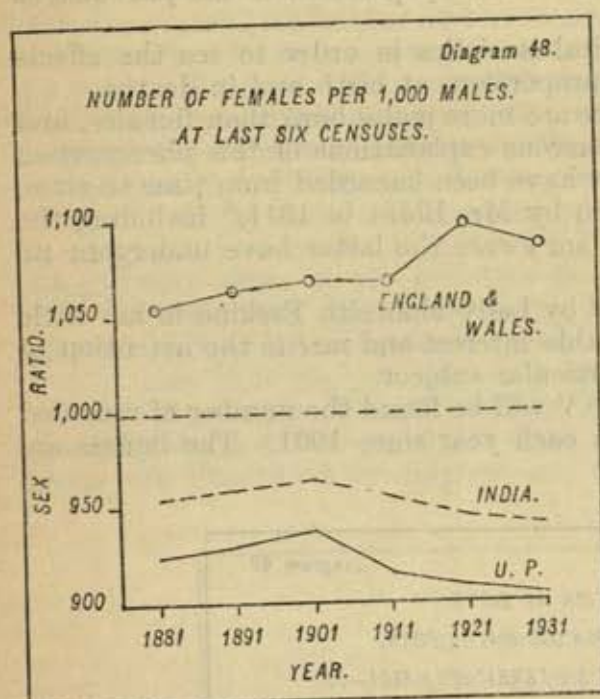
Province.	Number of females per 1,000 males in actual population.					
	1931.	1921.	1911.	1901.	1891.	1881.
India	940	945	954	963	958	954
Assam	909	926	940	949	942	953
Bengal	924	932	945	960	973	994
Bihar and Orissa ..	1,008	1,029	1,043	1,042	1,040	1,024
Bombay	910	918	933	945	938	938
Central Provinces and Berar	1,000	1,002	1,008	1,019	985	973
Madras*	1,022	1,023	1,028	1,025	1,020	1,020
North-West Frontier Province	853	848	866	833	833	819
Punjab	830	828	817	854	851	844
United Provinces ..	904	909	915	937	930	925
England and Wales ..	1,087†	1,096	1,068	1,068	1,064	1,055

* Including Cochin and Travancore.

† Based on the preliminary figures of 1931.

shown a smaller decline in 1931, the ratio in 1931 being lower than at any time in the last half-century. As the enumeration is certainly more accurate now than it was in 1881 the theory of omissions is obviously faulty. Again the notable differences in the variations of the sex-ratio from census to census for the various provinces show clearly that we must seek farther than the superficial explanation of omissions to account for the figures, e.g., in Bihar and Orissa where females have always exceeded males the ratio increased from 1881 to 1911 and has fallen heavily since. Similar movements have occurred in the Central Provinces and Madras where there seems to have been no likelihood of serious omissions of females in the past. On the other hand the ratio in Bengal has decreased at every census, since 1881. The figures of the other provinces have been introduced chiefly in order to illustrate the point that even where there appears to be no reticence in speaking about nor difficulty in enumerating womenfolk, the sex-ratio has fallen with improving accuracy in enumeration. It is of interest, how-

ever, to note that the ratio of this province is materially below that of India as a whole, and that the variations have, at each census in the past half-century, followed those of India as a whole. The ratio for India, the United Provinces and England and Wales are illustrated in diagram no. 48. The rise in the England and Wales ratio in 1921 was due, of course, to the heavy casualties of the Great War, and the decrease of 1931 depicts the commencement of a return to normal conditions. The causes of the variations in the ratio of this province will be investigated later.



6. The numbers of each sex in the actual population are determined, like those of the total population, by births, deaths and migration so that it will be necessary to examine each of these factors in turn. First I will deal with migration.

7. In paragraph 3 *supra* it was found that the sex-ratio of the natural population of this province is always less than that of the enumerated population. This is due to the effects of migration. The figures in the following table make the position clear:—

Prime factors which determine the sex-ratio.

Effect of migration on the sex-ratio.

Year.	United Provinces (including the States).								
	Immigrants.*			Emigrants.*			Excess of emigrants over immigrants.*		
	Males.	Females.	Sex-ratio.	Males.	Females.	Sex-ratio.	Males.	Females.	Sex-ratio.
1931 ..	251	308	1,227	960	599	624	709	291	410
1921 ..	208	274	1,317	851	560	658	643	286	445
1911 ...	276	362	1,312	855	555	649	579	193	333

To get the natural population the emigrants are added and the immigrants deducted from the actual population. It will be seen that the sex-ratio among immigrants to the province is favourable to females on account of the

* 000's omitted.

volume of marriage immigration. The sex-ratio among emigrants is, on the other hand, favourable to males, far more men than women emigrating from the province. On the balance of migration the province loses far more males than females. Hence when this excess of emigrants over immigrants is added to the actual population to get the natural population, males increase far more than females and the sex-ratio goes down.

On the other hand the figures for the excess of emigrants over immigrants are so small compared with the actual population of the province that although they bring down the sex-ratio appreciably for the natural population, quite large variations in the sex-ratio of the excess of emigrants over immigrants do not appreciably affect the difference between the sex-ratio of the actual and natural populations. This difference has averaged 13 at the last four censuses and has only moved 1 either side of the average. This shows at once that fluctuations in the number or sex-composition of migrants to and from the province have not been to any appreciable extent responsible for the variations in the sex-ratio in the actual population of the province as a whole since 1911.

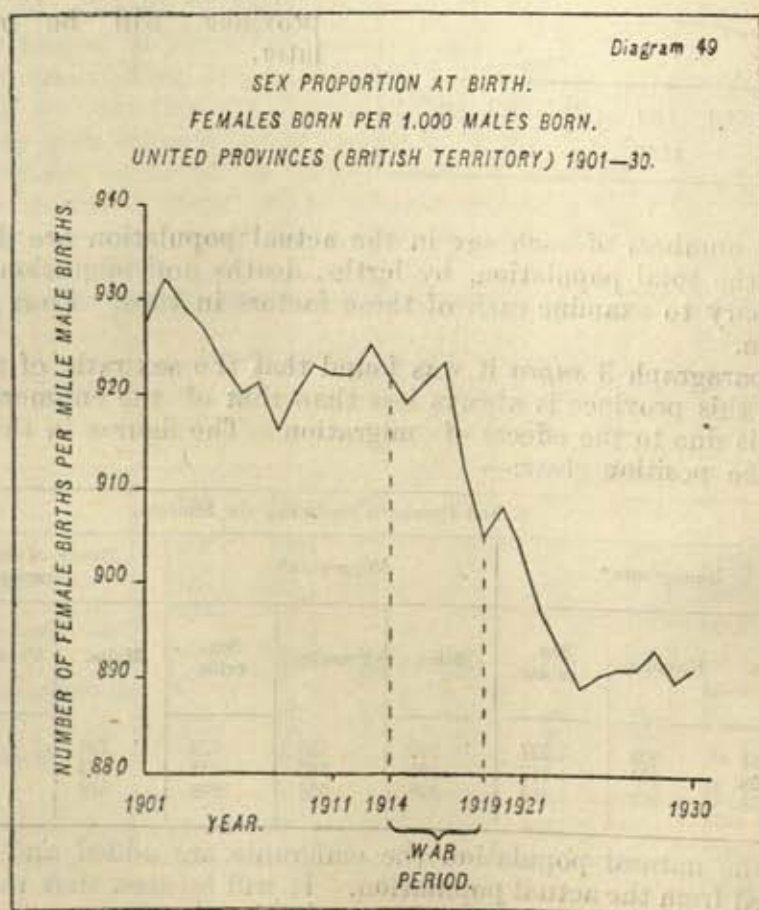
Masculinity at birth.

8. Let us now examine the vital statistics in order to see the effects produced in the sex-ratio by the sex-proportions at birth and in deaths.

In all countries of the world there are more males born than females, and India is no exception to the rule. Numerous explanations of this phenomenon and theories as to the causation of sex have been hazarded from time to time, some of which were briefly alluded to by Mr. Blunt in 1911,* including the current Indian theories. So far as I am aware the latter have undergone no change since 1911.

Of recent theories that advanced by Lady Monteith Erskine in her little book "Sex at Choice" is of considerable interest and merits the attention of persons seeking after light on this particular subject.

In column 11 of Subsidiary Table V will be found the number of recorded female births per 1,000 male births in each year since 1901. The figures are illustrated in diagram no. 49.

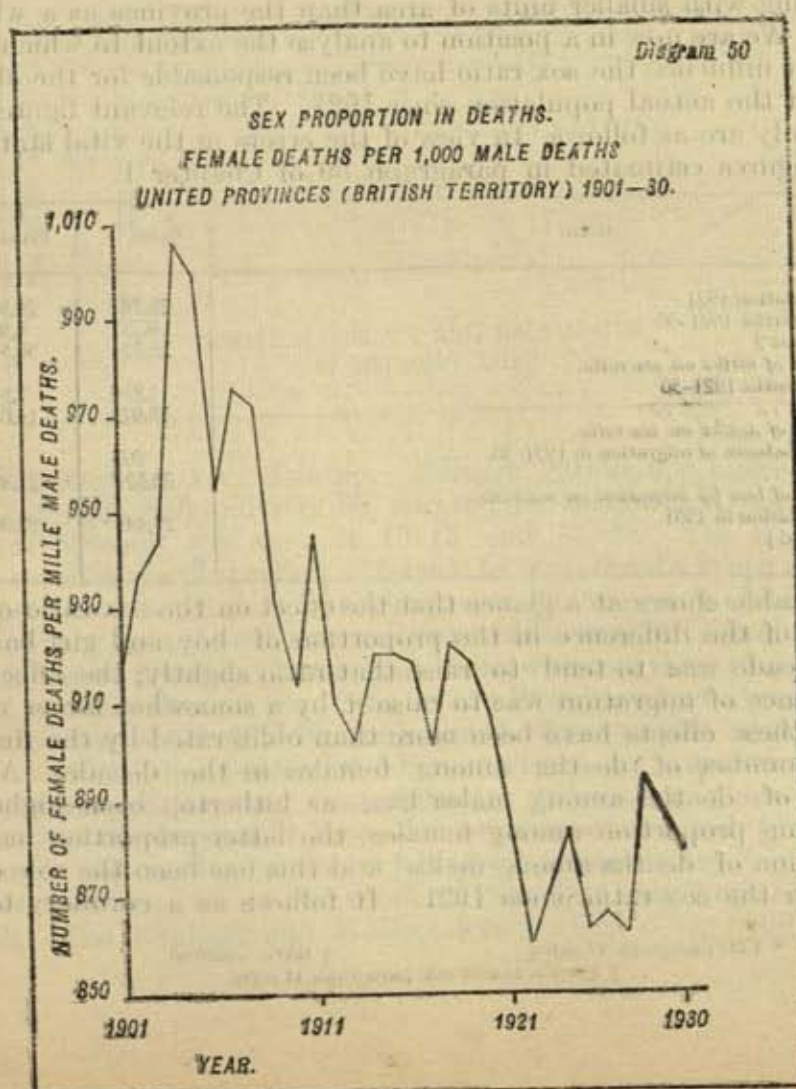


* Census Report 1911, Part I, page 197.

As mentioned above it will be noted that there are always more boy babies born than girl babies. From 1901 to 1917 the variations were normal (even during the War period) but in 1918 and 1919 there was a remarkable drop in the ratio, due to a complete break-down in the system of registration of births and deaths on account of the enormous mortality from the influenza epidemic. When omissions occur in the vital statistics they are always greater in the case of females than of males and hence the decline in the ratio. There was a slight recovery in 1920 but thereafter between 1921 and 1924 the ratio fell still farther and has since 1924 remained at about the same depressed level. This fall in the sex-ratio at birth is, however, in my opinion purely fictitious and has been occasioned entirely by the reduction in the number of *chaukidars* (village watchmen) in 1922. These, it will be remembered,* constitute the rural reporting agency. In 1921 they were harassed by the extra work occasioned them by the Non-co-operation Movement, so larger omissions occurred and especially among females. In 1922 their numbers were approximately halved. It is scarcely surprising that omissions in the record of births increased still further and as usual the omissions were greater in the case of females so the sex-ratio in births declined. The following figures illustrate the point. Between 1901 and 1910 the sex-ratio at birth averaged 924, between 1911 and 1920 it averaged 919, and between 1921 and 1930 the average based on the recorded births was 893. In paragraph 59 of Chapter I, I calculated figures for births and deaths during the past decade which I consider nearer the actual facts. If those figures are taken for male and female births the average sex-ratio for 1921-30 would become 923, a figure much more in keeping with those of the previous decades.

In view of the inaccuracies in the vital statistics any attempt at an examination of the variations in the proportion of the sexes at birth for smaller units of area than the province as a whole would be unprofitable.

9. In column 12 of Subsidiary Table V will be found the number of recorded female deaths per 1,000 male deaths in each year since 1901. The figures are illustrated in diagram no. 50. The sex-ratio at death.



The first point of note is the far greater fluctuations to which the sex-ratio at death is subject than the sex-ratio at birth. This is the result of the selective nature of certain diseases, *e.g.*, plague (which is well-known to be far more fatal to women than to men) was largely responsible for the peaks of the curve at the years 1904-5, 1907 and 1911, and to a less extent at the years 1924 and 1928. Again if epidemic diseases are absent the relative effects of the other causes of death will be felt more, such as the greater danger to female life on account of the perils of child-birth.*

Hence greater variations are naturally to be expected in the sex-ratio at death. But here again we find the same phenomenon as in the case of births. In 1921 the sex-ratio dropped and has maintained a low average throughout the decade. As, according to the vital statistics there has been a low birth-rate (involving less deaths in proportion for males than females, since male infantile mortality is considerably higher than female), and there has been a marked absence of both epidemics and famine, one would have expected the sex-ratio in deaths to rise because of the great mortality among females on account of child-birth. The vital statistics, however, do not admit this. Again I am forced to the same conclusion, *viz.*,—the Non-co-operation Movement in 1921 followed by the reduction in *chaukidars* in 1922 has led to more serious omissions in the vital statistics and these have been greater in the case of females than of males, and far greater in the case of female deaths than of female births. This is in accordance with the decisions arrived at in paragraph 59 of Chapter I. According to the vital statistics the average sex-ratio at death for 1901-10 was 957, between 1911 and 1920 it was 918 (which was probably far too low on account of the larger omissions of female than male deaths from influenza in 1918-19) and between 1921 and 1930 only 876. If the figures of male and female deaths estimated in paragraph 59 of Chapter I for the last decade are used, the average sex-ratio for 1921-30 becomes 961, a far more reasonable figure in view of what has been said above.

Enough has been said to show the extent of the probable errors in the vital statistics, and to illustrate how carefully they must be used, especially when dealing with smaller units of area than the province as a whole.

*Analysis of
the causes of
variation in the
sex-ratio in the
actual popula-
tion since 1921.*

10. We are now in a position to analyse the extent to which the various factors that influence the sex-ratio have been responsible for the change in the sex-ratio of the actual population since 1921. The relevant figures for British territory only are as follows. In view of the errors in the vital statistics I have used the figures estimated in paragraph 59 of Chapter I.

Item.	Males.†	Females.†	Sex-ratio.†
1. Actual population 1921	23,787	21,588	908
2. Estimated births 1921-30	9,737	8,986	923
3. Total of 1 and 2	33,524	30,574	912
<i>A.—Effect of births on sex-ratio.</i>			
4. Estimated deaths 1921-30	7,814	7,512	961
5. 1 minus 4.	15,973	14,076	881
<i>B.—Effect of deaths on sex-ratio.</i>			
6. Loss on the balance of migration in 1921-30	265	98	370
7. 1 minus 6	23,522	21,490	914
<i>C.—Effect of loss by migration on sex-ratio.</i>			
8. Actual population in 1931	25,445	22,964	902
(1+2-4-6.)			

This table shows at a glance that the effect on the sex-ratio of the actual population of the difference in the proportion of boy and girl babies born in the past decade was to tend to raise that ratio slightly; the effect of the loss on the balance of migration was to raise it by a somewhat larger amount; but that both these effects have been more than obliterated by the disproportionately large number of deaths among females in the decade. Although the proportion of deaths among males has, as hitherto, been higher than the corresponding proportion among females, the latter proportion has gained on the proportion of deaths among males† and this has been the sole cause of the reduction in the sex-ratio since 1921. It follows as a corollary to what was

* *Vide* paragraph 11 *infra*.

† 000's omitted.

‡ For the reason *vide* paragraph 11 *infra*.

said in paragraph 7 *supra* that the same factor has been responsible for the decrease in the sex-ratio in the natural population.

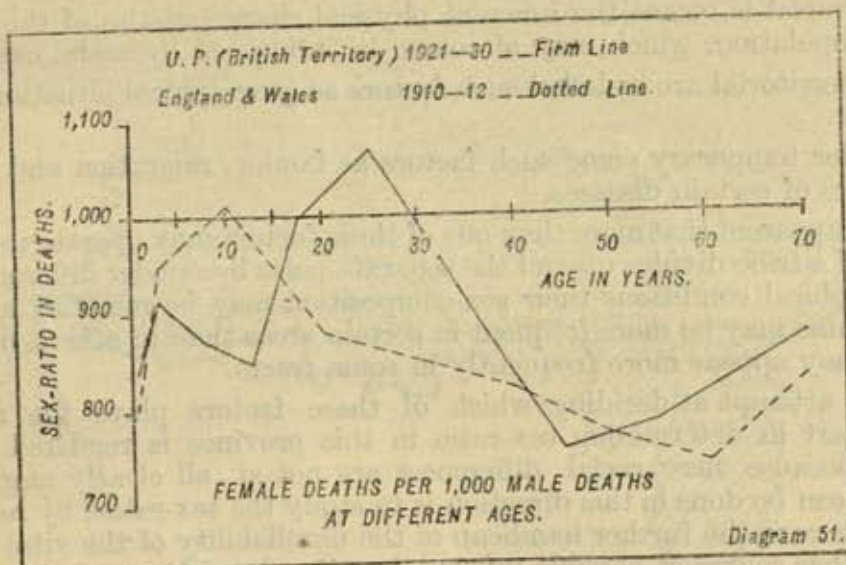
11. If there are errors in the record of deaths at all ages, the reliability of the statistics of deaths at certain age-periods is still more open to objection, for here again is brought in the estimate of age, even in the cases which did not go unrecorded altogether. Nevertheless it may not be unprofitable to examine the sex-proportion in deaths at different ages. The statistics are given in Subsidiary Table VI and the sex-ratio for each age-period for deaths recorded in the past decade are given below, together with those for England and Wales pertaining to the pre-War period 1910-12.

Sex-ratio in deaths at various ages.

The figures are illustrated in diagram no. 51.

Number of female deaths per 1,000 male deaths at each age.

Age.	United Provinces (British territory).	Age.	England and Wales 1910-12.
0-1	838	0-1	800
1-5	916	1-5	950
5-10	871	5-15	1,010
10-15	847	15-25	880
15-20	1,000	25-35	850
20-30	1,070	35-45	820
30-40	912	45-55	770
40-50	758	55-65	740
50-60	784	65-75	830
60 and over	877	75 and over	880



These curves are very striking. Females outnumber males in this province only at ages 0-5 and over 60, and the sex-ratio which averages 902 is at a minimum between the ages of 10-15 and 15-20. Yet from the above curves we see that the proportion of female to male deaths keeps well below this figure except at two points. It slightly exceeds it in early childhood between 1 and 5 (but here living females actually exceed males), and then between 15 and 30 the ratio passes far above it, actually more women dying than men and this in spite of the fact that the sex-ratio of the living is at an absolute minimum between the ages of 10-20. Nothing could demonstrate more plainly the dangers to which the women of this province are exposed owing to the conditions under which they bear children; and the fact that the curve rises between 20 and 30 shows that those dangers are not limited to the birth of the first-born, but continue as the result of subsequently bearing too many and too frequent children, or as the result of disorders and diseases arising from child-birth. The England and Wales curve reveals a very different state of affairs.

In the margin I give the sex-ratio at the various age periods for 1921 and 1931. They are most striking. Here

Age.			Number of female deaths per 1,000 male deaths.	
			1931.	1921.
0-1	..	..	838	877
1-5	..	..	916	981
5-10	..	..	871	910
10-15	..	..	847	865
15-20	..	..	1,000	981
20-30	..	..	1,070	1,044
30-40	..	..	912	935
40-50	..	..	758	816
50-60	..	..	784	834
60 and over	..	..	877	936

we see at once that whereas the sex-ratio in deaths has fallen since 1921 at all other ages, it has risen at the reproductive ages of 15-30. This bears out what I have said elsewhere,* viz.,—that in the absence of selective epidemic diseases the effect of the usual very high mortality of females at the reproductive ages becomes more noticeable, and so the sex-ratio in deaths rises.

Fuller details
of the factors
which affect the
sex-ratio.

12. As the sex-ratio in births and at death, and the balance of migration all influence the sex-ratio of any given population, it is clear that factors which affect any of these will have some bearing on the proportion of the sexes found in that population. These factors fall under three main heads (I have omitted sex causation by design of the parents, as at present it is certainly not a factor to be reckoned with in this or any other country, and in India it may safely be assumed that it will not influence the figures of next census) viz :—

- (1) Racial.
- (2) Territorial.
- (3) Temporary.

By racial is meant the inherent physical characteristics of the particular race or population, which may of course be influenced by social customs.

In territorial are included such factors as geographical situation, climate, water, etc.

Under temporary come such factors as famine, migration and the selective nature of certain diseases.

It is apparent that more than one of these factors may operate together, for instance if a tribe divides up and the separate parts live under different climatic or geographical conditions their sex-composition may be modified as a result. Again famine may be more frequent in certain areas than in others, or selective diseases may appear more frequently in some tracts.

Any attempt at deciding which of these factors plays the more prominent part in determining sex-ratio in this province is rendered especially difficult because here racial differences are not at all clearly marked. The best that can be done in this direction is to study the sex-ratios by religion and caste. There is the further handicap of the unreliability of the vital statistics, and a further source of possible information was closed because, in view of the difficult political situation at the time of the census, it was not found possible to carry out any local investigations on such delicate matters as the size and sex constitution of families.

Let us first examine the variations of the sex-ratio in the smaller units of area.

13. As seen in paragraph 3 *supra*, migration appreciably affects the sex-ratio in the actual population, and when we consider smaller units of area, such as the natural divisions, districts and states, this effect is far more marked especially in view of the large volume of internal marriage migration (which is all female) referred to in Chapter III. It is therefore of greater interest to study for such smaller areas the sex-ratio of the natural population. Unfortunately, as explained in paragraph 2 of Chapter III, as birth-place has not been tabulated by districts at this census the natural population of districts is not available, so that I must content myself with a brief discussion on the sex-ratio of the actual population for these smaller units of area.

*Vide paragraph 9 *supra*.

The sex-ratio
by natural divi-
sions, districts
and states.

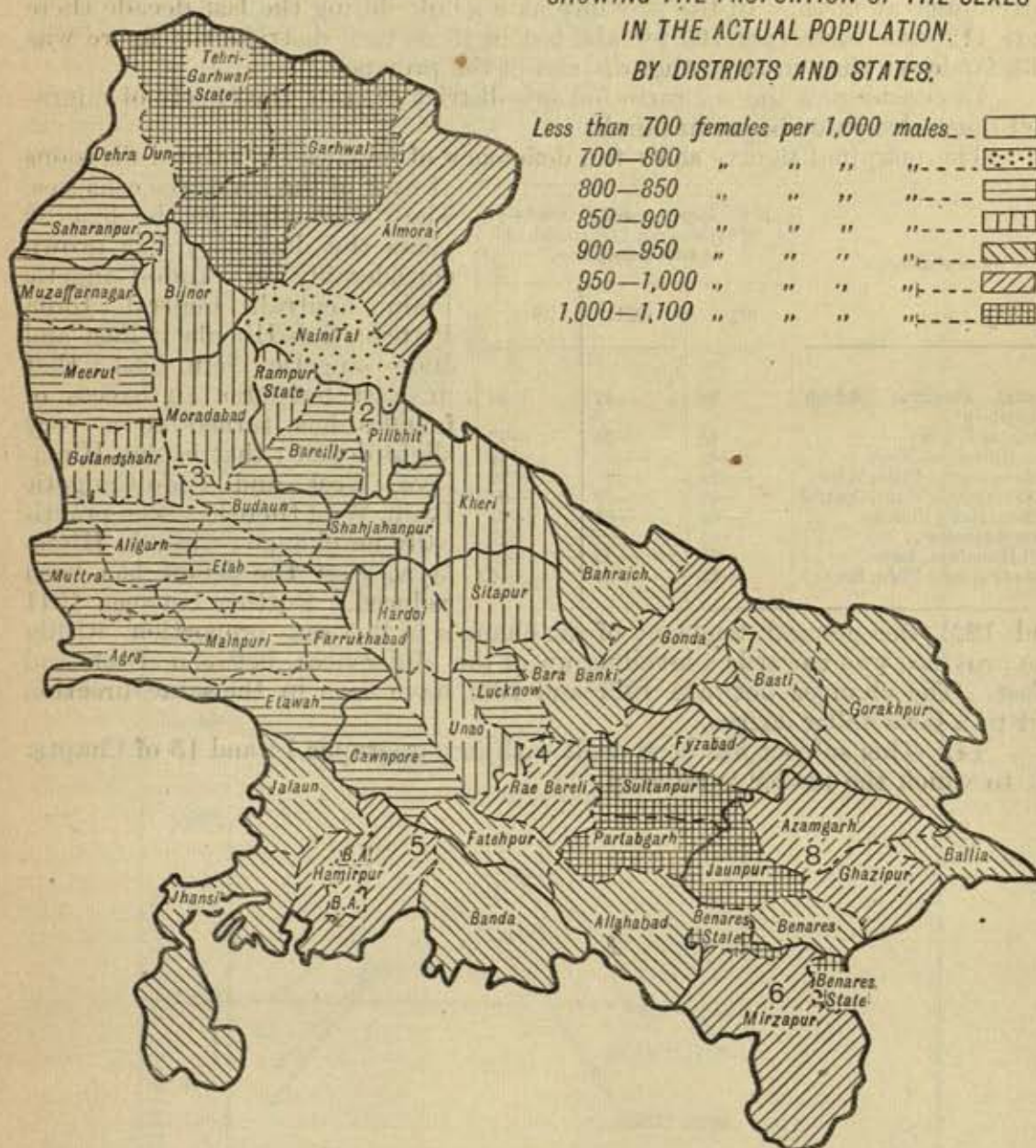
In diagram 52 the sex-ratios in the actual population shown in Subsidiary Table I are illustrated.

Diagram 52

MAP

SHOWING THE PROPORTION OF THE SEXES
IN THE ACTUAL POPULATION.
BY DISTRICTS AND STATES.

Less than 700 females per 1,000 males	
700—800	
800—850	
850—900	
900—950	
950—1,000	
1,000—1,100	



From this it will be seen that females are in excess of males only in district Garhwal and Tehri-Garhwal State, districts Sultanpur, Partabgarh and Jaunpur and Benares State, and they are most in defect in districts Dehra Dun and Naini Tal. In no single natural division does the number of females equal the number of males, though in East Satpuras (the single district of Mirzapur) the ratio reaches 999. After this come Indo-Gangetic Plain East (967), Sub-Himalaya East (945) and Central India Plateau (934). At the other end of the scale are Indo-Gangetic Plain West (841) and Sub-Himalaya West (855).

It is noteworthy that the proportion of females in the actual population is greater towards the east and decreases passing from east to west; and that it is higher in the hilly tracts of Himalaya West and East Satpuras, and in the Central India Plateau than in the Gangetic Plain.

The low sex-ratio in Dehra Dun and Naini Tal districts is in large measure due to the large proportion of male immigrants (and in the former district partly

to the dearth of females among the Jaunsaris of Chakrata tahsil). Such is the case also in districts Cawnpore and Lucknow. On the other hand the proportion is raised in Indo-Gangetic Plain East, district Gorakhpur, and the eastern districts of Oudh on account of the greater proportion of male emigrants.

The high ratio in districts Garhwal and Almora is chiefly the result of low masculinity at birth. In the province as a whole during the last decade there were 112 male births per 100 female, but in these two districts the figure was 103, far lower than in any other district of the province.

In considering the sex-ratio for any district or state the effects of migration must always be borne in mind.

The marginal figures show the deficiency of females by natural divisions

Natural division.	Deficiency (—) and excess (+) of females per 1,000 males of actual population.		
	1931.	1921.	1911.
United Provinces (British territory).	—98	—92	—85
Himalaya, West ..	—88	—88	—97
Sub-Himalaya, West ..	—145	—135	—144
Indo-Gangetic Plain, West ..	—159	—156	—159
Indo-Gangetic Plain, Central ..	—82	—79	—67
Central India Plateau ..	—66	—64	—41
East Satpuras ..	—1	+3	+20
Sub-Himalaya, East ..	—55	—42	—25
Indo-Gangetic Plain, East ..	—33	—29	—5

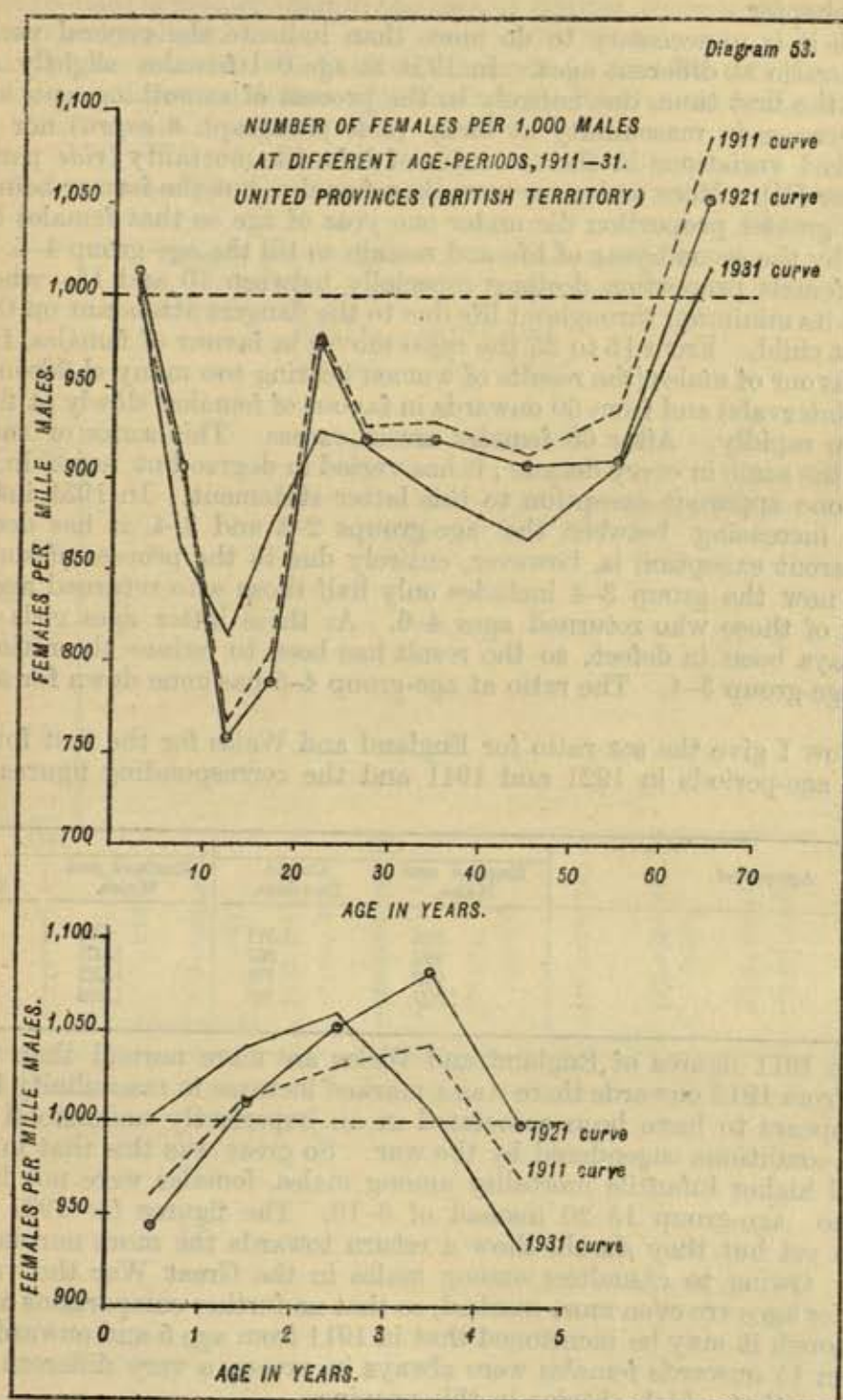
at each of the last three censuses. They show that in the last 20 years the deficiency has grown considerably in Indo-Gangetic Plain Central, Central India Plateau, Sub-Himalaya East and Indo-Gangetic Plain East; that in East Satpuras an excess of females has turned to a very slight deficit; that in Sub-Himalaya, West and Indo-Gangetic Plain, West there has been practically no change; while in Himalaya, West the deficit has been reduced. Further between 1911

and 1921 the general tendency of the changes in the sex proportion within the province was towards a levelling up of the differences between East and West. The changes between 1921 and 1931 have been in the same direction but to a far smaller degree.

14. This subject has been dealt with in paragraphs 14 and 15 of Chapter II, to which the reader is referred.

*The sex-ratio
in cities and
other urban
areas.*

15. The sex-proportions for all religions together at certain ages for the last three censuses will be found in columns 1 to 4 of Subsidiary Table II. The figures are illustrated in diagram no. 53. *The sex-ratio at different ages.*



Something has already been said on this matter in paragraph 3 of Chapter IV. In comparing the figures with those of previous censuses it is essential to take into account the effects of the smoothing of ages, referred to in paragraph 2 of that chapter.

Here it is unnecessary to do more than indicate the general variations of the sex-ratio at different ages. In 1931 at age 0-1 females slightly exceed males for the first time, due entirely to the process of smoothing ages and not to any decrease in masculinity at birth (*vide* paragraph 8 *supra*) nor to any very marked variations in the sex-ratio of infantile mortality (*vide* paragraph 18, Chapter IV). More males are born than females, but the former being more delicate a greater proportion die under one year of age so that females become in excess by the second year of life and remain so till the age-group 4-5. After that the female proportion declines especially between 10 and 15, when it is always at its minimum throughout life due to the dangers attendant on the birth of the first child. From 15 to 25 the ratio moves in favour of females, from 25 to 50 in favour of males (the results of women bearing too many children at too frequent intervals) and from 50 onwards in favour of females, slowly at first and then more rapidly. After 60 females are in excess. This series of variations has been the same in every decade; it has varied in degree but never in nature. There is one apparent exception to this latter statement. In 1931 instead of the ratio increasing between the age-groups 2-3 and 3-4, it has decreased. This apparent exception is, however, entirely due to the process of smoothing ages, for now the group 3-4 includes only half those who returned age 3 *plus* one-sixth of those who returned ages 4-6. At these latter ages girls are and have always been in defect, so the result has been to reduce the ratio at the present age-group 3-4. The ratio at age-group 4-5 has gone down for a similar reason.

Below I give the sex-ratio for England and Wales for the first four quinquennial age-periods in 1921 and 1911 and the corresponding figures of this province.

Age-period.	1921.		1911.	
	England and Wales.	United Provinces.	England and Wales.	United Provinces.
0-5	976	1,013	991	999
5-10	992	907	1,001	906
10-15	992	758	1,003	767
15-20	1,027	789	1,016	805

The 1911 figures of England and Wales are more normal than those of 1921. From 1915 onwards there was a marked increase in masculinity in births which appears to have been associated in an imperfectly understood manner with the conditions engendered by the war. So great was this that in spite of the usual higher infantile mortality among males, females were not in excess until the age-group 15-20 instead of 5-10. The figures for 1931 are not available yet but they should show a return towards the more normal figures of 1911. Owing to casualties among males in the Great War the variations at the later ages are even more marked, so that no further comparisons are worth while, though it may be mentioned that in 1911 from age 5 and onwards and in 1921 from 15 onwards females were always in excess, a very different state of affairs from that which obtains in this province.

The sex-proportions in certain age-groups by natural divisions will be found in Subsidiary Table III. Generally speaking the variations are similar in character to those for the province as a whole, though as we have seen in paragraph 11 *supra* the actual proportions vary.

16. The sex-ratio among Brahmanic Hindus, Aryas and Muslims at each of the last 3 censuses in the British territory of this province are shown in the margin. The figures of Aryas are necessarily affected by conversions, and it seems that these are now taking place more freely among females than hitherto.

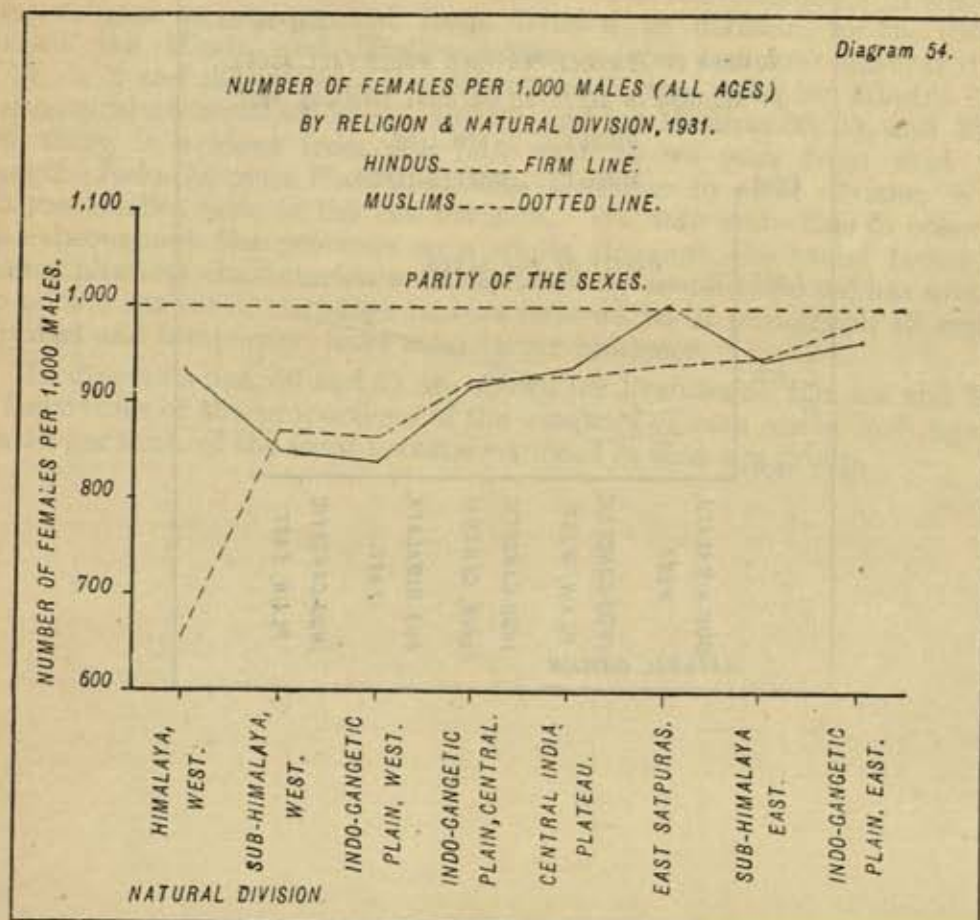
Religion.	Sex-ratio in actual population.		
	1931.	1921.	1911.
Brahmanic Hindu ..	904	908	913
Arya	820	811	792
Muslim	900	912	921

In the natural divisions.

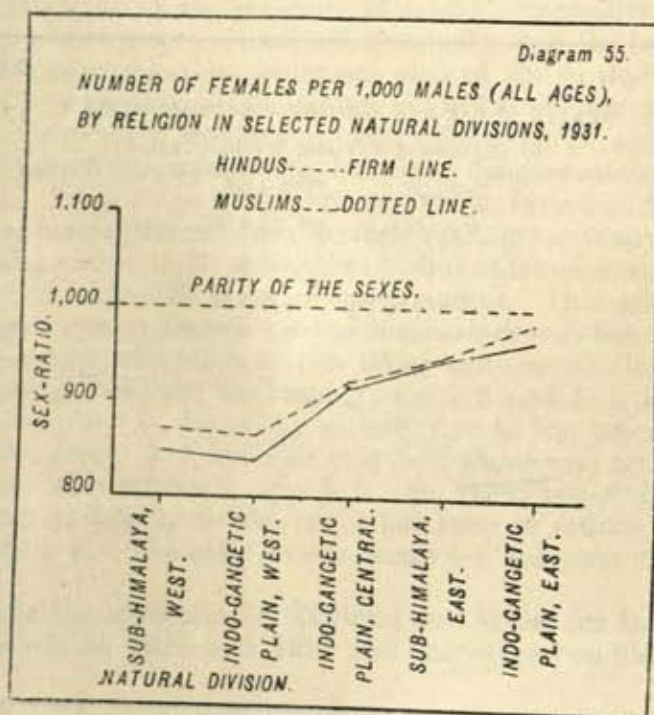
Sex-proportion by religion.

As between the two major communities it is noteworthy that the sex-ratio has fallen in both cases at each census since 1911, but the fall has been so much greater in the case of Muslims that at this census for the first time the deficit of females is greater than in the case of Hindus, though the actual difference is now very slight.

In diagram number 54, I have illustrated the sex-ratios (at all ages together) in each natural division for Brahmanic Hindus and Muslims separately. *Natural divisions.*

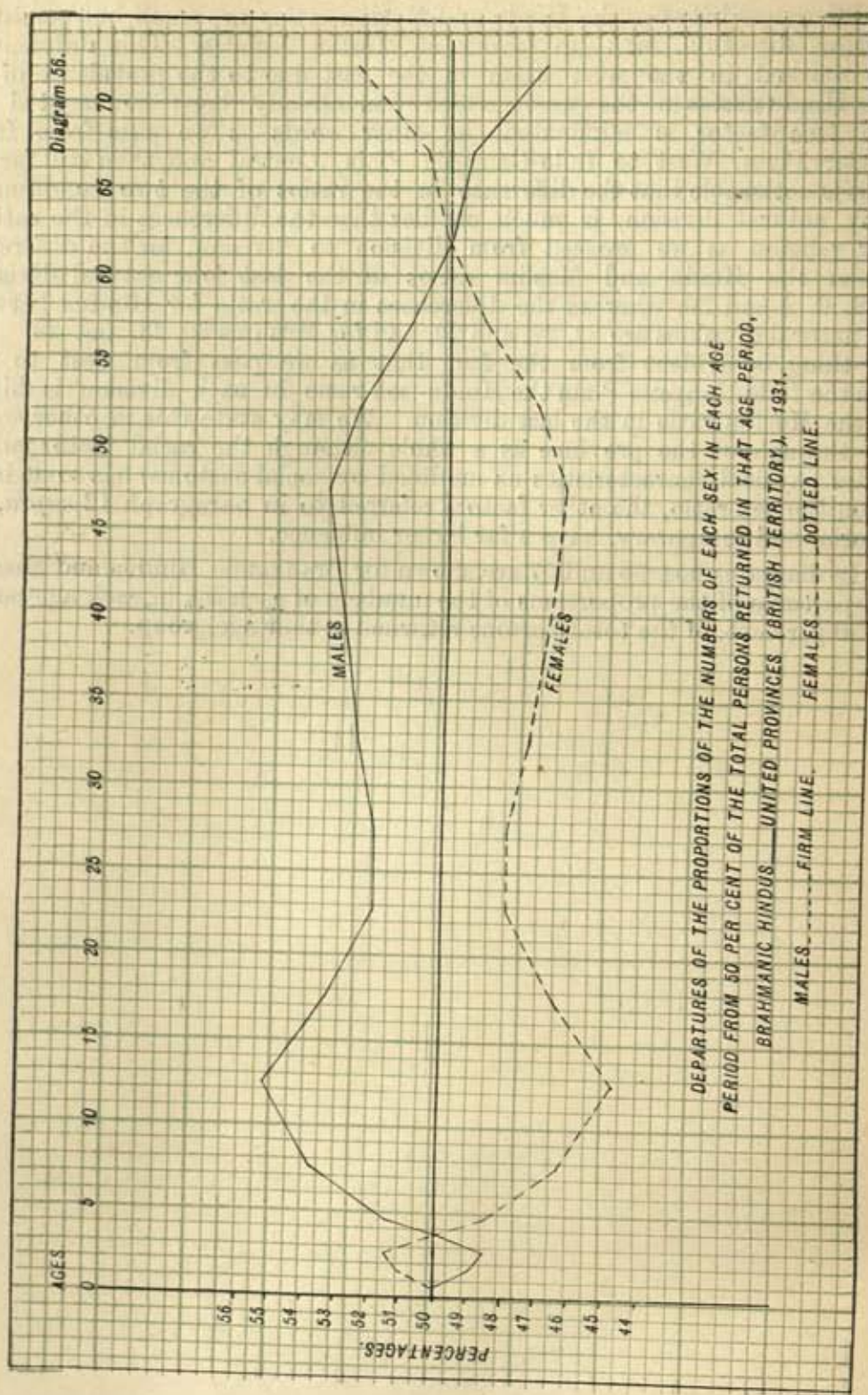


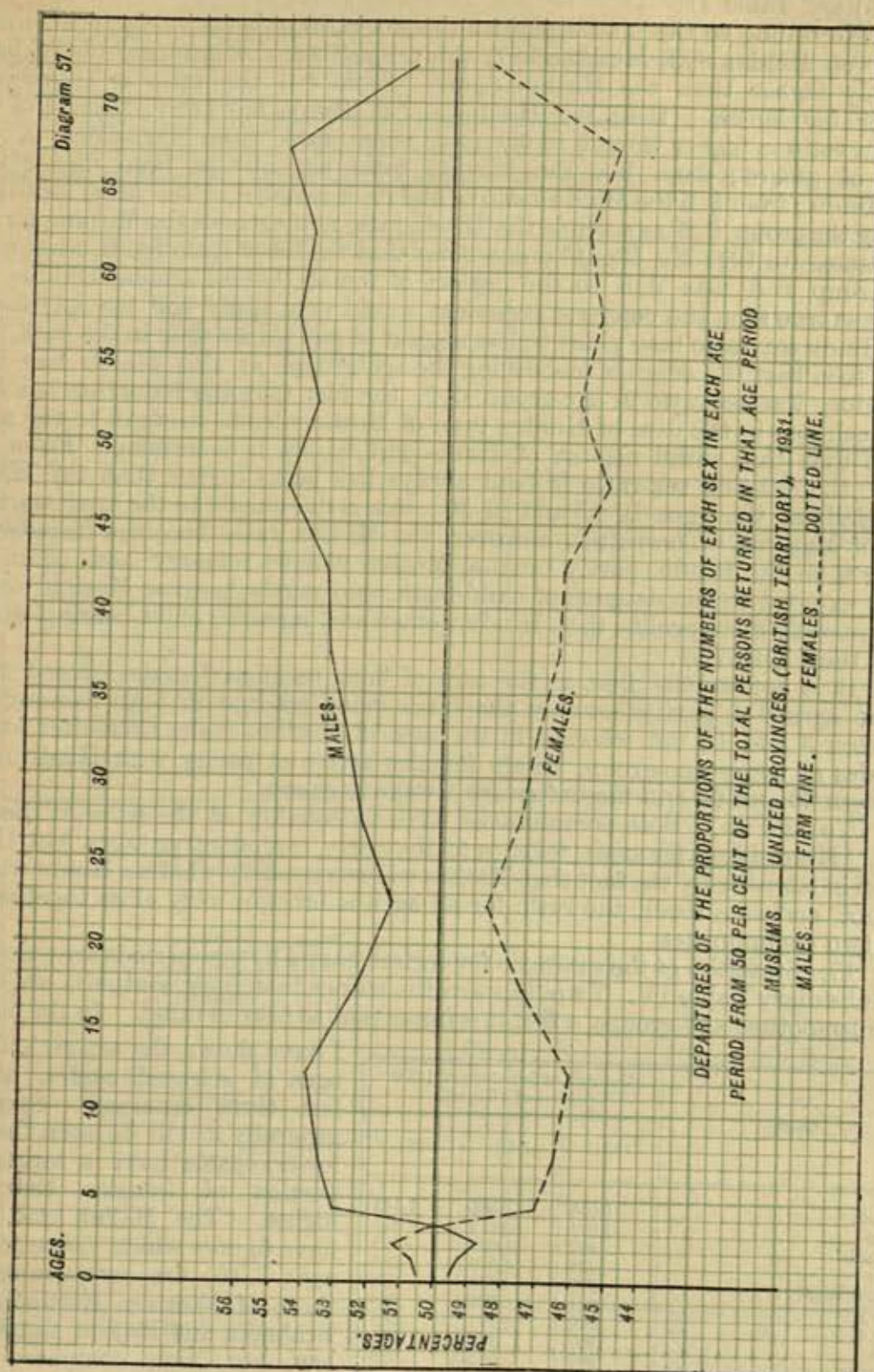
The first point of note is that the Muslim ratio is higher than the Hindu ratio in every natural division save Himalaya West, Central India Plateau (very little difference) and East Satpuras. In these three natural divisions Muslims are relatively few in number and include (especially in Himalaya West), a considerable number of immigrants without their families. In order to study the figures closer in diagram no. 55, I have omitted these three exceptional divisions.



At once the effect of the racial factor on the sex-ratio becomes apparent. The differences between the Hindu and Muslim ratios are small but persist in the same direction, viz.:—in favour of Muslim females. This difference is more marked in the west than in the east due to the prevalence of the higher Hindu castes in the west, which has already been commented on. When this factor is eliminated, in other words as we pass from Indo-Gangetic Plain, West to Indo-Gangetic Plain, Central and then still farther east, it is noticeable that the difference in the ratios of the two communities in any natural division, is much smaller than the differences in the ratio of either religion as we proceed from division to division, for the differences between the Hindu and Muslim ratios in the last four natural divisions are 28, 6, 2 and 20, whereas the differences in the ratio for Hindus between these natural divisions are 82, 27, and 20, and for Muslims 60, 23, and 38. The same thing is evident from the fact that as we pass from west to east across the Indo-Gangetic Plain the Hindu sex-ratio in each division is higher than the Muslim ratio in the last division. We may state this in other words thus—throughout the province as a whole although the racial factor (which includes physical characteristics as modified by social customs) has some influence on the sex-ratio, the other factors referred to in paragraph 12 *supra*, viz. territorial and temporary, have a far larger influence.

In diagrams nos. 56 and 57 are shown for Brahmanic Hindus and Muslims the departures of the proportions of the numbers of each sex in each age-period from 50 per cent. of the total persons returned in that age-group.





These diagrams may be studied in conjunction with the figures given in Subsidiary Table II.

Age-groups.

According to the vital statistics the sex-ratio at birth in the past decade has been Hindus 893, Muslims 887, the proportion of Hindu girls born being slightly higher than the Muslim figure. From 0-1 the ratio is appreciably higher for Muslims than for Hindus and it always has been; from 1-3 the Hindu ratio is higher though in the past there have been variations in this state of affairs; from 3-4 the Muslim ratio has always been higher than the Hindu; from 4-5 the Hindu ratio is higher, a reversal of the usual position; taking the group 0-5 as a whole the Hindu ratio now exceeds the Muslim for the first time. In 1911 Mr. Blunt* pointed out that the lower ratio for Hindus in the age-group 0-5 was due to the neglect of female babies among Hindus. If this was true then the converse argument would now apply and the increase in the Hindu sex-ratio may point to less neglect of girl babies than in the past. We have seen that the effect of smoothing the age-groups at this census has been to reduce the sex-ratio in age-group 0-5, the fact that the reduction has been so much less in the case of Hindus than of Muslims lends strength to the argument that this wilful neglect of Hindu girl babies is decreasing. From ages 5-25 the Muslim sex-ratio is (and always has been) higher than the Hindu, especially at the ages 10-15 and 15-20; this is due chiefly to the later marriage age of Muslims. Thereafter, however, the Muslim ratio becomes increasingly lower than the Hindu, partly because Muslim widows remarry and again become exposed to the dangers of child-birth, and partly because Muslim women are generally more prolific than Hindu women and repeated child-bearing diminishes their longevity.

It is noteworthy that in the case of both religions females exceed males at the ages 0-4, parity between the sexes being reached in both communities between 3 and 4; but whereas in the case of Muslims males thereafter exceed females at every age-group, Hindu females arrive at parity with Hindu males between 60 and 65 and thereafter are always in excess.

To sum up. Both communities have an equality of the sexes at the age of 4. Hindus lose far more females at the early reproductive ages, but this is set off in later life by the fact that Muslim widows remarry whereas Hindu widows cannot, and as a result the ratio for all ages is brought very close together for the two communities.

*Sex-proportion
by caste.*

17. Statistics of the sex-ratio for certain castes by age-periods are exhibited in Subsidiary Table IV. I would warn the reader that those statistics are based on unsmoothed age-groups, a fact it is important to bear in mind. In the margin

Caste.	Number of females per 1,000 males of all ages.		
	1931.	1921.	1911.
Mallah	1,054	1,068	1,143
Bhat	1,051	913	815
Dusadh	992	1,033	1,079
Bhar	985	1,000	1,026
Dom (plains)	979	904	938
Luniya	971	986	984
Kewat	970	997	985
Pasi	957	946	957
Chamar	957	960	958
Brahman	882	895	899
Rajput	866	877	873
Sonar	848	840	861
Kayastha	835	865	871
Taga	805	783	786
Gujar	786	785	755
Jat	776	763	769
Saiyid	900	937	928
Pathan	889	878	922
Shaikh	867	890	895
Julaha	919	922	945

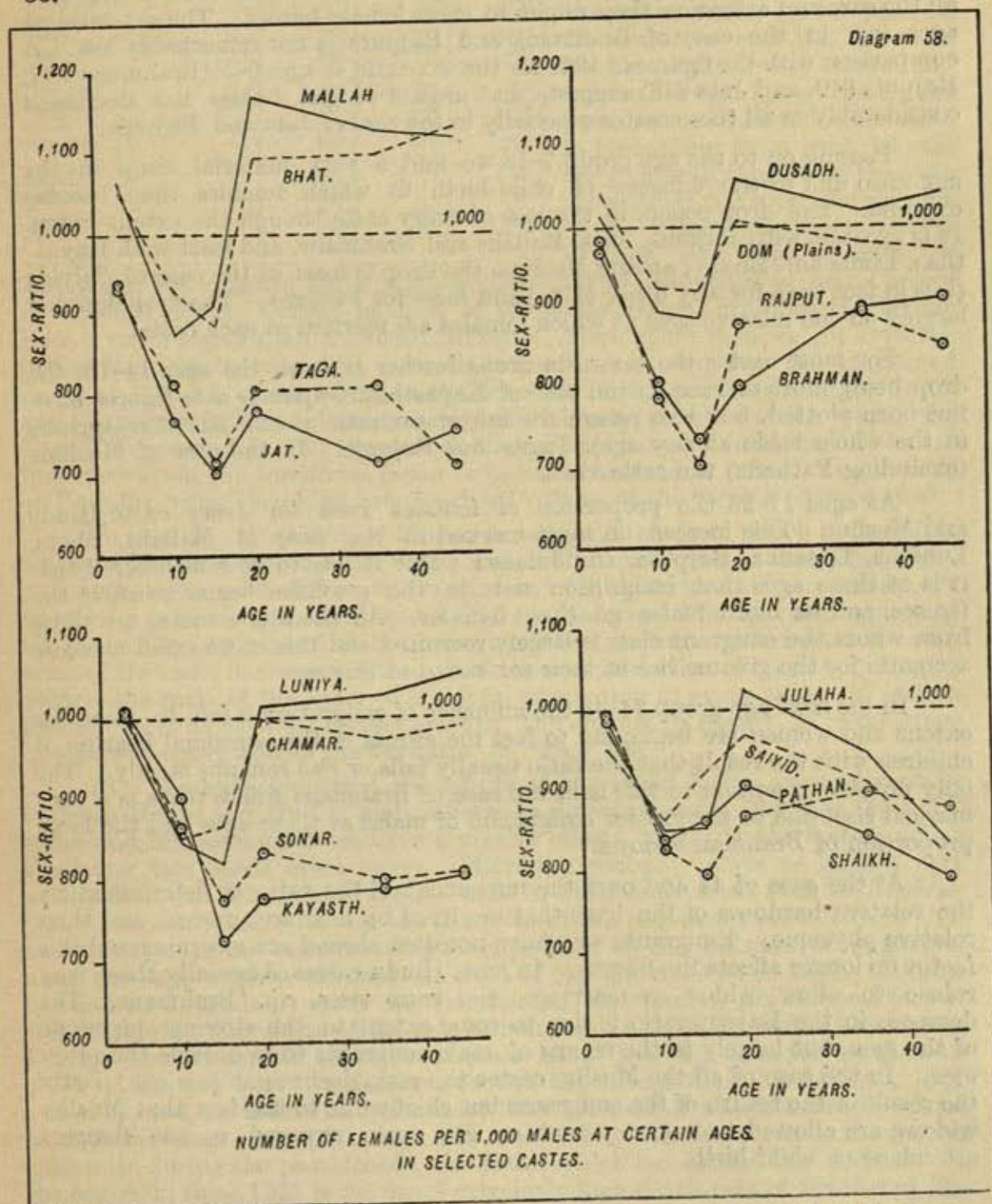
I have shown the sex-ratio for all ages of selected castes, at the last three censuses. Speaking generally it will be seen that the lower castes have a larger proportion of females than the higher. The Mallah and Bhat have figures which (save for the ages 7-16) are comparable with those of Western Europe. The Brahman and Rajput figures are low, but high compared with those of Tagas, Gujars and Jats. As regards the Muslim castes, the sex-ratio for Julahas is high but nothing like so high as in the case of the lower Hindu castes. The Saiyid figure is much higher than that for high Hindu castes; that for Pathans is somewhat higher than for Brahmans; and the Shaikh figure is approximately

* *Vide Census Report 1911, Part I, page 185.*

the same as for Rajputs. Regarding changes since 1911, the female proportions among the lower castes have followed no special rule, some show increases, others decreases, while yet others have remained unchanged. The higher castes show a decrease in the sex-ratio; so do the Muslim castes without exception.

It is of interest to study the variations of the sex-ratio at different ages in the case of certain castes. The actual figures are, as mentioned above, given in Subsidiary Table IV. They are illustrated for selected castes in diagram no. 58.

Sex-proportion at various ages in different castes.



Caste-wise figures of births and deaths are not available; but the census statistics show us the proportion of the sexes alive at age 0-6. This ratio is determined by the proportion of the sexes at birth and by the relative rate of infantile mortality as between the sexes, the majority of deaths at age 0-6 occurring at age 0-1. Neither of these is known, but it is evident that there is relatively less female than male infantile mortality (whether through less neglect or otherwise) where the proportion of girls to boys at the age 0-1 is greater, i.e., the higher the curve in diagram no. 56 starts. It is at once notable that,

speaking generally, the curves of the lower castes start higher, and further that in all cases where the sex-ratio for all ages together is high the ratio at age 0-6 was relatively high. The latter point illustrates the axiom that if a sufficiency of females is required at all ages, more care must be taken of female babies (or less care of the male babies). Although, in the absence of statistics, it is not possible to say definitely whether a larger proportion of boy babies are born to the higher castes than to the lower, I should expect the truth to be otherwise. In any case the low proportion of females to males at the age 0-6 in the case of Tagas and Jats, does suggest the possibility that these castes still do not give all the care and attention they might to their female babies. The sex-ratio at ages 0-6 in the case of Brahmans and Rajputs is not remarkably low. A comparison with the figures of 1921 for the sex-ratio at ages 0-5 (Brahmans 947, Rajputs 940, and Jats 848) suggests that neglect of girl babies has decreased considerably in all these castes especially in the case of Jats and Rajputs.

Passing on to the age group 7-13 we find a very material drop in the sex-ratio due to the dangers of child-birth to which females then become exposed. The drop occurs in the case of every caste though the extent varies. It is greatest with Rajputs, Jats, Mallahs and Brahmans, and least with Kayasthas, Doms and Bhats; among Muslims the drop is least in the case of Saiyids (less in fact than for any other caste) and most for Pathans. The drop depends largely on the relative ages at which females are married in each caste.

For most castes the sex-ratio drops further still at the ages 14-16, the drop being most marked in the case of Kayasthas, Gujars (where figures have not been plotted, but who return the lowest sex-ratio at this age that appears in the whole table at any age), Tagas and Rajputs. In the case of Muslims (excluding Pathans) the ratio rises.

At ages 17-23 the proportion of females rises for every caste Hindu and Muslim. This increase is most marked in the case of Mallahs, Bhats, Luniyas, Dusadhs, Rajputs, and Julahas. But it has to be remembered that it is at these ages that emigration outside the province begins to affect the figures, and far more males go than females. All the above castes are those from whom the emigrant class is largely recruited and this in no small measure accounts for the greater rise in their sex-ratios at this age.

In the next age-group 24-43 the influence of emigration is felt to a smaller extent and women are beginning to feel the effects of the continual bearing of children with the result that the ratio usually falls or else remains steady. The only notable exception to this is in the case of Brahmans where there is a very marked rise, due to the greater emigration of males at these ages and the large proportion of Brahman widows.

At the ages of 44 and over the movement of the ratio is determined by the relative hardness of the lives that are lived by men and women, and their relative physique. Emigrants who have not died abroad are returning and this factor no longer affects the figures. In most Hindu castes, especially those who refuse to allow widow re-marriage, the ratio rises, *e.g.*, Brahmans. The decrease in the Rajput ratio is due to some extent to the stronger physique of the men, but largely to the return of male emigrants from outside the province. In the case of all the Muslim castes the ratio declines at this age, partly the result of the return of the emigrants but chiefly due to the fact that Muslim widows are allowed to remarry and so are again exposed to the dangers attendant on child-birth.

In the margin are given for all ages together the sex-ratios of the castes

Caste.	Natural division.		
	Indo-Gangetic Plain—		
	West.	Central.	East.
Mallah	875	974	1,297
Bhat	930	1,117	1,137
Dom (plains) ..	899	954	940
Luniya	920	959	991
Pasi	988	951	1,020
Chamar	882	992	1,049
Brahman	789	894	934
Rajput	780	850	899
Sonar	808	814	898
Kayastha	802	819	925
Saiyid	884	924	900
Pathan	860	911	1,026
Shaikh	857	871	943
Julaha	870	950	976

Mallahs in the Western Plain is lower than that of Brahman in the Central or Eastern Plain, though in each of the latter natural divisions the Mallah ratio is much higher than the Brahman ratio. Here again then we get evidence of the fact that the racial (if caste differences can in any way be considered as such) factor has less effect on the sex-ratio in this province than territorial and temporary factors. Dusadhs are found almost entirely in the east, and Tagas, Gujars and Jats in the west, so their figures have not been shown above; but here again the territorial factor appears to have some effect, the sex-ratio of Dusadhs being very high compared with those of the three western castes.

To sum up. Statistics of births are not available from which to ascertain whether the sex-ratio at birth varies materially from caste to caste, but there still appears to exist differential treatment of girl babies between castes. It is only by preserving the girl babies that a sufficiency of females will remain at all ages. The dangers of child-birth (dependent in large measure on the customs of the caste in respect of the age of the consummation of marriage) largely control the ratio of the sexes in the total population of every caste. Migration has its effects as between certain castes. The custom in regard to re-marriage of widows largely affects the sex-ratio in later life.

18. We have seen that the effects of the racial factor are apparent as between Hindu and Muslim and as between different castes, but that the territorial and temporary factors have a greater effect. Actually the factors under the latter two heads often merge. Migration probably plays as large a part as any factor in determining the sex-ratio in the smaller areas such as districts, and it has a marked effect on the sex-ratio of the province as a whole, though the variations in the volume and sex-composition of the balance of migration have not appreciably affected the ratio of the province since 1901. Famine has had no appreciable share in determining the present sex-composition of the people as the effects of the last serious famine (1908-9) have disappeared. During the past decade selective diseases have been far less active than in either of the previous two decades, though the effects of plague between 1901 and 1921, and the influenza epidemic of 1918-19, both of which were more fatal to females than to males, are still noticeable. In the absence of selective epidemics during the past decade, the factor which has caused the decrease in the sex-ratio since 1921 is the usual extremely high death-rate of females at the reproductive ages owing to the perils of child-birth and the primitive methods of mid-wifery practised in the province.

If the decline of the proportion of females to males, noticeable since 1901 is to be arrested, more care and attention must be bestowed on the female babies and to the mother at and after child-birth.

Conclusions.

SUBSIDIARY TABLE I.—*General proportion of the sexes by natural divisions and districts.*

District and natural division.	Number of females to 1,000 males.					
	1931.		1921.		1911.	
	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Natural population.
1	2	3	4	5	6	7
UNITED PROVINCES.						
(British Territory)	902	890	908	896	915	903
<i>Himalaya, West</i>	912	*	912	960	903	949
Dehra Dun	674	..	657	789	697	830
Naini Tal	708	..	722	853	770	880
Almora	998	..	999	957	970	962
Garhwal	1,069	..	1,084	1,043	1,036	1,009
<i>Sub-Himalaya, West</i>	855	..	865	868	856	860
Saharanpur	819	..	817	811	823	823
Bareilly	849	..	861	866	843	850
Bijnor	883	..	900	882	887	873
Pilibhit	864	..	884	891	861	881
Kheri	871	..	884	913	875	887
<i>Indo-Gangetic Plain, West</i>	841	..	844	832	841	832
Muzaffarnagar	828	..	829	800	817	779
Meerut	839	..	852	841	848	832
Bulandshahr	882	..	896	862	897	878
Aligarh	842	..	847	845	852	843
Muttra	834	..	815	812	815	818
Agra	830	..	818	787	834	826
Mainpuri	817	..	816	810	817	787
Etah	845	..	848	839	837	825
Budaun	848	..	848	835	823	825
Moradabad	883	..	877	875	867	871
Shahjahanpur	836	..	853	867	843	864
Farrukhabad	827	..	826	796	822	829
Etawah	806	..	815	796	824	824
<i>Indo-Gangetic Plain, Central</i>	918	..	921	905	933	907
Cawnpore	810	..	802	841	832	849
Fatehpur	906	..	911	880	933	920
Allahabad	944	..	945	947	972	967
Lucknow	819	..	845	839	856	885
Unao	889	..	890	881	903	901
Rae Bareilly	973	..	972	925	991	959
Sitapur	876	..	873	862	878	873
Hardoi	853	..	850	860	833	868
Fyzabad	974	..	991	956	1,005	983
Sultanpur	1,024	..	1,031	973	1,032	972
Partabgarh	1,050	..	1,049	962	1,059	1,007
Bara Banki	917	..	918	903	921	903
<i>Central India Plateau</i>	934	..	936	946	959	966
Jhansi	931	..	922	961	954	939
Jalaun	908	..	901	871	932	901
Hamirpur	956	..	962	969	981	976
Banda	938	..	955	963	980	1,024
<i>East Satpuras</i>	999	..	1,003	970	1,020	1,002
Mirzapur	999	..	1,003	970	1,020	1,002
<i>Sub-Himalaya, East</i>	945	..	958	942	975	961
Gorakhpur	949	..	970	957	995	977
Basti	947	..	955	939	976	967
Gonda	954	..	957	932	965	947
Bahraich	917	..	922	915	924	923
<i>Indo-Gangetic Plain, East</i>	967	..	971	937	995	966
Benares	936	..	953	961	984	969
Jaunpur	1,017	..	1,011	983	1,007	1,003
Ghazipur	951	..	960	903	998	965
Ballia	947	..	949	892	995	922
Azamgarh	969	..	969	934	991	965
States—						
Tehri-Garhwal (Himalaya, West) ..	1,017	..	1,035	1,019	1,026	1,017
Rampur (Sub-Himalaya, West) ..	856	..	867	864	877	875
Benares (East Satpuras) ..	1,014	..	997	924	†	†

* The natural population for 1931 by districts, states and natural divisions is not available as birthplace was not tabulated by districts and states.

† These figures are included with those of Mirzapur.

SUBSIDIARY TABLE III.—Number of females per 1,000 males at different age-periods by religions and natural divisions.
Census of 1931. (British Territory only).

Age.	United Provinces, (British territory).			Himalaya, West.			Sub-Himalaya, West.			Indo-Gangetic Plain, West.			Indo-Gangetic Plain, Central.			Central India Plateau.			East Satpuras.			Sub-Himalaya, East.			Indo-Gangetic Plain, East.		
	All religions.	Brahmanic Hindus.	Muslims.	All religions.	Brahmanic Hindus.	Muslims.	All religions.	Brahmanic Hindus.	Muslims.	All religions.	Brahmanic Hindus.	Muslims.	All religions.	Brahmanic Hindus.	Muslims.	All religions.	Brahmanic Hindus.	Muslims.	All religions.	Brahmanic Hindus.	Muslims.	All religions.	Brahmanic Hindus.	Muslims.	All religions.	Brahmanic Hindus.	Muslims.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
0-1	1,002	996	1,020	1,028	1,029	1,008	996	988	1,019	987	983	1,009	1,001	1,004	986	990	990	1,000	1,046	1,045	1,083	1,033	1,016	1,137	1,006	1,012	962
1-2	1,040	1,043	1,027	1,064	1,068	1,022	1,022	1,013	1,047	1,020	1,020	1,031	1,044	1,048	1,019	1,030	1,034	990	1,125	1,127	1,101	1,053	1,059	1,019	1,059	1,067	1,001
2-3	1,060	1,062	1,054	1,091	1,096	1,051	1,034	1,028	1,054	1,040	1,042	1,044	1,057	1,058	1,053	1,010	1,041	1,035	1,144	1,148	1,090	1,080	1,082	1,070	1,088	1,091	1,061
3-4	1,007	1,006	1,013	1,055	1,059	1,026	981	970	1,014	988	985	1,010	1,009	1,008	1,014	999	997	1,027	1,049	1,051	1,028	1,019	1,021	1,009	1,028	1,029	1,024
4-5	931	941	886	987	991	948	922	907	962	911	904	949	956	955	961	939	936	971	964	964	962	894	958	672	966	964	966
Total, 0-5	1,007	1,010	994	1,044	1,048	1,012	991	981	1,019	989	987	1,009	1,013	1,014	1,006	999	999	1,005	1,064	1,065	1,151	1,012	1,027	943	1,029	1,032	1,008
5-10	862	861	870	924	930	831	837	826	868	820	810	863	877	875	891	884	881	918	921	921	921	872	878	841	896	895	909
10-15	815	809	854	875	883	743	781	768	815	772	759	828	823	819	851	858	856	886	892	892	885	834	818	934	853	849	888
15-20	874	871	906	898	921	662	833	813	885	847	836	905	880	877	914	909	912	905	994	997	941	864	936	876	949	937	1,061
20-25	925	924	946	935	973	619	864	848	904	878	873	908	939	939	966	930	935	918	1,041	1,045	981	948	997	1,017	1,025	1,014	1,133
25-30	919	923	909	926	971	515	829	822	848	830	825	841	948	948	970	904	908	876	1,023	1,029	926	995	973	984	1,052	1,045	1,128
Total, 0-30	903	902	916	939	889	721	863	847	897	862	799	900	915	926	932	916	975	923	987	1,034	955	1,130	993	924	960	985	998
30-40	892	895	885	880	915	509	801	797	814	785	780	805	920	919	932	920	925	870	1,015	1,023	912	978	925	1,010	1,026	1,022	1,079
40-50	867	871	851	831	855	526	829	834	816	785	784	786	884	884	891	938	939	942	967	973	896	926	1,002	936	934	933	942
50-60	909	921	847	857	873	582	890	916	829	825	835	781	925	934	876	1,032	1,035	978	1,031	1,044	871	1,000	1,002	992	915	925	828
60 and over	1,012	1,042	875	889	904	583	932	981	821	813	864	765	1,037	1,058	915	1,266	1,276	1,115	1,225	1,247	990	1,223	1,246	1,100	1,057	1,085	853
Total, 30 and over	901	908	867	863	958	531	838	850	818	798	850	790	923	914	908	971	917	936	1,024	989	911	993	916	997	982	956	957
Total, all ages	902	904	900	912	933	655	855	849	871	841	836	864	918	918	924	934	936	928	999	1,003	940	945	945	947	967	965	985

Note.—As the natural population is not available by natural divisions the figures for natural population (total of all ages) cannot be given.

SUBSIDIARY TABLE IV.—*Number of females per 1,000 males for certain selected castes.*

Caste.	Number of females per 1,000 males.						
	All ages.	0-6.	7-13.	14-16.	17-23.	24-43.	44 and over.
1	2	3	4	5	6	7	8
1. Kewat	970	1,005	845	805	1,061	1,019	1,007
2. Nau-Muslim	941	1,028	903	788	832	988	948
3. Bhar	985	1,040	876	842	1,064	1,036	964
4. Kurmi	918	979	856	792	906	918	974
5. Barai	928	1,016	878	844	919	923	934
6. Ahir	895	975	812	804	915	891	926
7. Dom (Plains)	979	1,044	921	919	1,006	979	968
8. Luniya	971	986	848	821	1,013	1,025	1,054
9. Kumhar	928	1,007	855	850	940	915	967
10. Pasi	957	1,007	832	837	1,007	1,003	969
11. Chamar	957	1,011	852	867	999	972	989
12. Koeri	916	1,003	871	842	915	947	846
13. Julaha	919	977	850	858	1,021	944	831
14. Dusadh	992	1,014	891	884	1,058	1,019	1,040
15. Teli	910	1,013	851	820	960	879	921
16. Gadariya	902	1,007	827	819	944	881	910
17. Lohar	887	975	907	777	919	847	865
18. Kalwar	913	998	845	796	928	906	944
19. Dhobi	932	995	837	838	988	934	961
20. Murao	899	965	802	819	922	894	948
21. Halwai	852	982	835	759	910	788	846
22. Mallah	1,054	1,062	877	909	1,166	1,126	1,119
23. Khatik	909	1,000	854	863	960	887	878
24. Bharbhunja	880	989	865	794	880	856	859
25. Nai	905	996	821	753	935	910	928
26. Lodhi	892	989	812	871	934	858	907
27. Bhat	1,051	1,053	928	884	1,093	1,097	1,133
28. Silpkar	934	1,061	884	877	980	954	800
29. Tamboli	896	1,019	847	855	958	855	883
30. Kahar	918	1,009	829	818	958	913	931
31. Bhuinhar	937	987	889	730	960	964	953
32. Kachhi	881	992	789	830	949	863	850
33. Pathan	889	995	829	795	870	896	876
34. Barhai	875	1,008	825	783	907	842	857
35. Sonar	848	1,002	865	775	832	796	804
36. Mali	890	1,004	873	776	882	894	829
37. Bhangi	897	982	817	822	958	899	851
38. Kisan	857	963	739	761	841	814	1,002
39. Vaishya	850	980	854	775	865	807	817
40. Shaikh	867	986	840	862	907	841	786
41. Gujar	786	916	713	635	797	791	776
42. Brahman	882	968	807	739	801	896	908
43. Rajput	866	981	785	703	878	891	851
44. Indian Christian	929	975	872	849	1,054	942	844
45. Mughal	888	1,044	905	847	889	841	819
46. Saiyid	900	953	863	923	971	908	813
47. Kayastha	835	1,009	901	724	777	786	802
48. Jat	776	938	764	703	780	715	755
49. Taga	805	932	814	717	809	810	711
50. Anglo-Indian	921	882	860	828	932	925	1,061

NOTE.—The castes are arranged according to the frequency of infant marriage, i.e., according to the proportion which the number of married and widowed females under 14 years of age bears to the total female population.

SUBSIDIARY TABLE V.—*Actual number of births and deaths for each sex during the decades 1901-10, 1911-20, and 1921-30.*

Year.	Number of births.			Number of deaths.			Difference between columns 2 and 3. Excess of latter over former+, defect—.	Difference between columns 5 and 6. Excess of latter over former+, defect—.	Difference between columns 4 and 7. Excess of former over latter+, defect—.	Number of female births per 1,000 male births.	Number of female deaths per 1,000 male deaths.
	Males.	Females.	Total.	Males.	Females.	Total.					
1	2	3	4	5	6	7	8	9	10	11	12
1901 ..	1,022,769	949,362	1,972,131	752,949	692,086	1,445,035	—73,407	—60,863	+527,096	928	919
1902 ..	1,131,319	1,054,882	2,186,201	801,046	751,000	1,552,046	—76,437	—50,046	+634,155	932	937
1903 ..	1,140,228	1,059,803	2,200,031	988,354	932,549	1,920,903	—80,425	—55,805	+279,128	929	944
1904 ..	1,154,988	1,070,769	2,225,757	825,100	829,849	1,654,949	—84,219	+4,749	+570,808	927	1,006
1905 ..	1,023,092	943,917	1,967,009	1,049,708	1,048,592	2,098,300	—79,175	—1,116	—131,291	923	999
1906 ..	993,311	919,114	1,918,425	953,309	910,027	1,863,336	—80,197	—43,282	+55,089	920	955
1907 ..	1,022,318	941,645	1,963,963	1,049,012	1,023,524	2,072,536	—80,673	—25,488	—108,573	921	976
1908 ..	932,276	854,426	1,786,702	1,274,966	1,239,795	2,514,761	—77,850	—35,171	—728,059	916	972
1909 ..	827,732	761,464	1,589,196	922,189	858,880	1,781,069	—66,268	—63,309	—191,873	920	931
1910 ..	1,017,065	938,359	1,955,424	963,480	880,698	1,844,178	—78,706	—82,782	+111,246	923	914
Total, 1901-10	10,271,098	9,493,741	19,764,839	9,580,113	9,167,000	18,747,113	—777,357	—413,113	+1,017,726	924	957
1911 ..	1,068,248	985,076	2,053,324	1,082,162	1,023,130	2,105,292	—83,172	—59,032	—51,968	922	945
1912 ..	1,105,707	1,019,878	2,125,585	733,254	667,553	1,400,807	—85,829	—65,701	+724,778	922	910
1913 ..	1,160,280	1,072,719	2,232,999	857,767	773,926	1,631,693	—87,561	—83,841	+601,306	925	902
1914 ..	1,094,842	1,009,712	2,104,554	816,149	751,117	1,567,266	—85,130	—65,032	+537,288	922	920
1915 ..	1,060,779	975,342	2,036,121	732,610	674,133	1,406,743	—85,437	—58,477	+629,378	919	920
1916 ..	1,050,532	967,224	2,017,756	720,097	661,202	1,381,299	—83,308	—58,895	+636,457	921	918
1917 ..	1,122,101	1,035,541	2,157,642	933,723	841,173	1,774,896	—86,560	—92,550	+382,746	923	901
1918 ..	977,044	890,800	1,867,844	2,006,883	1,849,879	3,856,762	—86,244	—157,004	—1,988,918	912	922
1919 ..	795,870	720,627	1,516,497	1,017,335	934,327	1,951,662	—75,243	—83,008	—435,165	905	918
1920 ..	872,094	792,098	1,664,192	913,899	828,936	1,742,835	—79,996	—84,963	—78,643	908	907
Total, 1911-20	10,307,497	9,469,017	19,776,514	9,813,879	9,005,376	18,819,255	—838,480	—808,503	+957,259	919	918
1921 ..	819,854	740,748	1,560,602	952,243	843,202	1,795,445	—79,106	—109,041	—234,843	904	885
1922 ..	769,516	690,272	1,459,788	610,033	524,847	1,134,880	—79,244	—85,186	+324,908	897	860
1923 ..	864,154	771,296	1,635,450	566,807	493,497	1,060,304	—92,858	—73,310	+575,146	893	871
1924 ..	833,889	741,421	1,575,310	681,719	602,153	1,283,872	—92,468	—79,566	+291,438	889	883
1925 ..	785,661	699,614	1,485,275	603,493	520,755	1,124,248	—86,047	—82,738	+361,027	890	863
1926 ..	820,921	731,135	1,552,054	610,233	528,651	1,138,884	—89,788	—81,582	+413,170	891	866
1927 ..	881,412	785,067	1,666,479	550,457	474,618	1,025,075	—96,345	—75,839	+641,404	891	862
1928 ..	916,760	818,399	1,735,159	578,600	517,136	1,095,736	—98,361	—61,464	+639,423	893	894
1929 ..	824,281	733,445	1,557,726	583,720	516,964	1,100,684	—90,836	—66,756	+457,042	890	886
1930 ..	895,508	797,665	1,693,173	656,680	577,440	1,234,120	—97,843	—79,240	+459,053	891	879
Total, 1921-30	8,411,956	7,509,060	15,921,016	6,393,985	5,599,263	11,993,248	—902,896	—794,722	+3,927,768	893	876

NOTE.—See note 3 to Subsidiary Table VII of Chapter IV.

SUBSIDIARY TABLE VI.—*Number of deaths of each sex at different ages.*

Age.	1921.		1922.		1923.		1924.		1925.		1926.		1927.		1928.		1929.		1930.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Under 1 year ..	197,223	171,908	145,928	122,384	150,567	126,427	165,194	137,248	140,991	119,688	150,514	124,746	138,328	114,557	152,134	125,320	142,944	119,701	158,571	130,610
1-5 ..	167,493	161,784	97,709	88,966	88,408	80,369	128,733	115,431	100,000	98,110	118,633	104,799	112,391	100,761	109,262	98,674	119,704	108,249	152,939	136,940
5-10 ..	66,690	57,245	31,331	26,941	29,724	27,331	38,331	32,734	29,790	26,140	31,291	27,510	25,012	21,368	28,814	26,123	29,633	25,847	34,093	28,927
10-15 ..	37,938	28,391	20,804	16,841	21,685	18,720	26,630	22,317	22,161	19,214	23,158	20,512	17,925	15,207	21,625	20,615	19,778	17,677	19,629	16,365
15-20 ..	28,859	26,576	17,355	16,524	16,934	16,348	21,259	20,681	18,318	17,794	18,566	18,606	15,371	15,603	17,880	19,596	16,715	18,178	17,553	18,843
20-30 ..	72,947	75,204	45,046	46,511	42,123	44,057	52,921	56,108	46,536	47,867	45,259	47,687	39,497	41,869	41,495	47,559	39,717	45,072	42,419	48,875
30-40 ..	78,732	72,497	50,325	44,798	45,045	40,918	54,301	51,418	49,141	43,239	46,832	42,416	41,524	32,822	42,971	42,232	42,470	40,165	45,396	42,745
40-50 ..	84,451	65,606	55,870	41,751	47,970	36,053	54,820	44,064	52,178	38,304	47,689	35,442	43,203	31,564	43,410	33,795	44,326	32,837	47,179	35,632
50-60 ..	89,114	71,491	59,829	46,202	50,176	38,934	56,347	46,468	53,638	41,536	48,953	37,783	43,837	33,299	44,192	34,991	45,704	35,219	49,445	38,485
60 and over ..	128,796	112,500	85,836	73,929	74,175	64,340	83,183	75,684	80,740	68,863	79,338	69,150	73,369	62,568	76,817	68,231	82,729	74,019	89,456	80,018
Total all ages ..	952,243	843,202	610,033	524,847	566,807	493,497	681,719	602,153	603,493	520,755	610,233	528,651	550,457	474,618	578,600	517,136	583,720	516,964	656,680	577,440

Chapter VI.—CIVIL CONDITION.

1. Imperial Table VII gives the number of unmarried, married and widowed persons according to age, by sex and religion, in each district and state. Imperial Table VIII gives statistics of Civil Condition by somewhat different age-periods, for certain selected castes in the province as a whole (including the states).

*The statistics :
where found.*

At the end of this chapter will be found five subsidiary tables which exhibit proportionate figures based on the Imperial Tables mentioned above, as follows :—

Subsidiary Table I—Distribution by Civil Condition of 1,000 of each sex, religion and main age-period, at each of the last five censuses.

Subsidiary Table II—Distribution by Civil Condition of 1,000 of each sex at certain ages, in each religion and natural division.

Subsidiary Table III—Distribution by main age-periods and Civil Condition of 10,000 of each sex and main religion.

Subsidiary Table IV—Proportion of the sexes by Civil Condition at certain ages, for religions and natural divisions.

Subsidiary Table V—Distribution by Civil Condition of 1,000 of each sex at certain ages for selected castes.

2. The question asked by enumerators with reference to Civil Condition was simple : “Are you married, unmarried or widowed ?” The word used for married was *biyaha*. Now *biyah* means marriage by the full legal rite, and doubt might arise as to the proper entry where marriage had been contracted by such rites as *dharewa*, *sagai* or *karao*, which are recognized generally speaking only by the castes that permit widow re-marriage. In order to resolve any such doubts the instructions given to enumerators were as follows :—

*The statistics :
how obtained*

“Enter each person, whether infant, child or grown up, as either unmarried, married or widowed. Divorced persons, who have not re-married, should be entered as widowed. If a woman is generally considered a married woman by the custom of her caste, enter her as married even if the marriage is not recognized as valid by high-caste Hindus.”

This was further amplified by the following instructions :—

“Prostitutes, concubines, and any woman who has never been married by proper form, should be entered as unmarried, whether they are living with a man or not.

In some castes the widow of the *jeth* (elder brother) becomes the wife of the *dewar* (younger brother). In such a case the woman should be entered as married.”

It will be noticed that separate figures were not collected for divorced persons. These are negligible in numbers, divorce being practically unknown among Hindus and comparatively rare among Muslims. They were under the above instructions included among the married if they had re-married since divorce, or among the widowed if they had not.

It is necessary, before dealing with the figures, to emphasize that they are not exactly comparable with those of any country outside India. Marriage especially among Hindus often means no more than irrevocable betrothal. In the case of child-marriages the parties do not begin to cohabit immediately after the ceremony, but wait till the bride attains puberty.

Conjugal relations are then preceded by a second ceremony known as *gauna*, *rukhsat*, or *vida*. Provided the *gauna* ceremony is postponed the only harm done by the custom of an early *biyah* is that it must obviously swell the number of widows condemned by convention to lifelong celibacy and the drudgery and humiliation known to be associated with widowhood. Among the upper and educated classes there is now a tendency to later marriages, and in such cases the *gauna* or some similar ceremony is performed at the same time as the *biyah* ceremony, or may be dispensed with altogether, the parties cohabiting immediately after the marriage. This change is referred to in Appendix A of this Chapter.

*The statistics :
their accuracy.*

3. There may have been some omissions from the married by very strict Hindu enumerators refusing to regard re-married widows as married, but such omissions would be more than counter balanced by the inclusion among the married of unmarried or widowed females living in unregulated relations with men. At the younger ages, on account of the Sarda Act some concealment of marriage might be expected ; but seeing the large increase in both married males and females aged 0-10 I do not think that this amounted to very much. The statistics may, in my opinion, be taken as an accurate and complete classification of the three prescribed categories of Civil Condition, though the distribution of the civil conditions by age (especially at the lower ages) is not altogether accurate as we shall see later, on account of the smoothing of ages.

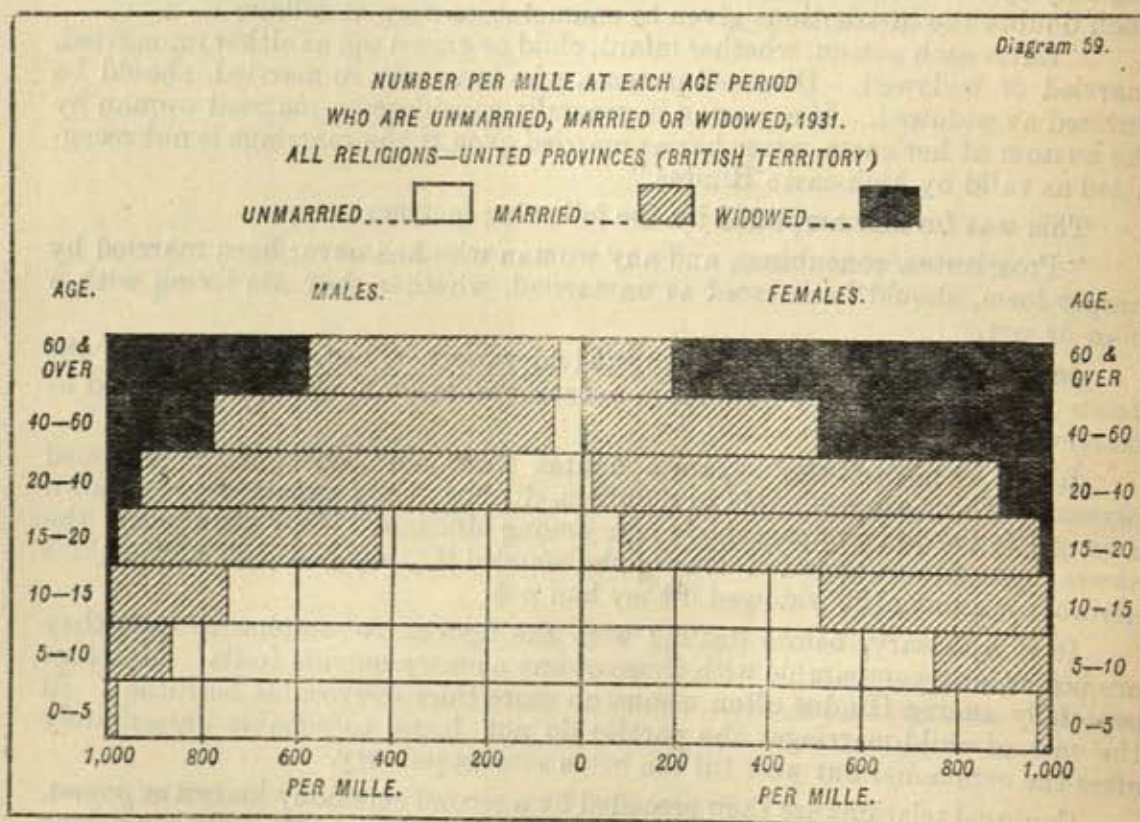
*Marriage
customs.*

4. The subject of marriage customs in this province was very fully dealt with by Mr. Blunt in 1911*. Efforts were made to secure further information at this census in order to ascertain as far as possible what changes and modifications had occurred in these customs in the last 20 years. Unfortunately the political situation in the province rendered it undesirable to institute much in the way of inquiries on these somewhat delicate subjects and further the Civil Disobedience Movement, coupled with the agricultural situation, deprived those who would have made most of the inquiries for me, of the spare time in which to collect the facts. What information I have been able to secure is given in Appendix A to this Chapter.

The Chapter itself will be confined to an examination of the statistics collected at the enumeration.

*Main features
of the statistics.*

5. Diagram no. 59 illustrates for males and females separately, the proportion in each main age-group of the unmarried, married and widowed, for the British territory of this province, all religions together.



If these figures are compared with those of any western country the same main features observed at previous censuses in this province will be remarked, viz. :—

- (a) the universality of marriage, especially among females ;
- (b) the early age of marriage ;
- (c) the large proportion of widows.

* Vide Census Report, 1911, Part I, page 207 et seq.

Let us deal with each of these in turn, and see what changes have occurred in the last forty years.

6. In the margin the proportion of unmarried males and females to total

Country and year.	Number unmarried per mille of population of each sex.	
	Males.	Females.
<i>United Provinces (British territory).</i>		
1931	438	317
1921	452	317
1911	449	305
1901	449	308
1891	450	308
<i>England and Wales.</i>		
1921	550	535

population of each sex is shown for this province for the last five censuses and is contrasted with the figures of England and Wales for 1921*. In western countries the proportion for each sex ranges between 500 and 600; in Japan it is between 600 and 700. The proportion of the young in the population is variable which influences these figures, the higher the proportion of children the higher the proportion of unmarried. In this province the proportion of children is higher than in most other countries so that this factor would tend to soften rather

(a) *The universality of marriage.*

than to exaggerate the contrast. Another factor which affects the proportion of unmarried persons is the sex-ratio. In Western Europe, where females outnumber males at all ages after infancy it is clear that, in the absence of polygamy, the percentage of unmarried females will be higher. But this in itself is quite insufficient to account for the marked difference between the female proportions of unmarried of this province and of Western Europe, and of course it merely serves to accentuate the difference in the case of the male proportion of unmarried.

By the age of 15 the number of unmarried girls in this province is already as low as 516 per mille, i.e. lower than for females at all ages in England and Wales; between 15 and 20 the proportion of unmarried females falls to 81 per mille; while after twenty practically every female who does not suffer from some infirmity or disfigurement, or who is not a concubine or a prostitute, has been married. This fact is well illustrated in diagram no. 60 (*infra*). Among males the usual age of marriage is higher, husbands normally being older than wives. In the age-group 10-15 roughly half the living females are married, but only a quarter of the living males. In the group 15-20, when only 81 per mille of living females have not been married there are still almost half the males unwed. By the age-group 20-40 by far the majority of men are married, but 50 per mille remain bachelors to the end. Parents are less anxious about marrying off their sons than their daughters and the older a man gets the harder it is for him to find a wife. This fact combined with the preponderance of males at all ages after infancy, and with a certain amount of polygamy, accounts in part for the number, small as it is, of elderly bachelors. The rest comprise the infirm, beggars, religious devotees and mendicants and a few members of certain hypergamous groups who have been unable to effect alliances of the kind which alone are permitted to them by the rules of their community. This universality of marriage constitutes one of the most striking differences between the social practices of India (for it is not only confined to this province) and those of Western Europe, but, in so far as the proportions in the reproductive ages are concerned, it is the western not the Indian figures which are abnormal. Marriage is a natural condition for both men and women and celibacy and marriage later in life are the result of artificial circumstances and are rare in Asiatic countries. Added to this, in the case of Hindus and Jains the precepts of their religion make marriage a duty incumbent upon all.

Looking at the figures of past censuses in this province, shown above, and comparing them with those by age-periods shown in Subsidiary Table I, the following facts emerge.

The male proportion of unmarried at all ages was steady from 1891 to 1911, rose slightly in 1921 and then fell markedly in 1931. The increase in 1921 was due almost entirely to the increased proportion of the unmarried at ages 15-20. This is the age when males start to marry and the reduction in marriages was largely the outcome of the disorganization in family life occasioned by the influenza epidemic, and in part was due to economic causes, the abrupt rise in the

* The figures for England and Wales of 1931 are not available at the time of writing.

cost of living necessitating the postponement of marriages, especially among the professional classes. When considering the changes in the proportion at various ages between 1921 and 1931 the effect of the smoothing of ages in 1931 has to be considered. It seems that although the method of smoothing ages that has been adopted at this census yields increased accuracy in the case of the total of all civil conditions the same is not true in the case of the unmarried and married especially in the lower age-groups. Thus, persons are arranged in the ternary and septenary groups 4-6, 7-13, 14-16, 17-23, etc., and then to get the groups 5-10, 10-15, etc., half group 4-6 is added to half group 7-13, half group 7-13 is added to half group 14-16, and so on. This is correct for all civil conditions together, but the margin of error is great in the case of the unmarried and married separately because there are always fewer unmarried at the latter ages of each ternary or septenary group than at the earlier ages, and the adjusted age-groups take no account of this. So we find a smaller proportion of unmarried in the lower age-groups than there should be. This is especially noticeable at ages 5-10 and 15-20 because by reason of the concentration on the ages of 10 and 20 more people have been transferred from groups 10-15 and 20-25 to groups 5-10 and 15-20, respectively, and among these a far larger proportion of married and widowed than is correct. This has made the matter of comparisons with the figures of previous censuses very difficult indeed, but nevertheless it may safely be said that at any rate part of the decrease in the unmarried at the younger ages may be ascribed to the large crop of infant marriages pushed through before the commencement of the Sarda Act, and to the prosperous first seven years of the past decade.

As regards the female figures the percentage of unmarried at all ages was steady from 1891 to 1911, rose abruptly in 1921 and remained steady in 1931. The rise in 1921 was remarkably large at the age-period 10-15 and occurred almost entirely at the ages of 10-20. The reasons were the same as for males. As between 1921 and 1931 although the proportion of unmarried females at all ages has undergone no change there are marked variations at the various ages, due to the same causes as in the case of males. Below I give the unsmoothed figures for civil condition at the lower ages, for all religions together.

Unsmoothed figures of civil condition.

Age-group.	United Provinces.											
	British territory.						States.					
	Unmarried.		Married.		Widowed.		Unmarried.		Married.		Widowed.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
4-6 ..	2,114,541	1,932,240	109,467	134,781	2,931	6,132	52,431	49,893	1,845	3,546	66	150
7-13 ..	3,476,043	2,302,368	772,141	1,200,133	17,413	21,470	84,741	57,753	17,259	33,670	400	592
14-16 ..	1,013,779	227,966	714,731	1,132,167	22,819	21,728	24,843	7,005	16,085	22,870	564	572
17-23 ..	937,429	97,080	1,829,759	2,473,115	88,553	76,826	25,743	5,203	41,773	72,022	2,316	2,050

For the sake of comparison I give for British territory the number per mille of each sex in each of the above age-groups returned under each civil condition.

Age-group.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
4-6	950	49	1	932	65	3
7-13	815	181	4	653	341	6
14-16	579	408	13	165	819	16
17-23	328	641	31	37	934	29

7. In the margin are compared the proportions of married and widowed together, of each sex, at various ages in the British territory of this province in 1931, and in England and Wales in 1921. These figures are illustrated in diagram no. 60.

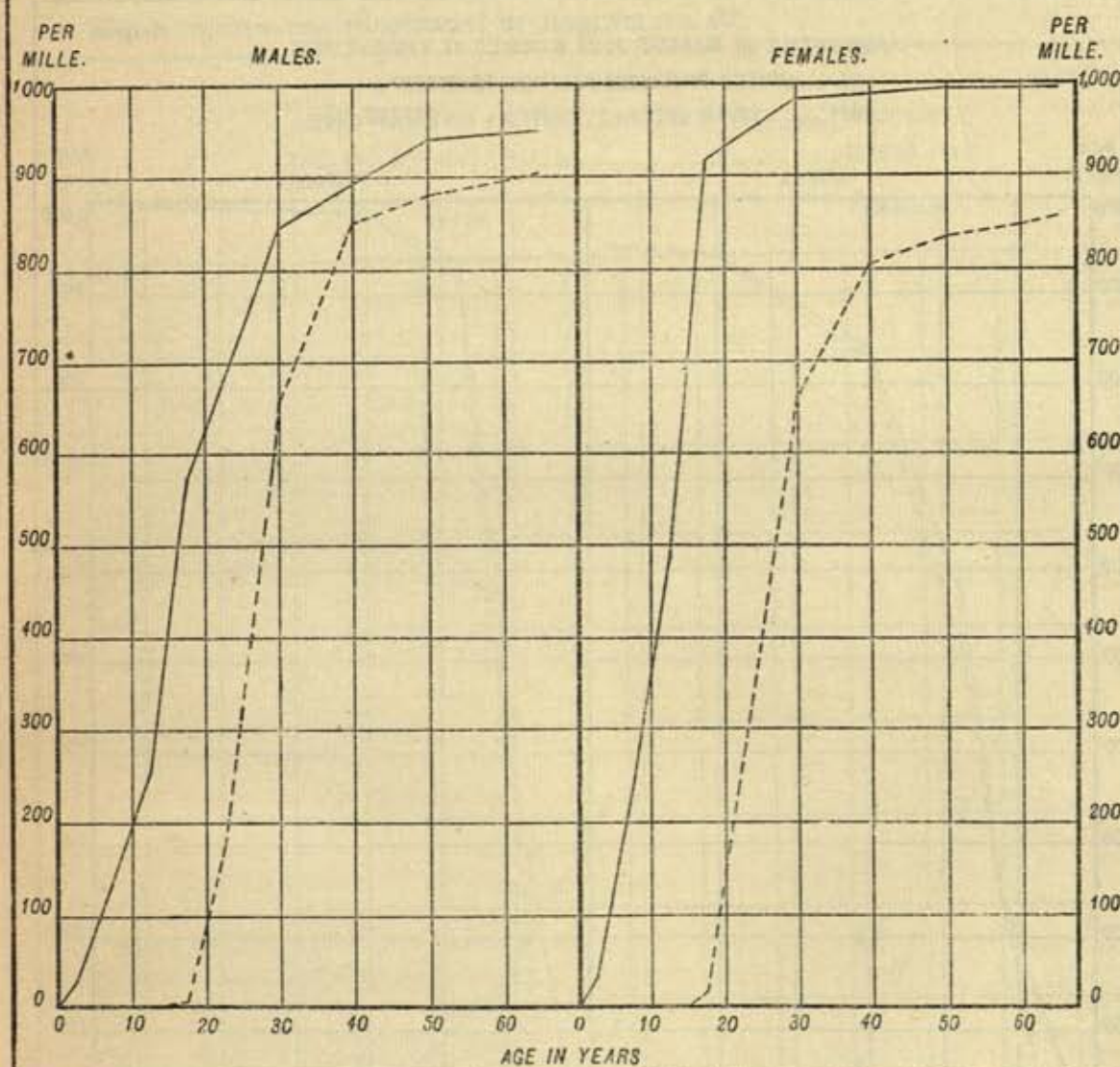
(b) *The early age of marriage.*

United Provinces (British territory), 1931.			England and Wales, 1921.		
Age.	Number per mille of each sex returned as married or widowed.		Age.	Number per mille of each sex returned as married or widowed.	
	Males.	Females.		Males.	Females.
0-5 ..	24	30	Under 15	Nil.	Nil
5-10 ..	139	243	15-19	4	18
10-15 ..	254	484	20-24	178	274
15-20 ..	576	919	25-34	659	663
20-40 ..	845	983	35-44	850	808
40-60 ..	940	993	45-54	880	836
60 and over ..	950	993	55-64	896	847
			65 and over.	913	862

PROPORTION OF MARRIED PLUS WIDOWED AT VARIOUS AGES.

Diagram 60.

UNITED PROVINCES (BRITISH TERRITORY), 1931 ——— FIRM LINE.
ENGLAND & WALES, 1921 ——— DOTTED LINE.



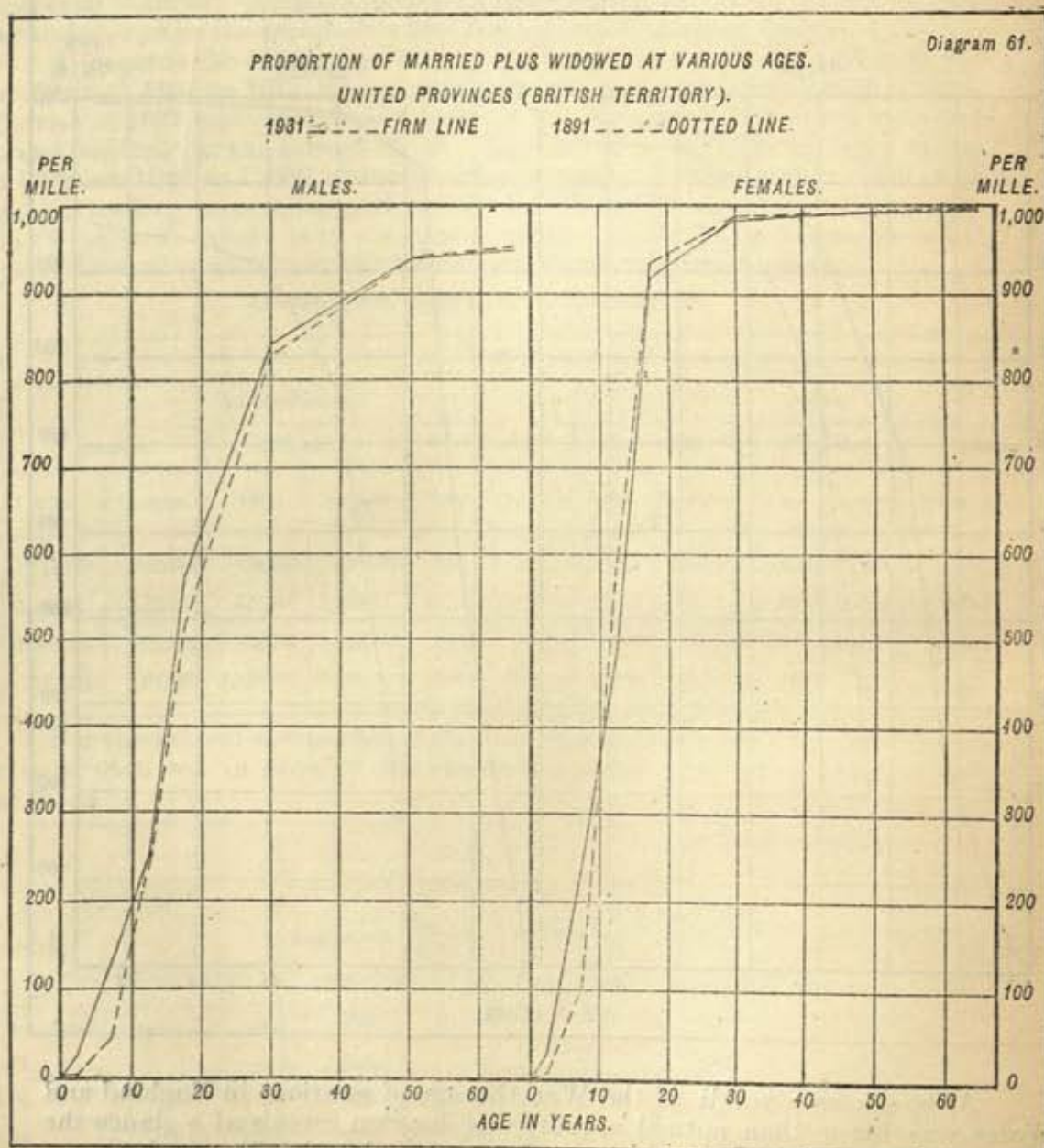
Although as a result of the War the age of marriage in England and Wales was lower than normal in 1921, this diagram reveals at a glance the comparatively early ages at which marriage takes place in this province.

In 1931, there were no less than 5,912 males and 6,588 females living in the British territory of this province aged less than one year, who had been married, of whom 89 males and 194 females were already widowed. The numbers increase with age until in the group 0-5 there were altogether 88,158 males and 111,336 females living who had been married, of whom 2,043 males and 4,135 females were already widowed. At age 5-10, 14 per cent. of males and 24 per cent. of females had been married. At 10-15, one quarter of the males and almost half the females had been married, and the age-group 15-20 sees well over half the males and 92 per cent. of the females married (or widowed), the corresponding figures for this age-group in England and Wales being males 0.4 per cent., females 1.8 per cent.

It may be noted that this Indian custom of early marriage is not by any means exceptional, and that it is only amongst the races of Western Europe that marriage is postponed until a very much later period in life.

Incidentally diagram no. 60 illustrates very clearly the universality of marriage, especially among females, in this province.

The changes since 1891 in the number of unmarried at different ages have been dealt with in paragraph 6 *supra*, and this naturally covers the changes in the married plus widowed. In diagram no. 61 the proportions married or widowed at various ages are compared with the proportions in 1891, for the province as a whole.



The large number of infant marriages contracted just before the commencement of the Sarda Act has resulted in a very noticeable upward bending of the curves in 1931 at ages 0-15 in the case of males and 0-10 in the case of females. The figures for intermediate censuses up till 1921 showed a very slight tendency for marriages of both males and females between 0-10 to increase, but the last decade has witnessed a tremendous increase in the number of both sexes married below 10. The figures therefore show no sign of improvement in the matter of infant marriage in the province as a whole.

8. The previous two main characteristics of the figures for civil condition

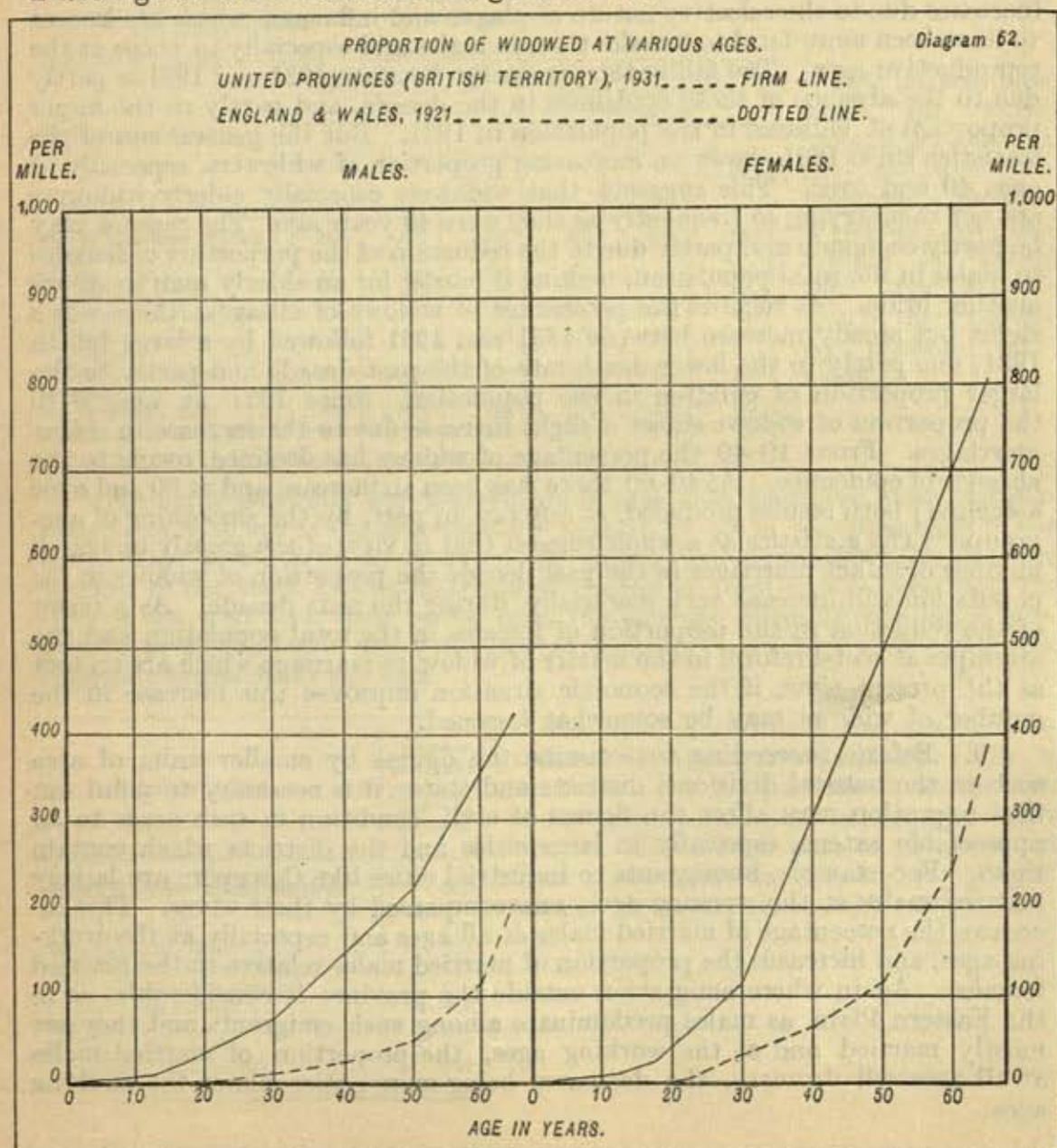
(c) *The large proportion of widows.*

United Provinces (British territory), 1931.			England and Wales, 1921.		
Age.	Number per mille of each sex returned as widowed (including divorced*).		Age.	Number per mille of each sex returned as widowed (including divorced*).	
	Males.	Females.		Males.	Females.
All ages ..	79	151	All ages ..	36	82
0-5 ..	..	1	Under 15 ..	Nil.	Nil.
5-10 ..	3	5	15-19 ..	Nil.	Nil.
10-15 ..	7	9	20-24 ..	1	4
15-20 ..	24	24	25-34 ..	10	32
20-40 ..	74	113	35-44 ..	23	62
40-60 ..	223	491	45-54 ..	49	115
60 and over ..	422	805	55-64 ..	114	247
			65 and over	312	536

*The figures of divorced persons are too small to affect the proportions per mille.

These figures are illustrated in diagram no. 62.

in this province are not peculiar to this province nor to India as a whole, but the third feature certainly is. In the margin are shown by age-periods the proportion of widowers and widows for the province as a whole (excluding the states) in 1931, and similar figures for England and Wales in 1921.



The proportion of widowers at all ages in this province is more than double that in England and Wales, due undoubtedly to the heavier female mortality at the reproductive ages. This is clearly evidenced by the fact that widowers outnumber widows at the age-groups 15-20 and 20-25 and at no other ages. The proportion of female widows at all ages in England and Wales in 1921 was abnormally high on account of the heavy casualties in the War. It is safe to say that at normal times the proportion of widows in this province is double that in England and Wales, and in fact, in any Western country. But more striking still is the distribution of widows by age. In England and Wales only 17 per cent. of the widows are below 45 years of age, whereas in this province no less than 39 per cent. are below this age, and 1.1 per cent. (the actual number is 39,535) are under 15, an age at which in Europe no one is even married. When one remembers the lot of a Hindu widow, something of the nature of the tragedy that these figures reveal may be appreciated. The large number of widows in India is due partly to the early age at which girls are married, partly to the disparity of age that often exists between man and wife, but most of all to the prejudice against the remarriage of widows. The higher Hindu castes forbid it altogether and, as the custom has, until now, been held to be a mark of social respectability, many of the more ambitious of the lower castes have adopted it by way of raising their social status; while Muslims who are brought into close contact with their Hindu neighbours are apt to share the prejudice although widow remarriage is permitted by their religion and the Prophet himself married a widow.

In the years 1911 and 1921, the percentage of widowers showed marked increases due to the selective nature of plague and influenza, which are known to have been more fatal to females than to males and especially to those at the reproductive ages. The fall in the percentage between 1921 and 1931 is partly due to the absence of these epidemics in the decade, and partly to the larger proportion of children in the population in 1931. But the general run of the statistics since 1891 shows an increasing proportion of widowers, especially at ages 40 and over. This suggests that widowers especially elderly widowers are not re-marrying so frequently as they were 40 years ago. The reasons may be partly economic and partly due to the reduction of the proportion of females to males in the total population, making it harder for an elderly man to secure another bride. As regards the percentage of widows of all ages, there was a slight but steady increase between 1891 and 1921 followed by a large fall in 1931, due partly to the lower death-rate of the past decade and partly to the larger proportion of children in the population. Since 1921 at ages 0-10 the proportion of widows shows a slight increase due to the increase in infant marriages. From 10-40 the percentage of widows has declined, owing to the absence of epidemics. At 40-60 there has been an increase and at 60 and over a decline; both results produced, at any rate in part, by the smoothing of age-groups. The statistics as a whole suggest that in view of the greatly increased number of infant marriages in the past decade the proportion of widows in the population will increase very materially during the next decade. As a result of the reduction in the proportion of females in the total population and the attempts at social reform in the matter of widow re-marriage which are on foot at the present time, if the economic situation improves this increase in the number of widows may be somewhat lessened.

9. Before proceeding to examine the figures by smaller units of area such as the natural divisions, districts and states, it is necessary to point out that migration may affect the figures of civil condition in such areas to an appreciable extent, especially in large cities and the districts which contain them. For example, immigrants to industrial cities like Cawnpore are largely married males at the working ages, unaccompanied by their wives. This increases the percentage of married males at all ages and especially at the working ages, and increases the proportion of married males relative to the married females. Again where emigration outside the province is considerable, as in the Eastern Plain, as males predominate among such emigrants and they are mostly married and at the working ages, the proportion of married males at all ages will decrease, the decreases being more noticeable at the working ages.

The effect of migration on the figures.

10. The statistics of civil condition by age for all religions together will be

The statistics of civil condition by natural divisions.

Natural division.	Number per mille of—					
	Males.			Females.		
	Un-married.	Married.	Widow-ed.	Un-married.	Married.	Widow-ed.
United Provinces (British territory)	438	483	79	317	532	151
Himalaya, West ..	450	497	53	316	540	144
Sub-Himalaya, West ..	466	450	84	345	509	146
Indo-Gangetic Plain, West	486	426	88	359	499	142
Indo-Gangetic Plain, Central.	412	506	82	295	550	155
Central India Plateau ..	441	486	73	301	521	178
East Satpuras ..	420	517	63	312	520	168
Sub-Himalaya, East	407	531	62	302	554	144
Indo-Gangetic Plain, East	402	517	81	285	553	162

found in Subsidiary Table II. In the margin I reproduce the figures for all ages and all religions together, per mille of each sex. It is at once evident that there are considerable local variations, and the first point of note is that the proportion of unmarried males and females is

greater in the west and decreases steadily towards the east; this is especially noticeable in the figures of Indo-Gangetic Plain West, Central and East. Conversely, the proportion of those who are or have been married is less in the west and increases as we proceed eastwards.

The main factors that affect the proportion of the unmarried are—

- (1) the age-distribution of males and females,
- (2) the proportion of males to females at the marriageable ages,
- (3) marriage customs, and
- (4) migration.

Natural division.	Number per mille of males of all ages who are aged—			Number per mille of females of all ages who are aged—		
	0-15	15-40	40 and over.	0-15	15-40	40 and over.
United Provinces (British territory).	389	414	197	389	413	198
Himalaya, West ..	357	430	213	374	427	199
Sub-Himalaya, West ..	382	428	190	392	415	193
Indo-Gangetic Plain, West	384	425	191	397	419	184
Indo-Gangetic Plain, Central.	380	414	206	376	416	208
Central India Plateau ..	390	431	179	383	423	194
East Satpuras ..	412	410	178	399	418	183
Sub-Himalaya, East ..	403	403	194	389	405	206
Indo-Gangetic Plain, East	418	380	202	402	398	200

Let us see how each of these factors has affected the statistics as between natural divisions. In the margin is shown the age-distribution in three groups by natural divisions.

Speaking generally the distribution is such that there are more proportionally of each sex at the marriageable ages of 15-40 in the west than in the east. This would tend to decrease the proportion of unmarried males and females in the west, but as marriage migration is from east to west and the men of the west seek their brides from the east the effect of the larger proportion of marriageable males in the west depends on whether they can secure sufficient brides from the east.

Natural division.	Number of females per 1,000 males of all ages.
United Provinces (British territory) ..	902
Himalaya, West ..	912
Sub-Himalaya, West ..	855
Indo-Gangetic Plain, West	841
Indo-Gangetic Plain, Central	918
Central India Plateau ..	934
East Satpuras ..	999
Sub-Himalaya, East ..	945
Indo-Gangetic Plain, East	967

The next table shows the sex-ratio by natural divisions, from which it will be seen that the proportion of the females in the total population is far greater in the east than in the west of the province. This factor tends to decrease the proportion of the unmarried in the east.

As regards customs, by far the most important is the age at which

Natural division.	Number per mille of each sex married or widowed aged—					
	Males.			Females.		
	0-5.	5-10.	10-15.	0-5.	5-10.	10-15.
United Provinces (British territory).	24	139	254	30	243	484
Himalaya, West ..	6	49	116	8	194	443
Sub-Himalaya, West ..	6	71	170	10	163	401
Indo-Gangetic Plain, West ..	7	50	135	8	134	379
Indo-Gangetic Plain, Central.	37	187	309	42	287	522
Central India Plateau ..	55	114	256	13	247	531
East Satpuras ..	24	144	301	34	276	543
Sub-Himalaya, East ..	37	186	322	48	289	516
Indo-Gangetic Plain, East	45	241	401	60	368	622

marriages are contracted. The marginal figures show at once that the normal age of marriage is lower in the east than in the west. The figures of Indo-Gangetic Plain West, Central and East bring this out very clearly. This has a very great effect on the proportions in the

various civil conditions. Another custom which affects the proportion of the unmarried to a slight extent is polygamy. There are more married females as compared with married males in the east than in the west. The figures are

Natural division.	Number of married females per 1,000 married males of all ages.
United Provinces (British Territory) ..	994
Himalaya, West ..	991
Sub-Himalaya, West ..	965
Indo-Gangetic Plain, West ..	985
Indo-Gangetic Plain, Central ..	997
Central India Plateau ..	1,000
East Satpuras ..	1,004
Sub-Himalaya, East ..	988
Indo-Gangetic Plain, East ..	1,036

shown in the margin. The increase in the proportion of females in passing across the Indo-Gangetic Plain from West to East is very noticeable, and, although the bulk of this is due to emigration of married males, some part may be ascribed to the fact that polygamy is more prevalent in the east than the west. The subject of polygamy is referred to in Appendix A. Migration of males usually takes place at the working ages, by which time most of them are married. The proportion of unmarried males in those natural divisions which lose most by male emigration will therefore be raised to some extent. This

factor tends to increase the proportion of unmarried males in the east as against the west for male emigration is greater in the east. Again, as the western districts gain on the balance of female migration and the eastern districts lose, it follows that marriage migration must to some extent increase the proportion of the married and widowed in the west at the expense of the east. A few words may now be said about the figures of each natural division.

Himalaya, West—In the hills marriage takes place much later than elsewhere, especially among males, but in the end is much more universal, only 20 per mille males and 5 per mille females remaining unwed by 40. The proportions of both males and females at the marriageable ages are somewhat above normal due partly to immigration, especially in the case of males. The number of females to males of all ages is also somewhat above average. The high marriage age is the most powerful factor, and the result is that the proportion of unmarried males is somewhat above normal and that of females is average. It may also be observed that as a result of the later marriage age the proportion of widowers is very low and of widows is lower than usual.

Sub-Himalaya, West—Marriage, especially of females, is also relatively late in Sub-Himalaya, West. The proportion of males at the marriageable age is above normal and that of females practically average, but the sex-ratio at all ages is very low. The net result is a high proportion of unmarried people of each sex. Widowers are slightly over average and widows somewhat below.

Indo-Gangetic Plain, West—The marriage age of females in this division is higher than in any other; that of males is higher than anywhere except Himalaya, West. The proportion of males and females at the ages 15-40 are somewhat above average (due partly to immigration) but here we find the lowest sex-ratio of the province. The result is the largest proportion of

unmarried males and females found in any natural division. The proportion of widowers is higher than elsewhere in the province, but that of widows is the lowest.

Indo-Gangetic Plain, Central—Here the marriage age is distinctly lower*, the proportion of each sex at the marriageable ages is average, and the sex-ratio is somewhat above average. The net result is a distinctly lower proportion of bachelors and spinsters. The proportion of widowers and widows is normal.

Central India Plateau—The infant marriage (0-5) figure for males is surprisingly high though at ages 5-15 the proportion of married is somewhat low. The infant marriage (0-5) figure for females is lower than usual but at ages 5-15 increases to above the average. The numbers of males and females at ages 15-40 are somewhat above average and the sex-ratio is high. The net result is an average proportion of unmarried males and a low proportion of unmarried females, some of the difference between the male and female proportions being due to polygamy, which is more practised in this than the north-western and western areas of the province. Widowers are somewhat below average and widows more numerous than in any other natural division.

East Satpuras—The marriage age for both sexes is low; the proportion of males 15-40 is a little below average and of females a little above; the sex-ratio is the highest in the province. The result is a low proportion of unmarried especially among males. Widowers are relatively less numerous and widows more numerous.

Sub-Himalaya, East—The marriage age is low; the number at the marriageable ages (15-40) is somewhat below average partly on account of emigration and partly because of the large proportion of children in the present population. The sex-ratio is high. The net result is a very low proportion of unmarried either males or females. Widowers are fewer than anywhere save Himalaya West, so that remarriage amongst them must be very frequent, the marriage age being low. The proportion of widows is also somewhat below normal.

Indo-Gangetic Plain, East—The marriage age is lower here than in any other natural division, two-fifths of the males and over three-fifths of the females being married before 15 years of age. The proportion of males and females aged 15-40, is, however, lower than anywhere else partly due to the large number of children in the population and in the case of males due to losses by emigration. The sex-ratio is second highest in the province. The net result is the lowest proportion of unmarried males and females in any natural division, and a high proportion of widowers and widows. The relatively lower figure for unmarried females may be ascribed partly to polygamy.

As regards changes in the last 20 years, the following figures show that

between 1911 and 1921 the percentage of unmarried males decreased in Himalaya West and Sub-Himalaya West and the Central Plain, but increased elsewhere. The proportion of unmarried females increased everywhere except in Himalaya, West. This was ascribed

Natural division.	Number per mille of all ages unmarried.					
	Males.			Females.		
	1931.	1921.	1911.	1931.	1921.	1911.
Himalaya, West ..	450	457	466	316	308	324
Sub-Himalaya, West ..	466	465	467	345	326	323
Indo-Gangetic Plain, West ..	486	482	472	359	338	318
Indo-Gangetic Plain, Central.	412	426	431	295	297	292
Central India Plateau ..	441	457	454	301	299	286
East Satpuras ..	420	437	435	312	313	294
Sub-Himalaya, East ..	407	442	439	302	325	317
Indo-Gangetic Plain, East	402	439	427	285	313	286

by Mr. Edye to economic causes. Between 1921 and 1931 the male percentage of unmarried has decreased everywhere except in Sub-Himalaya, West and Indo-Gangetic Plain, West where it is practically stationary. The female proportion has increased materially in Himalaya West, Sub-Himalaya West and Indo-Gangetic Plain West; is stationary in Indo-Gangetic Plain Central,

* From the figures and diagram in paragraph 15 *infra* it will be seen that the marriage age is lower to the east of this natural division.

Central India Plateau and East Satpuras; and has decreased materially in Sub-Himalaya East and Indo-Gangetic Plain East. The natural result we should have expected was an increase everywhere on account of the large proportion of children in the population, but this factor has been neutralized by the prosperity of the first seven years of the decade and the large number of infant marriages contracted before the passing of the Sarda Act, especially in those natural divisions where infant marriage has been more commonly the practice in the past. Below are given the proportions of the widowed at

Natural division.	Number per mille of all ages who are widowed.					
	Males.			Females.		
	1931.	1921.	1911.	1931.	1921.	1911.
Himalaya, West ..	53	55	50	144	152	147
Sub-Himalaya, West ..	84	98	84	146	168	156
Indo-Gangetic Plain, West ..	88	101	89	142	171	163
Indo-Gangetic Plain, Central.	82	97	80	155	179	177
Central India Plateau ..	73	88	68	178	201	207
East Satpuras ..	63	80	68	168	182	197
Sub-Himalaya, East ..	62	69	58	144	162	160
Indo-Gangetic Plain, East	81	94	84	162	183	197

the last three censuses. Between 1911 and 1921 there was an increase in widows and widowers in almost every natural division owing to the heavy mortality towards the close of that decade, especially from influenza. At this census the reverse is the case—

on account of the relatively light mortality during the decade the proportion of the widowed is now much smaller.

11. In the marginal table are compared the figures for civil condition

Civil condition.	Number per mille of each sex in—			
	British territory.		The 23 cities.	
	Males.	Females.	Males.	Females.
Unmarried ..	438	317	435	354
Married ..	483	532	487	509
Widowed ..	79	151	78	137

in the 23 cities of the province with those for the British territory of the province as a whole. As regards males there is little difference between the city and total figures, the slightly lower proportion of unmarried in cities being due to the married immigrants. But the female

unmarried figure is distinctly higher in cities than in the rural area. In the

Age.	Number of unmarried females per mille of total females in—	
	British territory.	The 23 cities.
0-5 ..	970	983
5-10 ..	757	876
10-15 ..	516	681
15-40 ..	31	65
40 and over ..	7	19

margin I compare the proportions of unmarried females in the various age-groups. It will be seen that the proportion of unmarried females is higher at every age, but especially at the ages 0-15. The explanation is two-fold, firstly there is a far greater proportion of Muslims in the cities than in the province as a whole, and secondly most of the cities lie in the west of the province where the age of marriage is higher and

the percentage of unmarried is greater.

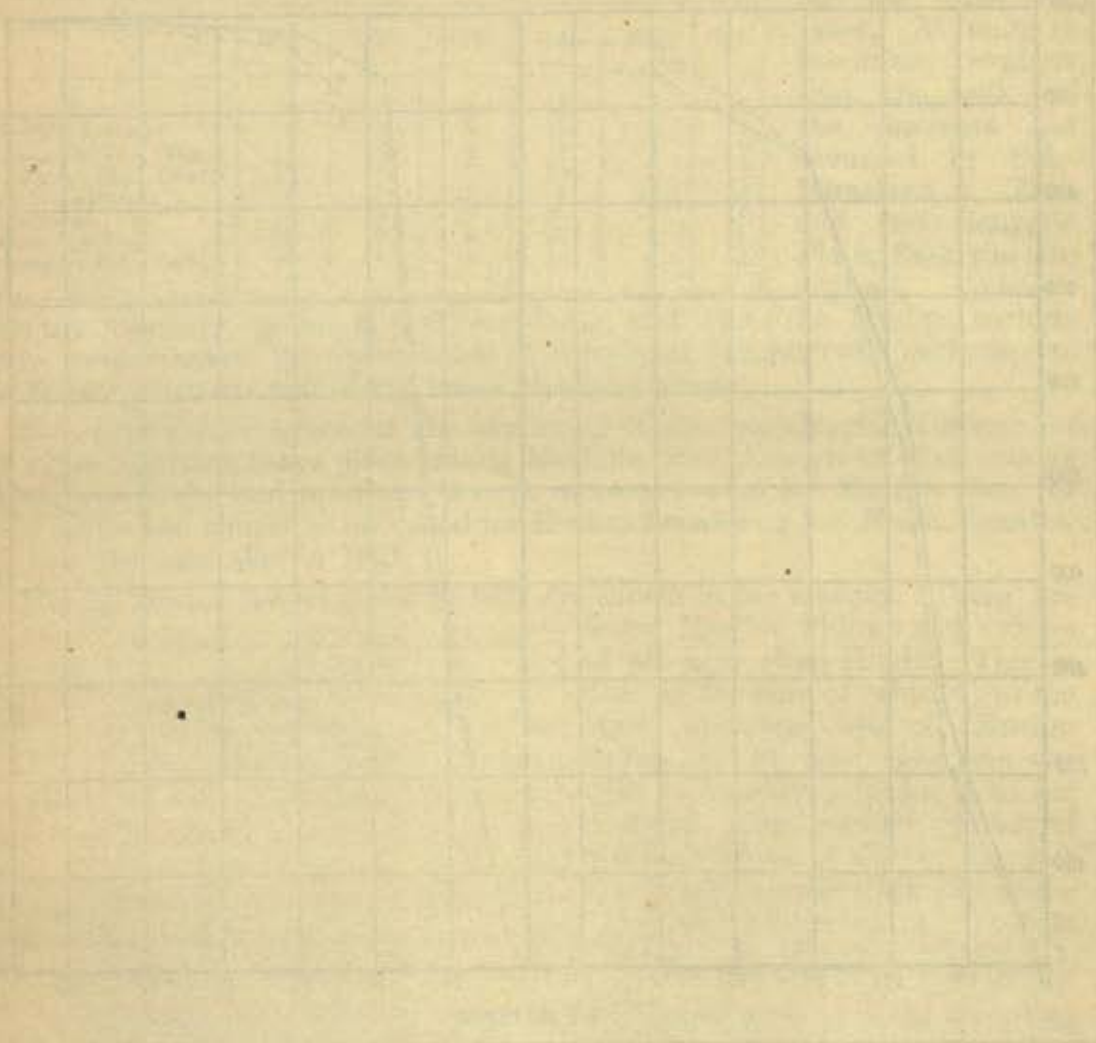
12. The highest proportion of unmarried folk is found among Christians (551 males and 433 females per 1,000 of each sex). The male figure is disturbed by the army which is largely celibate. There are comparatively few European spinsters in the country and the unmarried figure for females would, therefore, be much lower than it is but for the Indian Christian and Anglo-Indian communities. The figures of widowed are also very low (58 males and 97 females per 1,000 of each sex); this is partly due to the fact that European widows rarely stay in the country and partly to the possibility of the remarriage of widows amongst the other Christian communities. One point may appear curious, namely the fact that among male Christians 5 per mille are married at age 0-5, and 58 have been married by 5-10, and among female Christians 8 and 112 respectively. This shows that although returned as Christians many Indians cling to their old customs, and it is noteworthy that the proportion of those who have been married before the age of 10 years has increased materially at this census in order to forestall the Sarda Act.

The statistics for civil condition in cities.

The statistics of civil condition by religion. (a) Minor religions.

The Jains show the next highest figures of unmarried (523 males and 383 females per 1,000 of each sex). These figures have steadily increased during the last twenty or thirty years. Their marriage age is high especially for males, and the figures of past censuses show that it is growing higher. This, to a large extent, accounts for the high percentage of unmarried and for its tendency to increase. There has also been some increase in the proportion of those who go through life unmarried. As observed at previous censuses their widowed figures exceed those of any other religion, but it is noteworthy that the proportion of widowers and especially of widows has materially decreased.

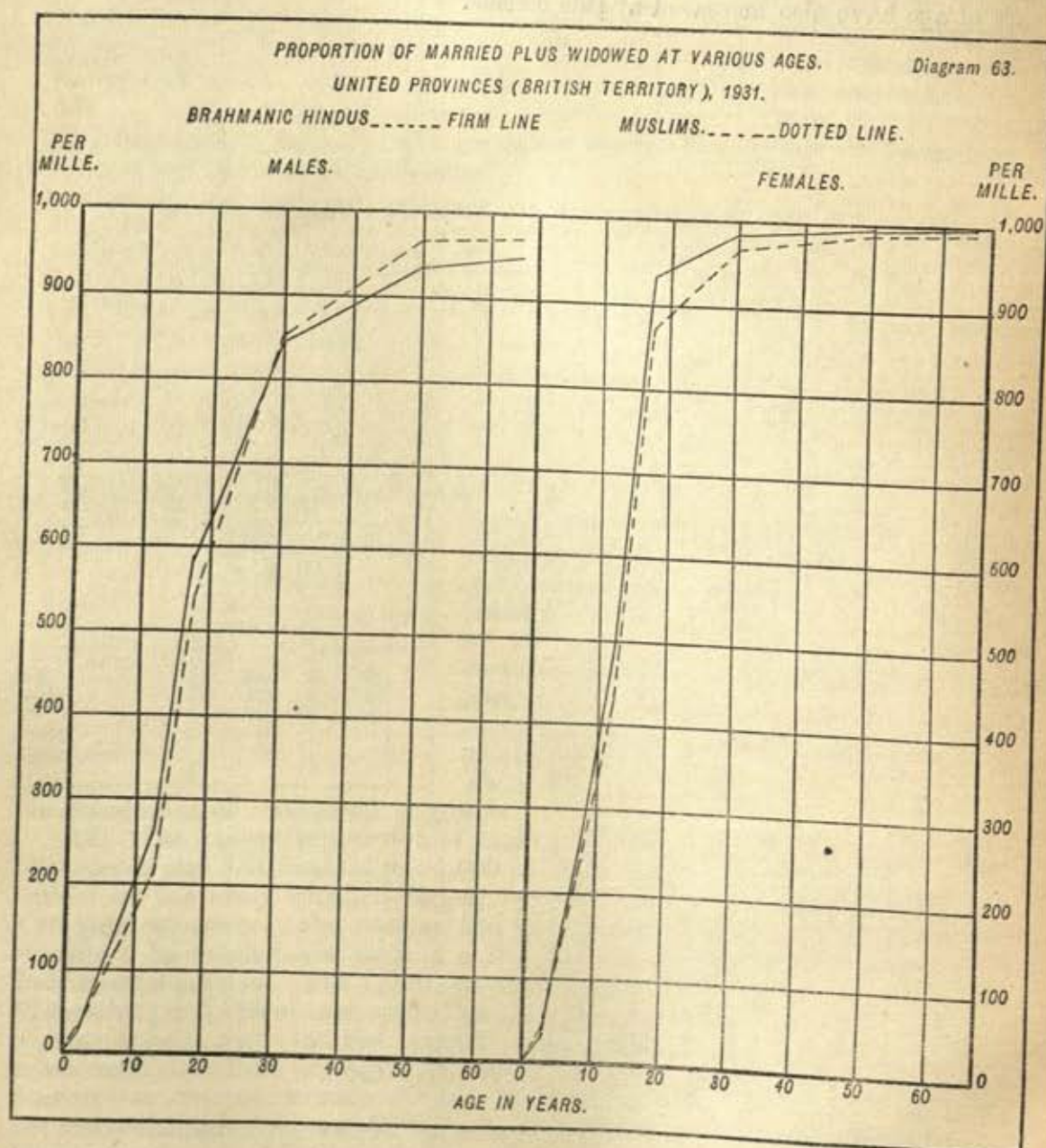
Arya Samajists have the next highest proportion of unmarried (485 males and 371 females) due to their relatively high marriage age. Out of 10,000 Arya males of all ages only 211 are married or widowed by 15 years of age as against 528 Brahmanic Hindus, and for females the corresponding figures are Aryas 443, Brahmanic Hindus 875. The figures for ages 0-10 are still more striking. Arya males 72, females 125; Hindu Brahmanic males 217, females 348 per 10,000. Aryas are, however, a somewhat less married community at the later ages also than Hindus. Here too we find that practice is not always in accordance with principle, because the Arya proportions of those married before 10 years of age have also increased at this census.



(b) *The main religions.*

13. Coming to the two main religions the figures may be dealt with in more detail. In the margin are given the proportions of married plus widowed at certain age-periods for Brahmanic Hindus and Muslims in 1931 (British territory only). The figures are illustrated in diagram no. 63.

Age.	Number per mille married or widowed.			
	Brahmanic Hindus.		Muslims.	
	Males.	Females.	Males.	Females.
All ages ..	565	690	550	652
0-5 ..	24	29	25	36
5-10 ..	143	249	122	224
10-15 ..	263	497	211	429
15-20 ..	587	932	535	869
20-40 ..	845	986	855	968
40-60 ..	936	994	967	986
60 and over ..	947	995	971	987



At all ages together there is a greater proportion of Hindu males and females who have been married than of Muslims. This is due to the higher

age at which the latter marry, for it will be seen that excluding the age-group 0-5 there is a larger proportion of those who have been or are married among Hindus up to the age of 20. The exception of the lowest age-group is noteworthy. The figures of this group for 1911 and 1921 are compared with those of 1931 in the margin. In 1911 and 1921 the Muslim proportions were lower than the Hindu for both

Year.	Number per mille of each sex married or widowed in age-group 0-5.			
	Brahmanic Hindus.		Muslims.	
	Males.	Females.	Males.	Females.
1931 ..	24	29	25	36
1921 ..	5	7	4	6
1911 ..	8	11	5	9

males and females, and the figures for both religions showed a decline between 1911 and 1921. The increase in the 1931 figures is due to a small extent to the smoothing of ages, but chiefly to the desire to forestall the Sarda Act, and we find that the increase in infant marriages (0-5) both male and female has been so much greater in the case of Muslims than of Hindus that now the Muslim figures of infant marriage are proportionally higher than the Hindu figures, especially in the case of females. It would follow, therefore, that Muslims as a whole made a bigger attempt to forestall the Act than Hindus. In view of the normally later age at which Muslims marry this is surprising and needs a little further investigation.

In the margin I give by natural divisions the proportions of Muslims

Natural division.	Number per mille of Muslims aged 0-5 married or widowed.					
	Males.			Females.		
	1931.	1921.	1911.	1931.	1921.	1911.
Himalaya, West ..	4	1	4	13	4	6
Sub-Himalaya, West ..	7	2	4	13	5	7
Indo-gangetic Plain, West ..	11	3	3	18	4	5
Indo-gangetic Plain, Central ..	23	5	5	34	7	9
Central India Plateau ..	4	10	12	6	13	14
East Satpuras ..	24	12	25	31	17	21
Sub-Himalaya, East ..	58	7	8	88	6	9
Indo-gangetic Plain, East ..	45	5	13	67	8	20

aged 0-5 who were married or widowed at each of the last three censuses. At once it becomes evident that the bulk of the increase has occurred in Sub-Himalaya, East and Indo-Gangetic Plain, East, the two natural divisions

where the marriage age has always been lower, and where the Muslims include a large proportion of the descendants of converted Hindus (who still cling to their Hindu customs) and of the lower Muslim classes.

To return to the figures at the beginning of this paragraph, although for both sexes marriage takes place among Muslims later throughout than among Hindus, yet in the end marriage is even more universal for Muslim than for Hindu males and almost as universal for Muslim females as for Hindu females. This was the case also in 1921.

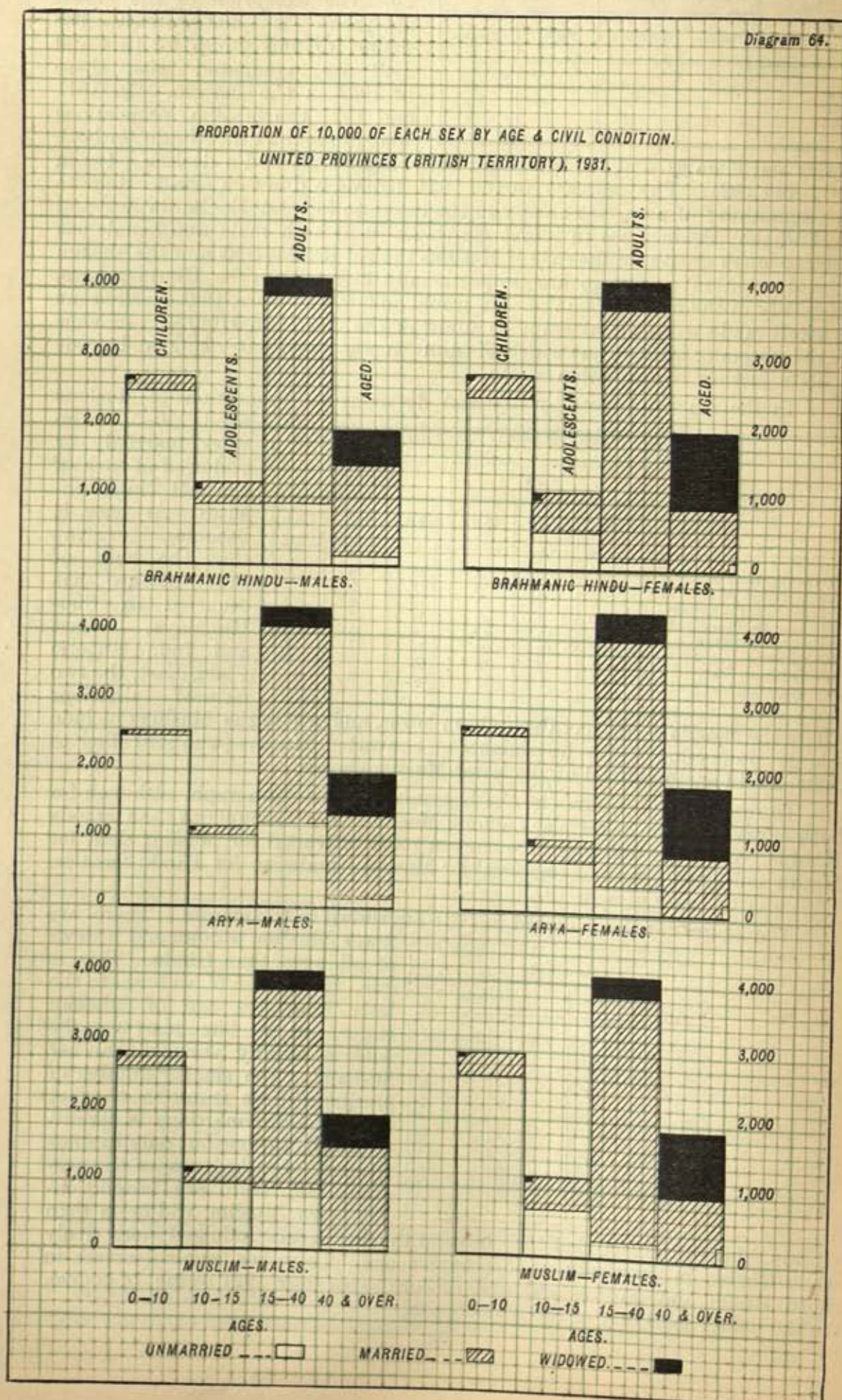
The figures for the widowed in 1931 are shown in the margin. There are

Age.	Number per mille of each sex returned as widowed.			
	Brahmanic Hindus.		Muslims.	
	Males.	Females.	Males.	Females.
All ages ..	80	157	73	123
0-5 ..	0	1	1	1
5-10 ..	3	5	3	3
10-15 ..	7	9	5	6
15-20 ..	25	26	23	17
20-40 ..	75	118	71	82
40-60 ..	227	501	199	430
60 and over ..	427	813	398	763

fewer Muslim widows and widows of all ages than Hindu. This is due, in the case of widows, to the later marriage age of Muslim males, as in late marriage the wife is usually younger than her husband. The smaller number of Muslim widows is due to the fact that widow remarriage is permitted to all Muslims but only to some Hindus. In the case of the age-group 0-5 there are proportionally more Muslim widowers than

Hindu, due to the fact that they have in the last decade indulged more freely than Hindus in marriages at this tender age. There has been a decrease in both Hindu and Muslim widowed of both sexes since 1921 owing, of course, to the lighter mortality of the past decade.

In Subsidiary Table III of this chapter 10,000 of each sex of Brahmanic Hindus, Aryas and Muslims, are distributed in twelve groups, that is by cross-division into four age-periods and the three civil conditions. The figures are illustrated in diagram no. 64, and bring out the salient points referred to above.



Statistics by natural divisions are, in Subsidiary Table II of this chapter, differentiated only for the two main religions. These show the same differences in each division as in the whole province, save that there are fewer unmarried Muslim males than Hindu in Himalaya West, East Satpuras and Sub-Himalaya East; and fewer unmarried Muslim females than Hindu in Sub-Himalaya East. In Himalaya West, as explained elsewhere, Muslim males are largely adult immigrants who are naturally married and hence the proportion of married males is artificially high. Another factor that influences the figures in this division is the relatively higher age of marriage among Hindus. In East Satpuras again we see the effect of a considerable proportion of Muslim adult immigrants in the population. In Sub-Himalaya East the case is different. Here it is very noticeable that the proportion of both sexes married and widowed at the lower ages, is much greater in the case of Muslims than of Hindus. This points to a lower marriage age of Muslims in this natural division. This phenomenon is due to the fact mentioned above, *viz.*, that a large proportion of Muslims in these parts are the descendants of converted Hindus who still cling to their Hindu customs.

14. The statistics for civil condition in different castes is chiefly important as throwing light on the age of marriage and on the extent to which widow remarriage prevails in different classes of the community. The figures for representative castes will be found in Subsidiary Table V of this chapter,* arranged in descending order of magnitude of the proportion which the number of married and widowed females under 14 years of age bears to the total female population. (There are only minor changes if these castes are put in descending order of magnitude of the proportion which the number of married and widowed females bears to the total married female population.) The same features are noticeable now as were observed by Mr. Blunt in 1911, *viz.*† : —

*Civil condition
by caste.*

- (1) The marriage age is, generally speaking, lower among the lower Hindu castes. Doms (plains) Luniyas, Kumhars, Pasis, Chamars, Ahirs and Bhars, are all found high up in the table, whereas Brahmans, Rajputs, Kayasthas, Vaishyas, Jats, Tagas, etc., are all found at the other end. In comparing the figures of this census with those of previous censuses it should be noted that the age-groups are slightly different, those for 1931 being 0-6, 7-13, etc., against 0-5, 5-12, etc., at former censuses; but allowing for this it is evident that there has been an all-round increase in infant marriage since 1911 and 1921. This is slight in the case of the higher castes but is very marked with the lower castes. Its reason we have already seen. Among Muslims a similar state of affairs prevails. Nau-Muslims (comparatively recent converts to Islam, often from among the lower Hindu castes) have a low marriage age, Julahas come next, then Pathans, Shaikhs, Mughals and lastly Saiyids. Among Muslims also it is notable that the increase in infant marriage is far more marked among the lower classes than the upper.

The reason for the lower marriage age the lower we go in the social scale is that the lower castes have clung to or have adopted the practice of infant marriage in an endeavour to raise their social status, as in the past the practice has been regarded as a badge of Hindu social respectability. Further as education spreads, early marriage interferes with the studies of children and youths, so that it becomes more and more inconvenient as a community indulges more and more in education, especially higher education. This at present has no effect on the lower castes and classes.

- (2) There are more widows among the upper classes. Here we have two main factors at work, *viz.*, the attitude of the caste concerned towards (i) child-marriage and (ii) widow-remarriage. The lower the marriage age the more widows are likely to result. Again some castes absolutely forbid widow remarriage, some permit but

* It may be noted that these are based on the unsmoothed age-groups.

† *Vide Census Report 1911, Part I, page 232.*

discountenance it, and others accept it as the rule. The factor of remarriage is usually the stronger, for in spite of the lower marriage age of the lower classes they have, generally speaking, a smaller proportion of widows. The actual proportion of widows has diminished very markedly in all castes since 1911, due of course to the light mortality in the last decade. An examination of these reductions in the various castes does not suggest that material changes have occurred in the attitude of high or low castes to widow remarriage in the last 20 years.

As between the Muslim castes the proportion of widows is lower among Julahas and Nau-Muslims, and higher among Shaikhs, Pathans, Mughals and Saiyids. The decreases in the various proportions since 1911 are as marked as in the case of the Hindu castes, though they are somewhat greater in the case of the upper Muslim castes. It does not therefore appear that the prejudice against widow remarriage is growing among Muslims and certainly not among their upper classes.

(3) Generally speaking, the upper Hindu castes have the fewest married males. This is partly due to the fact that the upper castes have proportionally fewer females, and partly to their higher marriage age.

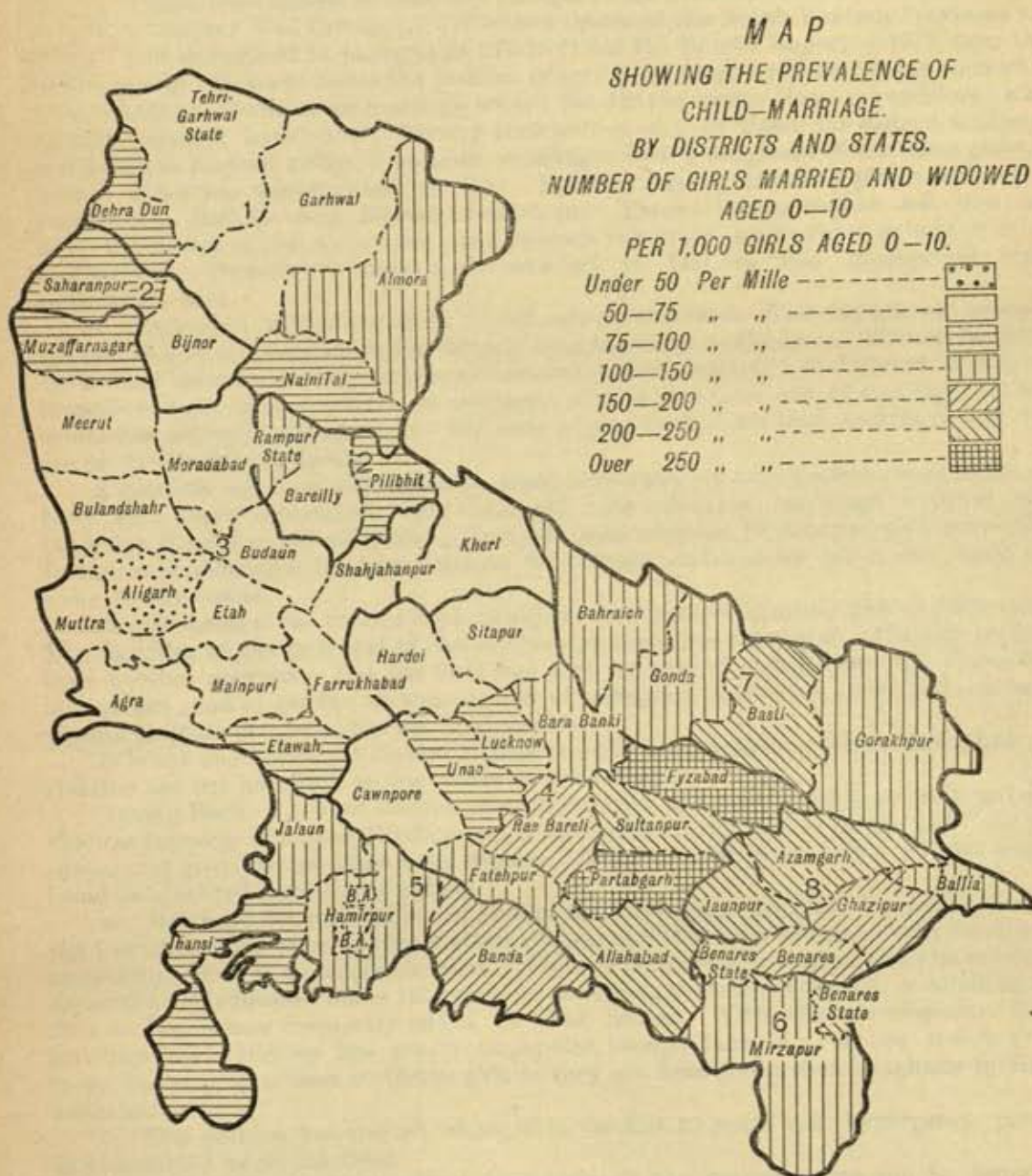
*Infant marriage
by districts.*

15. The number of girls married or widowed per mille aged less than 10 in each district and state of the province is as follows :—

District or State.	Number per mille females 0-10 married or widowed.	District or State.	Number per mille females 0-10 married or widowed.
United Provinces	123	<i>Indo-Gangetic Plain, Central—(concl'd.).</i>	
British territory	122	Rae Bareli	163
Himalaya, West	88	Sitapur	53
Dehra Dun	88	Hardoi	50
Naini Tal	76	Fyzabad	276
Almora	115	Sultanpur	223
Garhwal	63	Partabgarh	274
		Bara Banki	132
<i>Sub-Himalaya, West</i>	<i>74</i>	<i>Central India Plateau</i>	<i>117</i>
Saharanpur	95	Jhansi	94
Bareilly	73	Jalaun	100
Bijnor	65	Hamirpur	112
Pilibhit	88	Banda	160
Kheri	53	<i>East Satpuras</i>	<i>139</i>
<i>Indo-Gangetic Plain, West</i>	<i>60</i>	Mirzapur	139
Muzaffarnagar	76	<i>Sub-Himalaya, East..</i>	<i>156</i>
Meerut	70	Gorakhpur	125
Bulandshahr	54	Basti	239
Aligarh	49	Gonda	147
Muttra.. .. .	50	Bahraich	112
Agra	56	<i>Indo-Gangetic Plain, East</i>	<i>197</i>
Mainpuri	71	Benares	185
Etah	59	Jaunpur	240
Budaun	51	Ghazipur	168
Moradabad	58	Ballia	124
Shahjahanpur	56	Azamgarh	227
Farrukhabad	53	<i>States</i>	<i>131</i>
Etawah	77	Rampur	107
<i>Indo-Gangetic Plain, Central</i>	<i>150</i>	Tehri-Garhwal	71
Cawnpore	61	Benares	200
Fatehpur	118		
Allahabad	237		
Lucknow	86		
Unao	77		

These figures are illustrated in diagram no. 65, which clearly brings out the greater prevalence of child-marriage in the east of the province. The figures are highest in the group of districts Fyzabad, Sultanpur and Partabgarh of Eastern Oudh, Basti and Allahabad, and Jaunpur and Azamgarh of Indo-Gangetic Plain, East. Proceeding to the extreme eastern border the proportion decreases somewhat again.

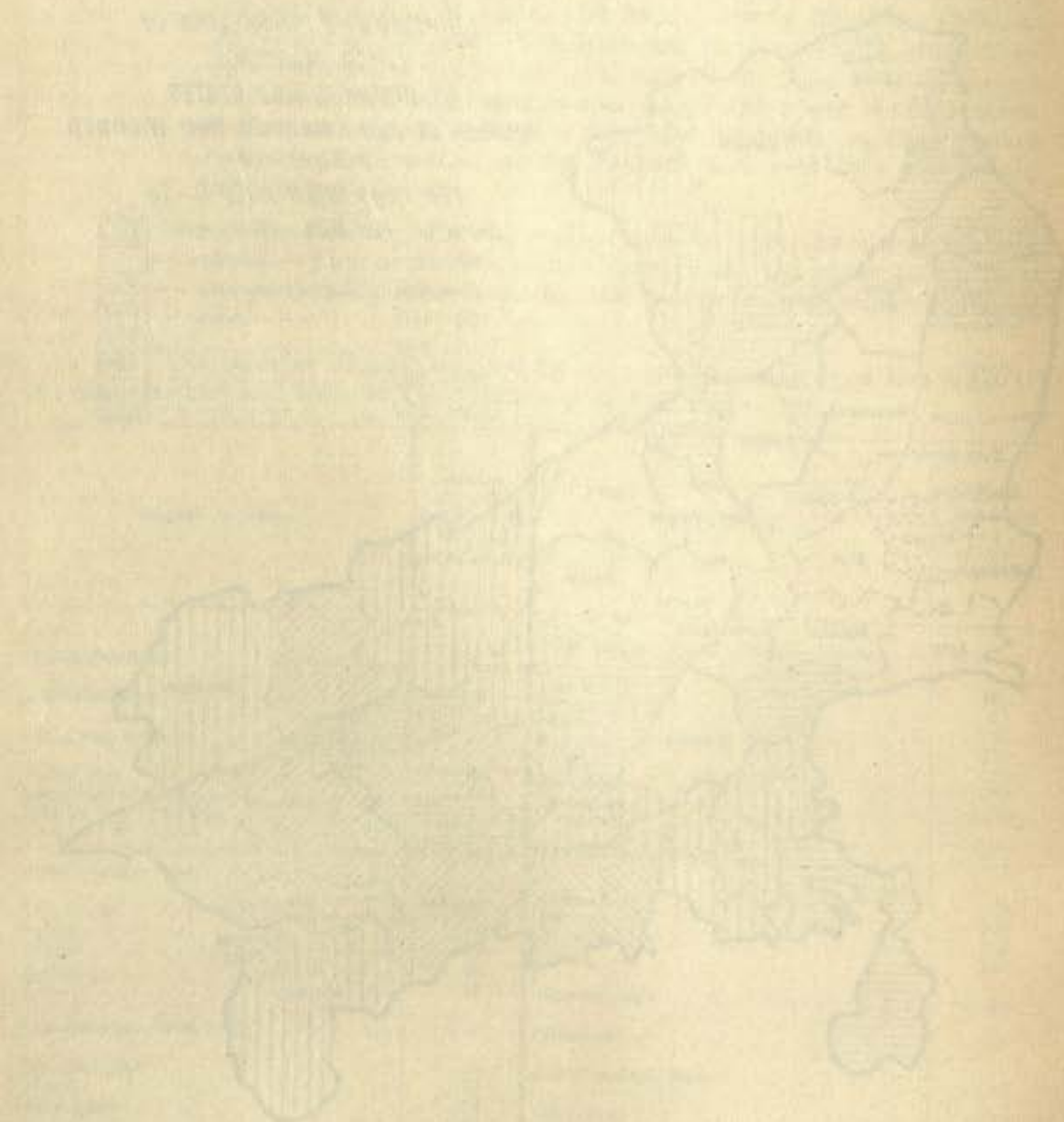
Diagram 65.



16. We may briefly summarize the results of the discussion in this *Summary* chapter:—

- (1) Marriage is almost universal in this province especially for women, and the position in this respect has not appreciably changed in the last 40 years.
- (2) Infant and child-marriage is still prevalent especially among the lower castes of both Hindus and Muslims. Owing to an attempt, more especially on the part of the lower castes of both religions, especially in the east of the province, to forestall the Sarda Act, there are now proportionally more married and widowed of both sexes below the age of 10 than at any time during the last 40 years. Part of this increase may be ascribed to the prosperity of the first seven years of the last decade.

- (3) The proportion of widowed has decreased in all religions and localities owing to the relatively light mortality of the last ten years. The recent movement by certain social reformers to popularize widow remarriage has, as yet, had no effect on the figures.



APPENDIX A.

Changes in marriage customs.

1. In Chapter VII (Civil Condition) of the 1911 Report Mr. Blunt gave a detailed account of various marriage customs then prevailing in this province. The following paragraphs contain information as to changes that have occurred in the intervening 20 years, or give further information since collected :—

2. I have been unable to trace any changes in the attitude towards exogamy as portrayed in Chapter V of Crooke's "Tribes and Castes of the North-Western Provinces and Oudh" and elaborated in paragraphs 216 to 219 of Mr. Blunt's Report of 1911, save that in the case of the lower castes the practice of territorial exogamy is decreasing somewhat. This is largely economic, for marriage within the district means less expenditure when visiting, mutual assistance at harvest time and so on. In Hamirpur district a Chamar will marry in his own village if possible, avoiding only the daughters of the same parental lineage which are distinguished by *chint*. The *chints* go by means of places and not of persons, e.g., *Rath ka chint*, *Bilgaon ka chint*, etc. These Chamars cannot tell how and when the names of the *chints* came into existence, but according to them no new ones are now created. Presumably they were attached to families who immigrated many generations back.

3. Endogamy within the caste is still almost universal. The Arya Samaj preaches the doctrine of no caste which has latterly been taken up by Congress. Within the Aryan faith there have been many marriages between persons originally of different castes, and there have been cases of inter-caste marriages outside that faith, also of marriages between sub-castes normally endogamous. We hear a good deal about such marriages but they are proportionally negligible.

Kayasthas, our most literate caste, place high value on an educated bridegroom and have as a result contracted inter-caste and inter-sub-caste marriages in some cases. Orthodox Hindus occasionally marry Arya girls who were not Brahmans before conversion. Instances of marriages between Vaishyas of normally endogamous sub-castes have also come to my notice.

The graduates of the various Arya Samaj *gurukuls* frequently marry girls of other castes. The daughter of the principal of one of these *gurukuls* was married to a Chamar graduate from another province. But the very fact that we hear of such happenings shows their infrequency, and as yet the ancient practice of endogamy as between castes and sub-castes (except Rajputs of course) has not been shaken.

It is not uncommon for persons of high caste to keep women of lower castes, but the children are not admitted to the castes of the fathers.

Among Berias a wife of another caste is received as a member of their caste provided she was formerly of a good Hindu caste, if the husband pays Rs. 10 to Rs. 20 to the *panchayat* and gives two or three caste dinners. Cases of a Brahman and a Rajput woman being so admitted came to my notice.

4. Marriages between Jains and Hindus are decreasing. In 1911* Mr. Blunt recorded the fact that Jains were apathetic about religion and that inter-marriage with Hindus was increasing. Such is no longer the case. With the progress of education Jains have become separatist and educated Jains take pride in describing themselves as such, so much so that *Jain* or *Jani* is now frequently added to their names. With this development inter-marriage with Hindus has grown unpopular, though Jains as a rule are not so averse from marrying their sons to Hindu girls as they are from giving their daughters to Hindu husbands.

5. The position has scarcely changed in the last 20 years and hypergamy prevails as extensively as it did then.

6. Full details of the marriage ceremonies of the various castes can be found in Crooke's "Tribes and Castes of the North-Western Provinces and Oudh", and Mr. Blunt indicated the essentials of Hindu and Muslim marriage ceremonies on pages 221 to 224 of the 1911 Report. It is only necessary here to refer to subsequent changes.

As in the past the majority of marriages were between children, or at least the bride had not attained puberty, cohabitation did not begin immediately after the *biyah* ceremony. Sufficient time was allowed to elapse for the girl to attain maturity, after which the *gauna* ceremony was performed and then conjugal relations began. If, however, the *biyah* ceremony does not take place till both the parties have attained puberty this delay becomes unnecessary. The statistics produced in this Chapter show that at the present time there is a greater proportion of married children than at any time during the last 40 years, owing to the forestalling of the Sarda Act. But among educated people, especially in the larger towns, partly as a consequence of education and partly as a result of the movement for social reform (so stoutly championed by the Arya Samaj) which has led to the

Introductory.

Exogamy.

Endogamy.

Marriages between Jains and Hindus.

Hypergamy.

Changes in marriage ceremonies.

The gauna or rukhsati ceremony.

* Vide Census Report 1911, Part I, paragraph 142.

passing of the Sarda Act, there is a growing tendency for the *biyah* ceremony to be postponed until both parties have attained puberty. In such cases the *gauna* ceremony is either performed at the same time as the *biyah* ceremony, is replaced by some other ceremony performed with the *biyah*, or is dispensed with altogether, and the parties then live together at once. It must, however, be borne in mind that the urban population and still more so the educated and enlightened urban residents of this province form but a very small fraction of the total inhabitants, so that this change affects only a very small part of the community and this is evidenced by the figures of civil condition by age. The more backward districts report no change at all and even in the more advanced parts of the province the movement is still almost confined to the educated and more advanced residents of towns. Like every other advance it will probably spread, though very slowly of course, to the rural and more backward parts of the province. It is a very noticeable habit among reformers in this country to point to progress in any direction by the advance among the select educated and enlightened few, and to hold up this as the measure of advance secured throughout the length and breadth of the land. This is a positive danger, and often a great misrepresentation of facts. Advance is naturally to be expected from the educated section of the community first of all, but its permeation to the masses in a lasting form is in every case a slow affair. Reformers would have us believe that child-marriage (and with it the *gauna*) is so rapidly disappearing that it will be a thing of the past in a few years. My inquiries reveal that the rural areas and many urban areas are as yet untouched in this matter and that in spite of the Sarda Act the bulk of the marriages contracted in the past year in most localities were the usual child-marriages which will be followed by the *gauna*. The change is not connected with caste except in so far as we have seen that education is still largely the monopoly of the higher castes. The *gauna* still remains where it was among the higher castes when they are illiterate or less advanced.

In Moradabad and Aligarh districts and probably elsewhere when the bridegroom and bride are of mature years the higher Hindu castes, the twice-born and literate castes such as Kayasthas, substitute another ceremony known as *patapher* for the *gauna*, which is performed immediately after the *biyah*. The name is derived from *pata* (a low wooden platform) and *pher* (exchanged). During this ceremony the bride wears *bichhuas* (metal toe-rings) which normally are worn for the first time at the *gauna* ceremony and are a symbol of marriage. The *mantras* which form part of the *gauna* are recited, and the dowry is given. The bride and bridegroom sit upon the *patas* and during the course of the ceremony they exchange *patas*. Hence the name.

In some places, the bride and bridegroom go outside the house after the *biyah* ceremony and then enter it again and the *gauna* is dispensed with.

Among Muslims of the higher castes the age of marriage has always been higher than among Hindus, and among the more enlightened child marriages are growing less frequent still. But here again the lower and more backward classes still marry their children young (the girl going to her husband when she attains puberty).

The practice of *magna* (betrothal) continues among large sections of Muslims, and the girl is engaged long before she is married. The betrothal, however, is not legally binding though it is usually observed as a matter of honour.

A general tendency is noticeable among the more educated Hindus to omit the less important ceremonies in connexion with marriage, and to spend less on the celebration of marriages and other social events. This is largely economic. For instance, the *thauna* (third and final visit of husband to bring his bride from her house to his) and *ala chala* (after which the wife is free to go backwards and forwards between her parents' house and her husband's without ceremony) are often omitted by Hindus; and those Muslims who formerly practised them now pay less observance to *manjha* or *kona baithana* (the segregation of the bride from her parents and elders just prior to the wedding), *chauthi* (the first visit of the wife to her parent's home after the *rukhsati* and her subsequent return with her husband), and *chala*. The commonest form of marriage among ordinary castes is *paupujia* or *dola*. This differs from the *charhawa* marriage of the higher castes only in that the bride and her people come to the bridegroom's house for the *biyah* rites to be performed instead of those rites taking place at the bride's home. The bridegroom goes to fetch her at the *gauna*.

A variation of the *paupujia* custom occurs in the case of certain Vaishya sub-castes. After the marriage has been arranged and the date fixed, the bride's parents go to the town or village where the bridegroom's family lives, takes a house on rent and all the ceremonies are performed in this rented house instead of at the bride's home. This variation is known as *utha biyah*. Rajbhat Umars, a sub-class of the Umar Vaishyas, practise yet another variation. When the marriage has been settled the bridegroom's father with some of his relatives visit the bride's home for two or three days. Then they depart with the bride to

their home and all the pre-marriage ceremonies which are normally carried out at her home are performed at the bridegroom's. The bride's people come two or three days before the marriage and stay at the bridegroom's house and then the marriage takes place on the appointed day. This practice is, however, falling into disfavour.

7. In paragraph 231 on page 220 of the 1911 Report Mr. Blunt refers to Beena marriage. Here the suitor goes to live with the girl's family and works there, in a capacity which is part servant, part debtor, for a certain period before he marries her. Mr. Blunt gave two views as to its origin which were not mutually exclusive and added "At the present day, whatever the original object of the custom, it is used as a means of getting a wife without paying a dowry in cash or kind. It is restricted to poor people who work out the dowry in labour. Nominally at all events, connubial intercourse is forbidden, the son-in-law *in futuro* gets maintenance, but has no claim on the father-in-law's property. The custom is found among the Bhuiyar, Bind, Chero, Ghasiya, Kharwar, Majhwar, Gond, and Parahiya castes; its usual name is *gharjawai*, *gharjaiyan*, or *ghardamada*. The normal period appears to be three years."

Ghar damadi,
Gharjawai, or
Gharjamai.

This practice, which has in it the elements of marriage by purchase, still continues among not only the above castes but also among Kuchbandia, Kanjars, and Kalabaz Nats. There is no fixed period of service. Among Brijbasi Gual Nats of Sahaswan tahsil in district Budaun, a bridegroom married in this way cannot leave his father-in-law's house even after serving the agreed period and marrying the girl but must stay and serve after marriage so long as his wife's parents are alive. If he wishes to leave earlier he must pay the parents a bride-price which is then fixed by the tribal *panchayat*.

But this practice in a somewhat modified form is now to be found among most Hindu castes and even among Muslims. Formerly a man who lived in his father-in-law's house or in his sister's husband's house was very much looked down upon, so much so that there was a more forcible Hindi proverb than that quoted by Mr. Blunt at the foot of page 220 which ran—"Kutta pale so kutta, sas gharjamai aur bahin ghar bahai" (he who tames a dog is a dog, a man living in his mother-in-law's house and a man living where his sister is married are the other two dogs).

There has, however, been a perceptible change in the social outlook and although such arrangements are still not regarded with much favour the three "dogs" are not treated with quite such contempt as in the past. Almost everywhere some cases are met with of a son-in-law going to live with his wife's parents, under the following circumstances:—

- (i) when the girl's father is well-to-do and has no sons;
- (ii) when the girl's family is very poor and wants the help of a strong man; and
- (iii) when the son-in-law is a poor man and cannot pay a dowry.

In such cases the man usually settles permanently with his "in-laws." If the girl's family is well-to-do and the bridegroom is in fair circumstances the bride's father often has to pay a large sum to the latter to induce him to accept the stigma attaching to a *gharjawai*; otherwise there is no payment, the suitor being treated as the debtor. In this form the practice is not at all uncommon being found chiefly among the lower Hindu castes and poor members of the higher castes, reported from districts as far apart as Bahraich, Ballia, Hamirpur, Budaun, etc. As regards actual numbers Rae Bareilly district reports the following 2,490 instances:—

Chamar	433	Brahman	125
Ahir	373	Koeri	87
Pasi	371	Rajput	85
Lodh	174	Gadaria	80
Kurmi	155	Muslim	62
Murao	135	Others	410

Etawah district reports some 2,000 instances of *gharjawai* and of a man living at his brother-in-law's house. These together included roughly Rajputs 800, Brahmans 400, Ahirs 300, and Chamars 100.

Bara Banki district reports the following 100 instances:—

Kurmi	18	Ahir	11
Brahman	16	Chamar	8
Pasi	16	Rajput	6
Others .. .. .	..	.. .. .	25

Other districts reported fewer numbers.

From Gonda comes the following:—

One father with an only daughter entertained a succession of *gharjawais*. The first actually married her and died. Another man was brought to take his place. He proved unsuitable and was turned out after 18 months, before marriage. The same fate overtook the next suitor. When yet another hopeful took up residence the *panchayat* thought matters had gone far enough and intervened. It cost the father a fine of Rs. 46 and a goodly feast for the *panches*.

Ghar baiṭha.

8. Somewhat allied to the custom of *ghar-jawai* is the practice of *ghar-baiṭha*. Here the woman is usually a widow and mistress of her own house and property with no male collaterals or other relations of her husband. As a result the man who marries her usually belongs to a religion or caste that permits widow re-marriage. The husband proceeds to live in his wife's house. Gonda District reports this as quite common. From Rae Bareilly District the following figures were collected :—

Ahir	..	..	414	Nai	..	..	47
Pasi	..	..	369	Kachhi	..	..	46
Chamar	..	..	353	Bharbhunja	..	..	41
Lodh	..	..	232	Vaishya	..	..	37
Murao	..	..	135	Lohar	..	..	35
Koeri	..	..	131	Kumhar	..	..	31
Gadaria	..	..	107	Goriya	..	..	28
Kurmi	..	..	89	Tamboli	..	..	27
Teli	..	..	72	Rajput	..	..	26
Brahman	..	..	60	Kahar	..	..	22
Muslim	..	..	60	Others.	..	..	190
Total							2,552

This practice is viewed with dislike and among the higher castes the *ghar-baiṭha* is despised and outcasted. It is therefore most common among the lower castes : Brahmans, Rajputs, and Vaishyas would only contract such an alliance if they were very poor men and the widow's possessions attractive.

Marriage by capture.

9. Marriage by capture is non-existent, though as Mr. Blunt mentioned there are traces of its past existence in some of the marriage rites. Quite different in nature is the curious custom observed by Goriyas of the Gorakhpur District (who appear to be the outcome of fusion between a sub-caste of Mallahs and a sub-caste of Kahars). Before the rite of *sendhurdan* (marking the parting of the bride's hair with red lead) is performed the bridegroom leaves the wedding party in assumed umbrage and goes and sits on a roof erected specially for the purpose. The bride then goes to him and entreats him to marry her saying " My lord, come and marry me. You need do no work as I will work and earn money for you." The bridegroom and bride then descend from the roof and the marriage proceeds. The origin of this peculiar rite is unknown.

Marriage by purchase.

10. From marriage by capture to marriage by purchase is a natural sequence, though in many parts of the world including parts of India, the latter has arisen from an entirely different origin. Mr. Blunt* noted that the custom of buying a bride was in 1911 limited to the lower castes and that the purchase was no longer in the nature of a business transaction, the price having no reference to the " value " of the bride, nor to the ease or difficulty of obtaining one †. The purchase price in such cases was fixed by tribal custom, and often the so-called price was only a contribution from the bridegroom's family towards the expenses of the marriage feast on which it was usually expended.

In addition to the castes mentioned by Mr. Blunt this custom is to be found among Berias, Kanjars, Banjars, Kahars, Muraos, and Lodhs.

Among Kuchhband Kanjars the bride-price was formerly Rs. 200 as fixed by tribal custom, but now it ranges between Rs. 300 and Rs. 400 and is fixed by the *panchayat* for each marriage. The entire bride-price plus a contribution from the bride's family is spent in tribal feasts. Among Gual Nats the price varies from Rs. 300 to Rs. 600. Here again the *panchayat* fixes it in each case, having regard to the youth and beauty of the bride but not the sweetness of her voice. The whole sum is usually spent on marriage feasts, six of which are customary. Only the poorest of Jogila Nats give their daughters in marriage, the bride-price is usually Rs. 100 to Rs. 200, and is settled not by the *panchayat* but by the parties concerned.

Among the other castes there is a tendency for the price to be fixed by negotiation of the parties who do not adhere to the price fixed by custom. Even the *panchayat* does not as a rule intervene in the negotiations but merely approve the amount finally settled. Among Kahars, Muraos, Chamars and Lodhs the caste *panchayats* have fixed Rs. 15 as minimum and Rs. 40 as maximum and the parties are free to settle upon anything between these limits.

Among Berias, who habitually prostitute their women, it is a luxury to take a wife from their own caste so a bride-price has always to be paid in such cases.

In Chakrata tahsil of Dehra Dun (Jaunsar-Bawar) the bridegroom has to pay a small sum to the bride's father as *jeodhan* (a ceremonial gift) which is intended to cover the expenses of the marriage.

Vide Census Report, 1911. Part I, paragraph 232.

† An exception to this was given in the case of Sansias among whom females were scarce and the bride-price was as high as Rs. 500.

As regards the higher castes the payment of a bride-price is forbidden by Manu's dictum *. "Let no father who knows the law, receive a gratuity, however small, for giving his daughter in marriage : since the man who, through avarice, takes a gratuity for that purpose, is a seller of his offspring." In 1911 Mr. Blunt wrote that payment for a bride among the higher classes was probably an uncommon occurrence. Owing to the stress of economic conditions such marriages by purchase are undoubtedly on the increase, although they are looked down upon by those in better circumstances. The increase is most marked among poor Brahmans and Rajputs. Again, if the bridegroom is old or suffers from some defect or other he has to pay a bride-price. In some parts Sonars take a bride-price either through poverty, or because of the relatively fewer women in their community.

Hypergamy is sometimes responsible for bride-purchase. The lower Brahmans and Rajputs find it difficult to secure brides for their sons and have to pay between Rs. 100, and Rs. 500, to secure them brides from the somewhat higher branches of their communities. In some parts very large sums are said to have been paid as bride-price among Vaishyas. In all such cases the amount is fixed by negotiation between the parties, occasionally through a private intermediary. The *panchayat* (if there be one) or the community has no hand in the matter.

When the bride-price is paid openly the marriage is celebrated at the bride-groom's house and the arrangement is known as *dola kadhana*. This is considered very derogatory so that among the higher castes the money is usually paid over to the bride's family and the marriage is celebrated at her house as usual.

Bride-price in this province may be accepted as a contribution towards the marriage expenses in the case of the lower castes, and sometimes in the case of the higher castes, but more usually with the latter it cannot be so regarded, nor does it partake of the nature of a gift or of caution money.

11. By far the most prevalent custom is that of the bride's family providing the dowry. Mr. Blunt wrote that the dowries are normally proportionate to the means of the bride's family and the greatest expense is connected with the wastefulness which accompanies the marriage ceremonies. There exists some tendency to reduce the latter but the enquiry into the causes of indebtedness of agriculturists revealed how many high caste families incur heavy debts in connexion with marriage ceremonies whether for the dower or for other expenditure. Economic conditions must be reducing dowers at the present time but they are still frequently well beyond the means of the families concerned. There has been little change in attitude of Brahmans, Rajputs, Kayasthas, etc. towards this practice in the past 20 years, though among an enlightened few the amounts are declining.

Marriage
dowries.

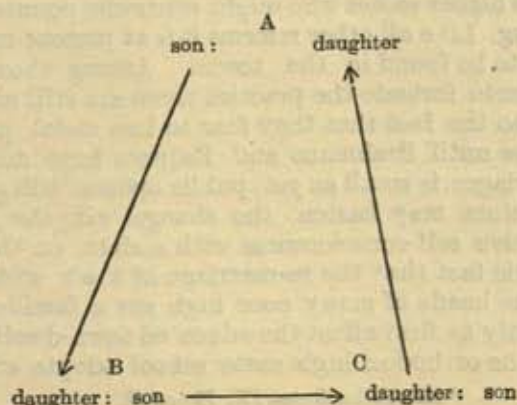
Among Muslims the *mahr* or dowry the bridegroom has to settle on the bride is still impossibly large, and usually out of all proportion to his income and prospects.

12. This brings us naturally to marriage by exchange, for the first result of such an arrangement is that the giving of bride-price or dower is obviated. It contains, however, the elements of marriage by purchase, for barter is a form of purchase, though this may be taking an extreme view.

Marriage by
exchange.

The arrangement is sometimes found where the females of a caste are relatively few, e.g. Sonars. In this province the practice is found in two forms. The first is *adala badala*, *santa* or *golawat*, in which form the son of one man marries the daughter of the other, and the second's man's son marries the first man's daughter. This form is found chiefly among the ordinary castes such as Kuchband Kanjars, Gual Nats, Dharkars, Tarkihars, Chipis, Khatiks, Gadarias, Barhais, Lohars, Kurmis and Kahars. In some parts Sonars adopt it, and it is quite common among Mathuria Chaube Brahmans. Jains sometimes arrange such marriages. This form, however, is not popular and is often looked down upon.

The more popular form is known as *tigadda*, or *tiptha* which is a triangular arrangement, thus—



* Manu's Institutes III, 15.

This arrangement is common everywhere among the ordinary castes and often among the higher, including Vaishyas. In the east of the province where Muslims are largely descendants of converts from Hinduism who have retained many Hindu customs, they too practise the custom.

Cousin
marriage.

13. Cousin marriage is nowhere imperative in this province and the position among the castes mentioned in paragraph 229 of the 1911 Report is the same now as then. These are all small Munda tribes. Among the higher Hindu castes cousin marriage is expressly forbidden, but in Jaunpur district where the Kamlapuri Vaishyas have but a small community they permit a man to marry any of his cousins save the daughter of his father's brother.

Cousin-marriage is of course very common among Muslims, for a Muslim may marry any of his cousins. In practice his wife is usually chosen from among a very limited circle of relations, on account of the nature of the laws of inheritance.

Polyandry.

14. Polyandry is still practised among all classes and castes in Jaunsar-Bawar (district Dehra Dun). A few of the more educated have taken to monogamy themselves but at the same time have no objection to giving a daughter in marriage to all the brothers of one family. The reason given by these folk is economic. Separate marriages of brothers may lead to division of the family property which when broken up would not suffice to maintain individual members of the family with their own separate establishments. That polyandry does not continue in Jaunsar-Bawar entirely on account of the dearth of females is shown by the fact that many girls from there are married into the Punjab.

Polygamy.

15. Polygamy though legal for both Muslims and Hindus is even less common now than it was 20 years ago for economic reasons.

Divorce.

16. The attitude to divorce remains unchanged. It is forbidden among high caste Hindus though the lower castes can secure it for certain reasons through their *panchayats*. They sometimes symbolize the breaking of the marriage contract by smashing tiles, and the divorce proceedings are occasionally reduced to writing before the *panchayat*.

Chhut (divorce) is practised in Jaunsar-Bawar. A husband can at any time divorce his wife either verbally or in writing provided the next man who takes her to wife pays double the *jeodhan* (referred to in paragraph 10 *supra*). Divorces without serious reasons are, however, growing less common.

Muslim divorces are no more frequent than in the past on account of the large dowries still settled, which of course have to be paid up in the event of divorce.

Widow
remarriage.

17. The levirate as it existed among the Jews and in the *niyoga* custom allowed by Manu*, viz. the practice of a younger brother raising up seed for his deceased elder brother who has left a childless widow, is not found in this province. It is nowhere compulsory for a younger brother to marry his elder brother's widow, but among all save the twice-born castes such marriages are common throughout the province, but it is always a permanent marriage. If the younger brother is a bachelor the full marriage ceremony is performed except that the *sendhurdhan* rite (marking the parting of the bride's hair with red lead) is done on a *handi* (earthen pot). If he is a widower the *dharewa* marriage ceremony only is performed.

As regards ordinary re-marriage of widows the practice is still quite common among the lower castes by the marriage rite known as *dharewa*, *sagai* or *karao*. This is a legal ceremony and the offspring are legitimate.

Of late, social reformers have striven valiantly to remove the ban on the re-marriage of widows among the higher castes, especially is this the case with the Arya Samaj who among their other activities have started a "Widow Re-marriage Society." Aryas themselves marry widows and are doing their utmost to persuade orthodox high caste Hindus to follow suit. Jhansi District reports that over 250 such marriages have taken place in the last 30 years. Instances of orthodox Hindus contracting such alliances come from various districts but it is significant that usually Brahman *pandits* refuse to take part in these ceremonies. There is still stubborn opposition from the orthodox school, so that many of the higher castes who might otherwise countenance the change, fear to incur censure by so doing. Like all other reforms it is at present confined almost entirely to a few enlightened folk to be found in the towns. Among those who belong to the ordinary castes which hitherto forbade the practice there are still no signs of a change of attitude, due presumably to the fact that they fear to lose social prestige. These people will not adopt the practice until Brahmans and Rajputs have done so. Although the number of widow re-marriages is small as yet, public opinion will gradually veer towards them and two other factors may hasten the change, viz. the gradual awakening of Indian womanhood to active self-consciousness with a claim on their part for equality with men, and the economic fact that the re-marriage of their widows will considerably lighten the burdens of the heads of many poor high caste families. The movement is but beginning and will only at first affect the educated town-dwelling few. It will never become widespread until the orthodox high caste school adopts and practises it.

* Manu's Institutes, IX, 59 and 62.

Due to contact with Hinduism the higher Muslim classes likewise deprecate widow re-marriage although it is permitted by their law. Their lower classes practise it.

18. Motherkin or matriachate, the system wherein descent and inheritance are traced through the mother, appears nowhere in the province. *Motherkin.*

19. I tried to secure figures to show the frequency of adoption but failed. The position does not seem to have changed materially in the last 20 years, though what change there is has probably been in the direction of a decrease, for the latter years have witnessed a decline of faith in the spiritual benefit of the *sraddha* ceremony to the adoptive father and his ancestors, and Vasistha's dictum that "there is no heavenly region for a sonless man." *Adoption.*

Under the Hindu law, a son may be adopted but not a daughter. Among Jogila Nats, Khalkhor Nats (reported from Budaun) and Kuchhband Kanjars, however, the custom of adopting a daughter also exists.

A curious case was found in Gonda District where a father adopted a young man as his son in order to provide a husband for his widowed daughter-in-law. Adoption is most frequent amongst Brahmans and Rajputs.

In the east of the province, where Muslims as already mentioned are the descendants of converted Hindus and retain many Hindu customs, the practice of adoption is common amongst them also.

20. On the whole then there has been very little indeed to record in the way of change in marriage customs and the general attitude towards marriage in the past 20 years, though of late there are indications of some reforms amongst the educated classes. But changes in marriage customs must necessarily be the last changes of all to occur for they go to the heart of things, to the very home of the individual, to the primeval thoughts of man. Changes may be slow in respect of other social customs but they will be slowest of all in respect of man's attitude to his womenfolk. Inter-dining and other caste customs may be modified, even these changes will be slow throughout the vast countryside where the bulk of the people of this province live, but marriage customs will take longer still to modify. Nor can it be expected that the age-long traditions of this country can be revolutionized in the twinkling of an eye. Even if they could it is dubious whether it would be advisable. Revolutionary changes are always to be deprecated. They are always unsettling, seldom lasting, and in the case of the marriage customs of this country, so wrapped up are they with religion that to change them root and branch would imperil the very religion and stability of the illiterate masses. Changes will come of their own accord with the advance of education, but both will proceed slowly and for the sake of stability, sound, measured and consolidated progress is the safest plan. One of the factors that will probably bring marriage reform more speedily than any other will be the abolition of *parda*, for when men and women move about freely together the element of personal attraction will enter, which will overcome many caste and even religious obstacles, and in any case women will then begin to press their claims to equality with men and for marriage reform of various kinds. This will all take time. *Conclusion.*

On the other hand, I have spoken to more than one person in this country who view the present marriage conditions in Western countries as anything but an improvement on those obtaining here today.

SUBSIDIARY TABLE I.—*Distribution by civil condition of 1,000 of each sex, religion, and main age-period at each of the last five censuses. (British Territory.)*

Religion, sex and age.	Unmarried.					Married.					Widowed.				
	1931.	1921.	1911.	1901.	1891.	1931.	1921.	1911.	1901.	1891.	1931.	1921.	1911.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All Religions.															
Males (all ages) ..	438	452	449	449	450	483	457	472	484	486	79	91	79	67	64
0-5 ..	976	995	993	993	996	24	5	7	6	4	..	0	0	1	0
5-10 ..	861	946	950	944	955	136	51	48	54	43	3	3	2	2	2
10-15 ..	746	778	778	755	752	247	212	214	238	242	7	10	8	7	6
15-20 ..	424	514	501	487	483	552	459	475	495	501	24	27	24	18	16
20-40 ..	155	166	168	166	166	771	743	758	775	778	74	91	74	59	56
40-60 ..	60	65	67	73	60	717	717	745	762	785	223	218	188	165	155
60 and over ..	50	55	56	57	45	528	534	563	591	614	422	411	381	352	341
Females (all ages) ..	317	317	305	308	308	532	510	523	522	525	151	173	172	170	167
0-5 ..	970	993	989	990	993	29	7	10	9	6	1	0	1	1	1
5-10 ..	757	894	894	887	898	238	102	101	110	99	5	4	5	3	3
10-15 ..	516	488	465	448	415	475	496	521	540	574	9	16	14	12	11
15-20 ..	81	95	81	99	62	895	870	886	873	912	24	35	33	28	26
20-40 ..	17	16	16	23	12	870	862	868	862	885	113	122	116	115	103
40-60 ..	7	10	11	12	7	502	522	518	528	539	491	468	471	460	454
60 and over ..	7	9	11	10	5	188	179	169	179	169	805	812	820	811	826
Brahmanic Hindu.															
Males (all ages) ..	435	449	446	446	448	485	459	475	486	488	80	92	79	68	64
0-5 ..	976	995	992	993	996	24	5	7	6	4	0	0	1	1	0
5-10 ..	857	942	947	944	952	140	55	51	56	46	3	3	2	0	2
10-15 ..	737	764	767	743	741	256	226	225	250	253	7	10	8	7	6
15-20 ..	413	499	488	475	470	562	473	489	507	514	25	28	23	18	16
20-40 ..	155	166	169	166	166	770	742	757	775	777	75	92	74	59	57
40-60 ..	64	69	71	76	63	709	709	738	755	779	227	222	191	169	158
60 and over ..	54	59	61	60	48	519	527	556	582	607	427	414	383	358	345
Females (all ages) ..	310	310	299	301	302	533	511	525	524	528	157	179	176	175	170
0-5 ..	971	993	989	990	994	28	7	10	9	6	1	0	1	1	0
5-10 ..	751	889	889	881	894	244	107	106	115	104	5	4	5	4	2
10-15 ..	503	463	444	426	395	488	520	541	562	594	9	17	15	12	11
15-20 ..	68	81	70	89	53	906	882	896	881	920	26	37	34	30	27
20-40 ..	14	14	14	21	9	868	859	865	860	884	118	127	121	119	107
40-60 ..	6	9	9	12	5	493	513	510	519	535	501	478	481	469	460
60 and over ..	5	8	9	8	4	182	172	165	175	166	813	820	826	817	830

SUBSIDIARY TABLE I.—*Distribution by civil condition of 1,000 of each sex, religion, and main age-period at each of the last five censuses. (British Territory)—(concluded).*

Religion, sex and age.		Unmarried.					Married.					Widowed.				
		1931.	1921.	1911.	1901.	1891.	1931.	1921.	1911.	1901.	1891.	1931.	1921.	1911.	1901.	1891.
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Arya.																
Males (all ages)	..	485	476	467	445	434	426	420	445	478	495	89	104	88	77	71
0-5	..	990	996	997	999	988	10	3	3	1	12	0	1	0	0	0
5-10	..	951	983	980	951	970	46	15	19	47	29	3	2	1	2	1
10-15	..	878	878	858	823	789	116	111	137	173	203	6	11	5	4	8
15-20	..	548	583	516	450	417	433	398	461	535	566	19	19	23	15	17
20-40	..	198	187	191	192	177	727	719	729	756	755	75	94	80	52	68
40-60	..	78	85	96	90	88	657	650	675	691	715	265	265	229	219	197
60 and over	..	57	68	84	74	104	442	435	453	477	473	501	497	463	449	423
Females (all ages)	..	371	344	322	341	287	482	487	505	496	529	147	169	173	163	184
0-5	..	994	995	994	993	1,000	6	5	5	6	0	0	0	1	1	0
5-10	..	899	962	963	939	964	98	35	33	58	36	3	3	4	3	0
10-15	..	694	680	616	567	545	300	308	373	427	445	6	12	11	6	10
15-20	..	227	117	88	90	38	748	845	871	888	927	25	38	41	22	35
20-40	..	54	20	20	33	5	829	841	851	849	868	117	139	129	118	127
40-60	..	10	9	9	23	3	507	534	520	527	489	483	457	471	450	508
60 and over	..	10	4	8	27	5	192	219	179	222	129	798	777	813	751	866
Muslims.																
Males (all ages)	..	450	470	463	467	460	477	447	462	473	480	73	83	75	60	60
0-5	..	975	996	994	995	996	24	4	5	4	4	1	0	1	1	0
5-10	..	878	970	968	959	973	119	29	30	39	25	3	1	2	2	2
10-15	..	789	848	838	825	826	206	145	155	170	170	5	7	7	5	4
15-20	..	465	598	580	566	561	512	379	398	419	425	23	23	22	15	14
20-40	..	145	153	153	156	149	784	763	774	790	797	71	84	73	54	54
40-60	..	33	35	42	54	32	768	771	787	807	827	199	194	171	139	141
60 and over	..	29	33	34	43	24	573	576	600	640	658	398	391	366	317	318
Females (all ages)	..	348	356	342	341	333	529	501	513	510	514	123	143	145	149	153
0-5	..	964	994	992	992	993	35	6	8	8	6	1	0	0	0	1
5-10	..	776	925	919	916	925	221	72	77	82	73	3	3	4	2	2
10-15	..	571	611	572	572	538	423	379	419	419	456	6	10	9	9	6
15-20	..	131	164	137	150	115	852	812	840	830	867	17	24	23	20	18
20-40	..	32	24	27	35	22	886	887	888	879	896	82	89	85	86	82
40-60	..	14	15	18	18	14	556	580	573	576	570	430	405	409	406	416
60 and over	..	13	15	18	18	12	224	217	198	200	186	763	768	784	782	802

SUBSIDIARY TABLE II.—Distribution by civil condition of 1,000 of each sex at

Religion and natural division.	Males.														
	All ages.			0-5.			5-10.			10-15.			15-40.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
United Provinces (British Territory)															
All religions	438	483	79	976	24	..	861	136	3	746	247	7	213	723	64
Brahmanic Hindus	435	485	80	976	24	..	857	140	3	737	256	7	211	725	64
Aryas	485	426	89	990	10	..	951	46	3	878	116	6	278	660	62
Muslims	450	477	73	975	24	1	878	119	3	789	206	5	217	723	60
Christians	551	391	58	995	5	..	942	57	1	852	143	5	428	526	46
Jains	523	368	109	989	10	1	965	33	2	931	65	4	351	581	68
<i>Himalaya, West</i>															
All religions	450	497	53	994	6	..	951	48	1	884	113	3	250	713	37
Brahmanic Hindus	451	499	50	994	6	..	951	48	1	886	112	2	246	721	33
Muslims	417	492	91	996	4	..	931	66	3	843	148	9	256	654	90
<i>Sub-Himalaya, West</i>															
All religions	466	450	84	994	6	..	929	69	2	830	164	6	239	690	71
Brahmanic Hindus	464	449	87	995	5	..	928	70	2	824	170	6	238	687	75
Muslims	470	455	75	993	7	..	929	69	2	843	152	5	235	701	64
<i>Indo-Gangetic Plain, West</i>															
All religions	486	426	88	993	7	..	950	48	2	865	130	5	261	670	69
Brahmanic Hindus	485	425	90	994	6	..	953	46	1	863	132	5	257	673	70
Muslims	486	434	80	989	11	..	937	61	2	870	125	5	269	668	63
<i>Indo-Gangetic Plain, Central</i>															
All religions	412	506	82	963	36	1	813	183	4	691	300	9	203	731	66
Brahmanic Hindus	407	509	84	961	38	1	799	196	5	673	318	9	199	734	67
Muslims	441	487	72	976	23	1	895	103	2	806	189	5	217	726	57
<i>Central India Plateau</i>															
All religions	441	486	73	945	55	..	886	111	3	744	248	8	198	742	60
Brahmanic Hindus	438	488	74	991	9	..	883	114	3	737	255	8	194	745	61
Muslims	451	483	66	996	4	..	932	66	2	832	164	4	209	735	56
<i>East Satpuras</i>															
All religions	420	517	63	976	24	..	856	141	3	699	293	8	149	796	55
Brahmanic Hindus	420	518	62	976	24	..	852	145	3	694	298	8	149	796	55
Muslims	414	512	74	976	24	..	914	85	1	766	229	5	145	792	63
<i>Sub-Himalya, East</i>															
All religions	407	531	62	963	36	1	814	183	3	678	316	6	164	784	52
Brahmanic Hindus	411	526	63	967	32	1	829	168	3	693	301	6	172	776	52
Muslims	386	559	55	942	57	1	736	260	4	587	406	7	119	832	49
<i>Indo-Gangetic Plain, East</i>															
All religions	402	517	81	955	44	1	759	236	5	599	391	10	170	765	65
Brahmanic Hindus	399	519	82	955	44	1	750	245	5	586	404	10	171	764	65
Muslims	428	496	76	955	44	1	833	164	3	712	282	6	159	781	60

certain ages in each religion and natural division. (British territory only.)

(continued).			Females.																	
40 and over.			All ages.			0-5.			5-10.			10-15.			15-40.			40 and over.		
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
58	681	261	317	532	151	970	29	1	757	238	5	516	475	9	31	875	94	7	435	558
62	673	265	310	533	157	971	28	1	751	244	5	503	488	9	25	876	99	6	427	567
74	614	312	371	482	147	994	6	..	899	98	3	694	300	6	93	811	96	10	440	550
32	726	242	348	529	123	964	35	1	776	221	3	571	423	6	55	878	67	14	483	503
47	734	219	433	470	97	992	8	..	888	110	2	721	275	4	167	783	50	51	513	436
148	495	357	383	427	190	986	13	1	929	66	5	775	220	5	101	750	149	10	380	610
20	809	171	316	540	144	992	8	..	806	191	3	557	435	8	25	891	84	5	459	536
19	815	166	313	542	145	992	8	..	805	192	3	553	439	8	23	893	84	4	461	535
32	728	240	347	530	123	987	12	1	821	174	5	595	394	11	41	883	76	8	427	565
60	666	274	345	509	146	990	9	1	837	160	3	599	394	7	37	879	84	7	434	559
68	649	283	335	510	155	991	8	1	837	160	3	585	407	8	30	874	96	6	421	573
36	714	250	368	508	124	987	12	1	833	163	4	624	369	7	50	879	71	9	469	522
74	624	302	359	499	142	992	8	..	866	132	2	623	372	5	103	833	64	9	425	566
81	610	309	350	501	149	994	5	1	868	130	2	610	384	6	30	875	95	6	414	580
43	687	270	387	496	117	982	17	1	850	147	3	657	338	5	74	864	62	22	467	511
59	680	261	295	550	155	958	40	2	713	280	7	478	512	10	29	876	95	8	442	550
64	670	266	288	552	160	957	41	2	699	294	7	458	531	11	25	877	98	7	434	559
28	743	229	337	534	129	966	32	2	800	196	4	593	401	6	56	877	67	14	496	490
68	675	257	301	524	178	987	13	..	753	244	3	469	522	9	21	852	127	3	365	632
71	670	259	297	524	179	987	13	..	744	252	4	460	530	10	19	853	128	2	365	633
26	750	224	347	489	164	994	6	..	850	148	2	618	378	4	39	854	107	12	374	614
34	746	220	312	520	168	966	33	1	724	720	6	457	530	13	28	847	125	7	376	617
36	746	218	311	520	169	966	33	1	722	272	6	454	532	14	28	845	127	7	373	620
5	751	244	318	531	151	969	30	1	747	249	4	497	496	7	18	885	97	1	427	572
29	765	206	302	554	144	952	46	2	711	284	5	484	507	9	27	889	84	6	471	523
42	748	210	303	548	149	960	39	1	732	263	5	502	489	9	25	887	88	6	462	532
20	788	192	294	591	115	912	86	2	604	391	5	392	601	7	38	898	64	7	525	468
55	676	269	285	553	162	940	58	2	632	360	8	378	610	12	19	872	109	6	411	583
59	670	271	281	553	166	941	57	2	624	368	8	366	621	13	18	870	112	6	404	590
18	726	256	316	556	128	933	65	2	700	295	5	471	522	7	30	897	73	7	475	518

SUBSIDIARY TABLE III—*Distribution by main age periods and civil condition of 10,000 of each sex and main religion. (British Territory.)*

Religion and age.					Males.			Females.		
					Unmar-ried.	Married.	Widowed.	Unmar-ried.	Married.	Widowed.
1					2	3	4	5	6	7
<i>All religions.</i>										
All ages	..	..	..	..	4,381	4,830	789	3,168	5,323	1,509
0-10	..	..	..	..	2,501	207	5	2,476	338	8
10-15	..	..	..	..	882	292	8	551	508	9
15-40	..	..	..	..	884	2,992	262	127	3,617	389
40 and over	..	..	..	..	114	1,339	514	14	860	1,103
<i>Brahmanic Hindus.</i>										
All ages	..	..	..	..	4,348	4,853	799	3,101	5,337	1,562
0-10	..	..	..	..	2,478	212	5	2,452	340	8
10-15	..	..	..	..	872	303	8	532	517	10
15-40	..	..	..	..	875	3,012	265	105	3,627	409
40 and over	..	..	..	..	123	1,326	521	12	853	1,135
<i>Aryas.</i>										
All ages	..	..	..	..	4,848	4,266	886	3,710	4,820	1,470
0-10	..	..	..	..	2,479	68	4	2,562	120	5
10-15	..	..	..	..	1,013	134	7	721	312	6
15-40	..	..	..	..	1,214	2,875	271	408	3,558	421
40 and over	..	..	..	..	142	1,189	604	19	830	1,038
<i>Muslims.</i>										
All ages	..	..	..	..	4,499	4,774	727	3,483	5,292	1,225
0-10	..	..	..	..	2,628	194	5	2,596	343	7
10-15	..	..	..	..	932	243	6	640	475	7
15-40	..	..	..	..	877	2,914	241	222	3,574	273
40 and over	..	..	..	..	62	1,423	475	25	900	938

SUBSIDIARY TABLE IV.—*Proportion of the sexes by civil condition at certain ages for religions and natural divisions. (British Territory only.)*

Religions and natural divisions.	Number of females per 1,000 males.														
	All ages.			0-10.			10-15.			15-40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
<i>United Provinces (British territory).</i>															
All religions ..	653	994	1,727	894	1,470	1,468	564	1,569	1,074	130	1,091	1,340	113	580	1,936
Brahmanic Hindus ..	645	994	1,767	895	1,451	1,497	552	1,540	1,090	108	1,089	1,394	87	582	1,970
Aryas ..	627	926	1,358	847	1,452	803	584	1,909	730	275	1,015	1,272	112	572	1,409
Muslims ..	697	997	1,517	889	1,586	1,330	617	1,759	977	228	1,104	1,021	370	569	1,778
Christians ..	657	1,007	1,381	909	1,693	1,526	725	1,650	672	300	1,145	836	924	602	1,716
Jains ..	619	981	1,476	889	1,615	1,313	711	2,886	1,214	242	1,082	1,841	54	605	1,347
<i>Himalaya, West.</i>															
All religions ..	640	991	2,474	926	3,350	2,921	551	3,365	2,683	91	1,133	2,020	228	3,186	2,672
Brahmanic Hindus ..	648	1,368	2,699	930	3,420	3,356	551	3,473	3,268	86	1,166	2,416	19	492	2,803
Muslims ..	546	705	880	876	2,275	1,200	525	1,972	865	90	768	484	135	324	130
<i>Sub-Himalaya, West.</i>															
All religions ..	633	965	1,492	884	1,900	1,683	563	1,875	1,051	128	1,050	1,030	105	564	1,767
Brahmanic Hindus ..	614	963	1,512	875	1,861	1,655	545	1,838	1,065	103	1,040	1,052	82	574	1,793
Muslims ..	682	972	1,438	907	2,009	1,644	604	1,976	1,053	183	1,076	953	215	539	1,717
<i>Indo-Gangetic Plain, West</i>															
All religions ..	620	985	1,360	881	2,068	1,242	555	2,199	917	129	1,077	1,066	102	551	1,513
Brahmanic Hindus ..	604	985	1,382	876	2,111	1,374	536	2,208	936	97	1,070	1,107	64	553	1,526
Muslims ..	686	989	1,266	905	2,015	994	626	2,235	872	236	1,114	843	398	530	1,479
<i>Indo-Gangetic Plain, Central.</i>															
All religions ..	657	997	1,732	904	1,306	1,484	568	1,406	1,031	133	1,104	1,332	118	602	1,948
Brahmanic Hindus ..	650	995	1,743	904	1,285	1,473	557	1,370	1,026	114	1,099	1,360	93	604	1,954
Muslims ..	707	1,012	1,647	904	1,642	1,637	625	1,802	1,090	242	1,141	1,113	463	595	1,906
<i>Central India Plateau.</i>															
All religions ..	639	1,000	2,264	885	1,905	1,109	544	1,817	1,011	98	1,053	1,925	41	548	2,491
Brahmanic Hindus ..	635	1,005	2,261	882	1,902	1,104	534	1,782	1,012	92	1,054	1,936	30	553	2,481
Muslims ..	714	939	2,309	928	2,008	1,118	658	2,038	917	167	1,034	1,687	464	493	2,704
<i>East Satpuras.</i>															
All religions ..	742	1,004	2,660	933	1,720	1,864	584	1,611	1,481	193	1,084	2,309	204	519	2,902
Brahmanic Hindus ..	744	1,006	2,721	935	1,694	1,807	584	1,596	1,493	196	1,086	2,373	202	520	2,967
Muslims ..	723	976	1,894	911	2,364	5,000	574	1,918	1,133	118	1,047	1,447	273	517	2,126
<i>Sub-Himalaya, East.</i>															
All religions ..	700	988	2,181	895	1,340	1,565	596	1,341	1,172	155	1,077	1,562	159	628	2,527
Brahmanic Hindus ..	697	985	2,213	909	1,355	1,648	592	1,332	1,220	136	1,082	1,607	143	623	2,547
Muslims ..	720	1,001	1,978	819	1,297	1,255	623	1,382	928	311	1,052	1,276	365	658	2,401
<i>Indo-Gangetic Plain, East.</i>															
All religions ..	684	1,036	1,932	912	1,365	1,420	537	1,332	1,108	115	1,155	1,697	101	580	2,063
Brahmanic Hindus ..	679	1,028	1,960	903	1,345	1,423	530	1,307	1,110	105	1,144	1,730	91	580	2,092
Muslims ..	728	1,104	1,656	887	1,604	1,384	587	1,645	1,055	210	1,260	1,344	357	580	1,793

SUBSIDIARY TABLE V.—*Distribution by civil condition of 1,000 of each sex at*

Serial number.	Caste.	Distribution of 1,000 males of each age by civil condition.																				
		All ages.			0-6			7-13			14-16			17-23			24-43			44 and over.		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
1	Kewat ..	364	572	64	938	60	2	598	394	8	321	655	24	162	801	37	46	876	78	20	741	239
2	Nau-Muslim ..	403	529	68	925	73	2	653	343	4	539	450	11	298	671	31	99	804	97	34	745	221
3	Bhar ..	390	546	64	936	62	2	671	322	7	322	659	19	174	790	36	47	877	76	22	728	250
4	Kurmi ..	368	538	94	916	83	1	623	368	9	391	585	24	256	698	46	121	768	111	67	625	308
5	Barai ..	377	541	82	945	54	1	704	290	6	404	578	18	214	751	35	81	825	94	31	677	292
6	Ahir ..	406	509	85	956	43	1	724	270	6	467	514	19	279	686	35	104	796	100	42	651	307
7	Dom (Plains) ..	392	534	74	958	40	2	740	251	9	449	522	29	213	733	54	53	865	82	42	697	261
8	Luniya ..	424	514	62	957	42	1	742	253	5	444	540	16	229	739	32	64	861	75	29	719	252
9	Kumhar ..	390	532	78	964	35	1	725	268	7	428	551	21	209	751	40	64	843	93	30	682	288
10	Pasi ..	397	542	61	958	41	1	706	288	6	443	540	17	225	742	33	55	875	70	28	735	237
11	Chamar ..	399	534	67	961	38	1	741	252	7	423	553	24	199	760	41	52	867	81	27	719	254
12	Koeri ..	375	541	84	953	46	1	710	285	5	387	595	18	232	737	31	79	821	100	31	690	279
13	Julaha ..	424	498	78	962	35	3	780	213	7	498	477	25	259	699	42	61	841	98	26	700	274
14	Dusadh ..	406	529	65	950	46	4	764	231	5	418	554	28	222	746	32	52	867	81	25	742	233
15	Teli ..	410	508	82	969	30	1	790	203	7	488	495	17	252	706	42	75	823	102	37	674	289
16	Gadariya ..	413	502	85	975	24	1	793	202	5	494	487	19	243	718	39	75	823	102	32	645	323
17	Lohar ..	416	495	89	968	30	2	790	202	8	518	463	19	286	673	41	91	797	112	40	661	299
18	Kalwar ..	409	504	87	963	36	1	804	190	6	518	459	23	290	669	41	99	801	100	46	666	288
19	Dhobi ..	426	500	74	973	26	1	808	187	5	516	469	15	245	718	37	67	844	89	29	682	289
20	Murno ..	403	506	91	976	24	..	795	199	6	514	464	22	277	678	45	88	804	108	38	662	300
21	Halwai ..	415	488	97	960	38	2	840	150	10	535	444	21	296	659	45	88	794	118	41	647	312
22	Mallah ..	446	491	63	969	30	1	825	171	4	525	451	24	229	740	31	58	868	74	28	716	256
23	Khatik ..	442	485	73	972	27	1	843	150	7	539	436	25	257	699	44	75	840	85	36	686	278
24	Bharbhunja ..	429	477	94	972	27	1	837	157	6	590	390	20	319	634	47	99	789	112	51	627	322
25	Nai ..	440	477	83	975	24	1	843	152	5	593	390	17	304	654	42	90	811	99	42	653	305
26	Lodh ..	424	493	83	987	11	2	842	154	4	513	470	17	274	684	42	82	818	100	37	654	309
27	Bhat ..	479	427	94	964	34	2	842	152	6	635	344	21	400	553	47	173	717	110	27	602	311
28	Silpkar ..	431	528	41	989	10	1	913	86	1	714	282	4	403	584	13	62	898	40	11	838	151
29	Tamboli ..	417	481	102	981	18	1	865	130	5	590	398	12	348	606	46	121	761	118	54	635	311
30	Kahar ..	450	470	80	981	18	1	869	128	3	615	369	16	306	653	41	79	821	100	37	671	292
31	Bhuinhar ..	496	408	96	962	37	1	905	92	3	657	331	12	404	574	22	243	662	95	117	549	334
32	Kachhi ..	444	470	86	991	9	..	902	95	3	606	378	16	284	676	40	84	813	103	39	632	329
33	Pathan ..	472	458	70	969	29	2	866	131	3	710	280	10	475	491	34	115	804	81	32	721	247
34	Barhai ..	440	469	91	982	18	..	875	121	4	626	358	16	335	626	39	105	788	107	54	635	311
35	Sonar ..	453	453	94	973	25	2	884	111	5	657	325	18	376	591	33	138	751	111	66	619	315
36	Mali ..	437	468	95	975	25	..	882	114	4	612	364	24	308	644	48	86	800	114	41	642	317
37	Bhangi ..	461	462	77	989	11	..	890	106	4	593	384	23	288	663	49	81	822	97	36	667	297
38	Kisan ..	455	455	90	996	4	..	892	103	5	548	420	32	503	642	50	112	771	117	45	631	324
39	Vaishya ..	455	446	99	979	20	1	895	101	4	658	320	22	375	592	33	148	743	109	77	586	337
40	Shaikh ..	460	462	78	979	19	2	891	103	6	693	268	19	427	534	39	97	814	89	44	693	263
41	Gujar ..	512	402	86	992	8	..	910	88	2	686	302	12	427	540	33	197	705	98	110	566	324
42	Brahman ..	492	413	95	980	19	1	907	89	4	698	289	13	458	515	27	214	689	97	119	564	317
43	Rajput ..	496	423	81	985	14	1	923	74	3	740	246	14	465	510	25	198	721	81	106	614	280
44	Indian Christian ..	498	431	71	995	5	..	914	84	2	662	323	15	419	545	36	97	811	92	27	697	276
45	Mughal ..	482	435	83	979	21	..	935	63	2	781	208	11	541	429	30	133	778	89	44	677	279
46	Saiyid ..	501	428	71	976	22	2	929	68	3	820	171	9	583	396	21	131	796	73	35	713	252
47	Kayastha ..	504	400	96	977	22	1	942	55	3	811	173	16	579	389	32	199	704	97	100	582	318
48	Jat ..	504	395	101	995	5	..	940	58	2	743	247	10	422	548	30	186	697	117	90	540	370
49	Taga ..	519	383	98	994	6	..	924	75	1	785	207	8	476	501	23	231	675	94	149	508	343
50	Anglo-Indian ..	637	322	41	993	7	..	978	22	..	945	55	..	881	110	9	301	653	46	126	704	170

NOTE.—The castes have been arranged in serial order according to the frequency of infant marriage, i.e., according to the

certain ages for selected castes. (United Provinces including the States.)

Distribution of 1,000 females of each age by civil condition.

All ages.			0-6.			7-13.			14-16.			17-23.			24-43.			44 and over.		
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44
283	582	135	919	78	3	443	545	12	82	880	38	22	938	40	12	858	130	11	411	578
296	579	125	890	108	2	498	497	5	151	840	9	42	936	22	22	867	111	14	449	537
312	567	121	931	67	2	486	505	9	115	859	26	23	949	28	10	864	126	10	447	543
254	576	170	907	91	2	456	528	16	102	863	35	26	929	47	8	821	171	6	386	608
287	577	136	931	65	4	503	486	11	117	859	24	37	917	46	13	857	130	16	437	547
293	559	148	950	48	2	535	455	10	110	861	29	28	934	38	11	846	143	9	388	603
308	564	128	943	55	2	553	439	8	159	810	31	52	907	41	15	851	134	23	444	533
316	546	138	952	45	3	559	430	11	119	849	32	33	934	33	10	851	139	6	407	587
301	563	136	952	47	1	538	452	10	120	853	27	33	931	36	12	855	133	7	420	573
304	568	128	945	53	2	554	437	9	120	855	25	30	942	28	9	871	120	10	413	577
305	563	132	954	44	2	541	451	8	94	883	23	26	944	30	10	858	132	7	398	595
295	562	143	952	47	1	556	436	8	103	875	22	26	947	27	12	854	134	8	397	595
333	557	110	944	55	1	603	391	6	170	807	23	55	921	24	22	876	102	8	461	531
322	534	144	945	54	1	628	356	16	190	762	48	35	920	45	13	835	152	5	439	556
317	549	134	963	36	1	615	377	8	134	844	22	31	936	33	13	855	132	9	406	585
315	548	137	971	28	1	605	389	6	106	870	24	29	938	33	12	849	139	7	392	601
327	539	134	961	36	3	651	343	6	159	816	25	35	929	36	13	854	133	8	420	572
299	542	159	952	45	3	639	353	8	166	802	32	43	912	45	15	839	146	7	396	597
326	546	128	964	35	1	637	356	7	148	830	22	37	931	32	13	861	126	9	426	565
289	558	153	963	36	1	606	383	11	123	852	25	31	929	40	9	861	130	7	391	602
330	534	136	954	43	3	666	324	10	205	770	25	62	895	43	20	845	135	18	451	531
330	525	145	959	39	2	657	333	10	147	820	33	32	929	39	12	839	149	8	381	611
354	523	123	971	29	..	677	315	8	156	816	28	44	919	37	24	850	126	22	409	569
330	530	140	964	35	1	687	307	6	195	784	21	55	905	40	14	848	138	15	402	583
331	530	139	966	32	2	697	297	6	183	796	21	44	920	36	14	848	138	12	399	589
323	532	145	983	16	1	670	324	6	137	824	39	38	915	47	8	845	147	5	378	617
317	482	201	957	39	4	710	281	9	234	727	39	58	876	66	19	759	222	14	332	654
314	569	117	987	13	..	672	325	3	158	831	11	34	948	18	7	889	104	5	452	543
302	532	166	976	21	3	697	297	6	207	758	35	52	900	48	16	830	154	11	379	610
344	520	136	976	23	1	724	270	6	181	797	22	37	928	35	13	849	138	10	404	586
310	467	214	972	27	1	740	254	6	219	746	35	41	899	60	12	740	248	6	333	661
331	524	145	988	12	..	705	289	6	115	862	23	25	937	38	12	834	154	11	339	650
359	503	138	961	37	2	767	229	4	336	648	16	78	894	28	21	852	127	9	413	578
336	520	144	975	24	1	743	250	7	190	789	21	49	915	36	16	842	142	8	411	581
346	501	153	970	29	1	761	232	7	231	732	37	40	907	53	16	815	169	11	403	586
345	512	143	975	24	1	757	237	6	188	707	105	40	928	32	13	852	135	6	403	591
360	525	115	986	13	1	741	254	5	168	814	18	43	930	27	16	864	120	10	423	567
330	521	149	994	5	1	702	292	6	105	867	28	29	931	40	12	835	153	10	388	602
338	491	171	975	23	2	776	215	9	243	724	33	49	902	49	16	801	183	7	363	630
370	501	129	976	23	1	780	216	4	333	634	33	86	891	23	32	848	120	13	407	580
354	507	139	984	15	1	786	211	3	249	741	10	37	936	27	26	831	143	5	411	584
311	473	216	977	21	2	787	205	8	240	726	34	36	899	65	12	748	240	7	326	667
319	492	189	983	16	1	785	209	6	249	714	37	45	903	52	11	785	204	8	356	636
426	475	99	987	13	..	822	175	3	360	632	8	192	793	15	74	830	96	22	446	532
386	473	141	975	24	1	847	152	1	421	565	14	124	832	44	34	838	128	23	401	576
396	466	138	981	18	1	862	134	4	527	459	14	162	807	31	35	832	133	10	421	569
370	448	182	957	42	1	897	99	4	476	491	33	81	869	50	16	786	198	9	361	630
383	490	127	995	4	1	853	145	2	335	638	27	72	896	32	13	869	118	14	438	548
366	461	172	993	7	..	863	134	3	375	601	24	77	877	46	15	786	199	9	376	615
542	374	84	992	8	..	955	45	..	910	90	..	638	357	5	192	738	70	113	540	347

proportion which the number of married and widowed females under 14 years of age bears to the total female population,

Chapter VII.—INFIRMITIES.

1. As at former censuses, four infirmities were recorded, viz., insanity, deaf-mutism, total blindness, and leprosy. The statistics are to be found in Imperial Table IX, which consists of two parts.

*The figures,
where found.*

Part I gives the total afflicted by each infirmity in (i) British territory and (ii) the States, by age-periods; and Part II gives the total of all ages afflicted by each infirmity in each district and state. As a measure of retrenchment, infirmities were not tabulated for any selected castes, tribes or races at this census.

At the end of this chapter are three subsidiary tables, based on Imperial Table IX, which present the following information:—

Subsidiary Table I.—The number per 100,000 of each sex, afflicted by each infirmity in each natural division, district and state, at each of the last six censuses.

Subsidiary Table II.—The number per 100,000 of each sex at certain age-periods, afflicted by each infirmity; and the number of females per 1,000 males of the afflicted at each age-period. (British territory only—Census of 1931.)

Subsidiary Table III.—The distribution of those afflicted by each infirmity by age, per 10,000 of each sex, at each of the last six censuses. (British territory.)

2. The enumerators were given precisely the same instructions as in 1921. They ran as follows:—

*The figures,
how obtained.*

“If a person be blind of *both* eyes, or insane, or suffering from corrosive leprosy, or deaf and dumb, enter the name of the infirmity in this column, otherwise put a cross (×). Do not enter those who are blind of one eye only or who are suffering from white leprosy only.”

This was further amplified by the following instructions:—

“(1) Persons whose skin becomes white should not be entered in column 18 as lepers, but only those suffering from the grievous disease in which the fingers and toes corrode and fall off.

(2) Persons who are both deaf *and* dumb are to be so entered in this column. But not those who are deaf only or dumb only.”

If a person suffered from more than one of the four specified infirmities, all such infirmities from which he or she was suffering were to be recorded.

It may here be mentioned that the only change in the instructions for recording infirmities that has occurred during the last five censuses (for which figures are given in the subsidiary tables at the end of this chapter) was that prior to 1921, in the case of deaf-mutes, only those who were deaf and dumb from birth were to be entered. As true deaf-mutism is a congenital defect this change in the instructions should not have affected the figures collected, at any rate not to any appreciable extent. But there was one way in which the figures for other infirmities might have been affected by the change made in 1921. In 1901 the instructions were so worded that it was not clear that the words “from birth” applied to deaf-mutism only, and in spite of a rearrangement of the wording in 1911 which made it clear that these words applied only to deaf-mutism, Mr. Edye* in 1921 pointed out that to his own knowledge in 1911 enumerators found it difficult to remember to which infirmity the words “from birth” applied and Mr. Edye came to the conclusion that omissions of infirmities, especially of blindness, occurred in 1911 as a result. The change made in the instructions of 1921, which has been continued in 1931 has therefore resulted in a somewhat fuller record of the insane, blind and leprous.

3. There are few census heads under which trustworthy figures are more difficult to obtain than “infirmities”. This is the case not only in India but in other countries also, so that there is a very strong feeling among statisticians

*The figures,
their accuracy.*

*Vide Census Report 1921, Part I, page 135.

that enquiries of this sort should no longer be attempted in connexion with a population census. The return of infirmities has actually been omitted from the census of Great Britain since 1921*

Mistakes and inaccuracies are due to various causes—unintentional omissions, imperfect diagnosis and intentional suppression of the infirmities by those afflicted and their friends. The afflicted form a very small proportion of the population enumerated and this in itself makes for more omissions. The column for infirmities is the last on the schedule, and entries being few, a careless enumerator is very likely to scamp his work in respect of them and effective checking of the enumerators' entries in this column is a matter of considerable difficulty. There is, however, no reason to suppose that there have been any greater omissions from negligence than usual at this census, on the contrary, the increases in all infirmities suggest, if anything, a fuller record.

The probable errors from the other causes referred to above will best be dealt with separately under each infirmity.

Admitting, however, that the degree of accuracy of the census infirmity returns is by no means all that can be desired, still there exist very strong reasons for their retention in India. There are, in this country, few ordinary means of obtaining statistics of any kind on these subjects, and as the errors in the statistics are to some extent constant from census to census, the figures give some indication of the distribution of the infirmities and their quantitative variation. The marked continuity of the figures of this and other provinces and states since 1881, in respect of sex-ratio, age distribution, and to a lesser extent distribution by locality (the absolute figures of districts are too small in most cases to give much continuity) suggest a greater degree of accuracy than is usually attributed to the infirmity statistics.

The number of the afflicted.

4. The total number of afflicted persons† returned at each census since 1881 are shown below. (British territory only.)

Infirmity.	1931.	1921.	1911.	1901.	1891.	1881.
Insane	11,219	7,175	8,324	6,849	5,581	6,347
Deaf-mute	25,315	22,678	26,562	17,758	32,896	27,649
Blind	141,978	105,072	104,566	82,551	109,913	129,838
Leper	14,485	12,296	14,143	11,328	16,895	17,822
Total ..	192,592†	147,221	153,595	118,486	165,285	181,656

In the marginal table are shown for British territory the percentage variations under each infirmity (both sexes together) since 1921 and since 1881, and the percentage increase in total population in each case for comparison. The first point of note is the remarkable increase in the afflicted under all heads since 1921, especially under insane and blind. The total afflicted with one or more of the four infirmities has increased by nearly one-third, as against an increase of only 6·7 per cent. in the total population. Deaf-

muters and lepers show a decline since 1881, especially the latter. The insane show a very marked increase, over seven times the percentage increase in total population. The blind have increased less than the total population. The increase in the infirm as a whole has not kept pace with the increase in total population since 1881.

*Vide General Report on the Census of England and Wales, 1921, page 2, which reads:

"It was decided to omit the enquiry as to 'infirmities' included in previous censuses, in view of the generally recognized fact that reliable information upon these subjects cannot be expected in returns made by or on behalf of the individuals afflicted."

†The figures for afflicted under each infirmity in 1931 are more properly speaking for "cases," because those afflicted by more than one infirmity have been shown separately under each such infirmity. Prior to 1931 no instances of more than one infirmity were recorded, so the figures for those years represent persons afflicted.

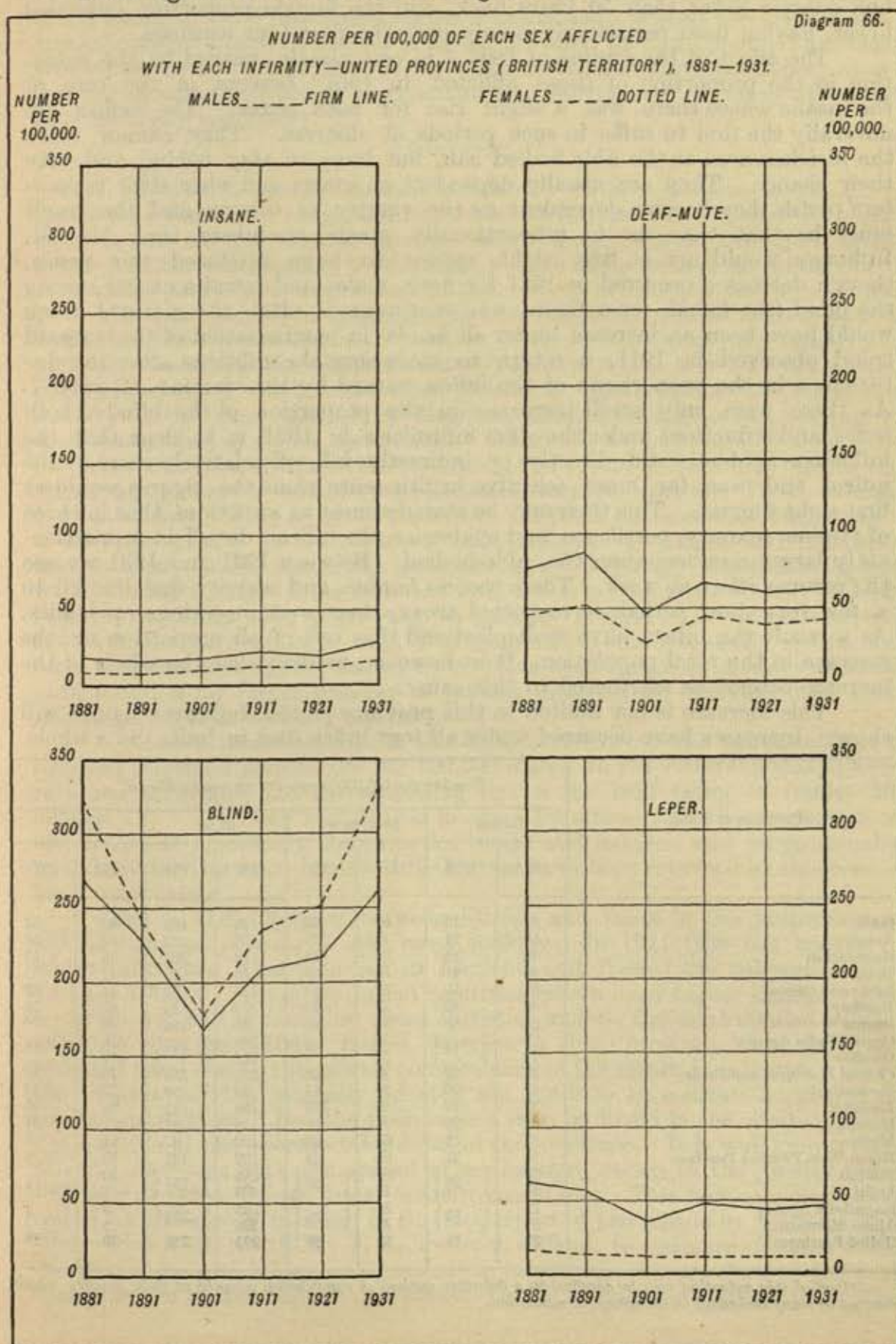
‡This is the number of actual persons afflicted with one or more infirmities, and hence is less than the total of cases under each infirmity.

5. Below are shown for British territory the number of infirm per 100,000 of the total population at each of the last six censuses : —

Variations in infirmities since 1881.

Infirmity.	Number per 100,000 of each sex of the total population.											
	Males.						Females.					
	1931.	1921.	1911.	1901.	1891.	1881.	1931.	1921.	1911.	1901.	1891.	1881.
In sane	29	20	23	19	16	19	16	11	12	10	8	9
Deaf-mute	62	60	67	46	87	77	42	39	45	27	52	47
Blind	260	217	209	168	228	269	330	252	236	178	241	322
Leper	47	43	48	36	57	63	11	11	11	11	13	16

These figures are illustrated in diagram no. 66.



Insanity has increased with minor fluctuations since 1881 until the male proportion is now half as much again and the female proportion is nearly double what it was.

Deaf-mutism on the other hand has shown greater fluctuations and the male proportion is one-fifth lower than it was in 1881, the female being one-ninth lower.

Blindness also has shown considerable variations and now the male proportion is slightly less and the female proportion slightly more than it was 50 years ago.

Leprosy has undergone minor fluctuations. The male proportion is now one quarter lower than 50 years back, and the female proportion one-third lower, having been remarkably steady over the past four censuses.

The effect of the famine of 1896-7 is very clearly marked by the reduction in the proportion of those afflicted in 1901* (except in the case of the insane where there was a slight rise for both sexes). The infirm are naturally the first to suffer in such periods of distress. They cannot leave the stricken area as the able-bodied can, but have to stay behind and take their chance. They are usually dependent on others and when their supporters perish they become dependent on the charity of others, and the result must be that they die in proportionally greater numbers than the fit. Influenza would not at first sight appear to have produced this result, though decreases occurred in 1921 for both males and females except among the blind (the female leper figure was stationary). But the natural thing would have been an increase under all heads in continuation of the upward trend observed in 1911, a return to more normal conditions after the disturbance in the proportions of the infirm caused by the famine of 1896-7. As there were only small increases in the proportion of the blind of both sexes and reductions under the other infirmities in 1921 it is clear that the influenza epidemic did directly or indirectly kill off relatively more of the infirm and was far more selective in this sense than the figures would at first sight suggest. This then may be stated almost as an axiom, that in times of famine, scarcity, pestilence and epidemics, the infirm die off in proportionately larger numbers than the able-bodied. Between 1921 and 1931 we see the reverse effect at work. There was no famine, and scarcity was limited to a few very short periods in restricted areas; there were no serious epidemics. As a result the infirm have multiplied and that out of all proportion to the increase in the total population. It is, however, evident that the whole of the increase cannot be attributed to this cause.

This increase is not limited to this province as the following figures will show. Increases have occurred under all four infirmities in India as a whole.

Province or State.	Number per 100,000 persons (both sexes) afflicted.							
	Insane.		Deaf-mute.		Blind.		Leper.	
	1931.	1921.	1931.	1921.	1931.	1921.	1931.	1921.
India	34	28	65	60	170	150	42	32
Assam	59	51	75	70	107	97	60	56
Baluchistan	48	53	67	85	195	262	6	13
Bengal	44	41	70	67	73	72	42	33
Bihar and Orissa	21	10	63	53	126	82	54	32
Bombay	48	42	78	55	179	186	41	36
Burma	88	88	116	90	189	186	76	74
Central India Agency	23	14	29	34	206	183	16	15
Gwalior	13	14	37	34	182	183	12	12
Central Provinces and Berar	28	22	78	88	262	256	70	50
Hyderabad	15	20	26	27	87	154	26	34
Kashmir	39	39	159	138	156	143	56	46
Madras	33	20	71	51	110	87	71	37
Mysore	27	15	60	60	100	87	11	5
North-West Frontier Province	31	37	66	84	102	132	10	9
Punjab	29	28	69	89	245	257	10	11
Delhi	14	28	23	28	103	283	5	4
Rajputana Agency	23	13	73	26	386	203	3	3
Ajmer-Merwara	35	13	73	26	386	203	3	3
United Provinces	23	16	52	50	293	230	30	27

*Part of this reduction may be ascribed to a defective method of compilation adopted at that census, which resulted in many omissions in the course of tabulation.

6. No record was kept at past censuses of those who returned more than one infirmity. In 1931 in British territory 267 males and 123 females returned two infirmities, of these 109 males and 51 females were insane deaf-mutes, 32 males and 17 females were insane and blind, 2 males and 1 female were insane lepers, 72 males and 44 females were blind deaf-mutes, 1 male and 1 female were leprous deaf-mutes, 43 males and 7 females were blind lepers. 10 males and 6 females were returned as insane blind deaf-mutes. One male in Lucknow was returned as suffering from all four infirmities. I accidentally discovered after the table was printed that this was the opinion that a certain young lady in cantonments held of her husband whose schedule she filled up in his absence. If I had heard earlier I would have deleted the gentleman—and adjusted the table in respect of the young lady, though I should have been puzzled to know whether to class her under the first or third infirmity. Anyway the incident testified to good sorting and tabulation. We may now treat each infirmity separately.

Multiple infirmities.

INSANITY.

7. The term insanity as used at this and previous censuses of this province includes not only congenital idiots and raving lunatics but also the weak-minded, who are not actually insane. In some countries an attempt is made at the census to distinguish between the violent forms of mental derangement or insanity properly so called, and idiocy. Even in Europe, however, it has been found impossible to separate the two classes of mental disease and in India the difficulties would be far greater, as the enumerators are usually imperfectly educated persons and can scarcely be expected to arrive at an accurate diagnosis of cases which would often puzzle an expert, for of all infirmities insanity is the most difficult to diagnose, mental derangements varying so enormously both in degree and in kind. Idiocy, however, is usually a congenital defect and from the fact that the number of insane persons returned in the earlier age-periods is small, two inferences may be drawn. First, parents are not usually willing to admit that their offspring are insane so long as there is any hope that it is merely a case of retarded development, and this must lead to many omissions at the younger ages. Secondly, the percentage of weak minded amongst those recorded as insane is not high, so we may take it that the statistics refer principally to insanity proper. The latter inference is also supported in another way. The weak minded are frequently cretins and often also deaf and dumb; had many of them been shown as insane we should have found a far larger number of persons recorded as suffering from both infirmities than is actually the case.

Nature of the figures, sources of error.

8. At the present census in the British territory of the province 23 in a hundred thousand persons (29 per 100,000 males, 16 per 100,000 females) were returned as insane, the corresponding figures for 1921 being 16 (males 20, females 11). This very remarkable increase by almost half the proportion at last census is practically the same for males and females, and proportionally and absolutely far more insane of both sexes have been returned at this census than ever before.

The provincial figures, and variations therein.

Even so the difference between Europe and India in the proportion of officially insane persons is still most striking. In 1911 (the last census in which infirmities were returned in England and Wales) the proportion was 448 per 100,000. Other European countries return even higher figures. This is partly due to the fact that those statistics include the weakminded as well as those who are actively insane, whereas in this province few such are included; and also to the greater completeness of the return in a country where the majority of the mentally afflicted are confined in mental hospitals or similar institutions. But the main reason is to be found in the comparatively tranquil life of the average inhabitant of this province. It is well known that insanity increases with the spread of civilization, owing to the greater wear and tear of nerve tissues under modern conditions. This fact was well illustrated by the steady increase in the proportion of the insane in England and Wales from 1859 till 1911. It is, however, difficult to estimate whether there has been quite such a large real increase in insanity in this province in the past decade as the figures suggest or whether there is some other explanation. The

statistics were collected and compiled under precisely the same instructions as in 1921, and the increase has occurred in both sexes and in most localities. Better abstraction may account for part of the increase but personally I am of opinion that there has been a considerable real increase in this infirmity, part of which is attributable to the absence of epidemics and famine in the past decade which have taken a heavier toll of the infirm in past decades than of the able-bodied, and part of which may (I only offer this as a suggestion) be the aftermath of the influenza epidemic.

From the statistics it would appear that lunacy is more prevalent among men than among women in the proportion of nearly two to one. This has been the case at all censuses in this province in the last fifty years. As my predecessor wrote: "It is quite impossible to say whether it is really more prevalent (among males than females) or not, although it is known to be more prevalent in most countries except England. No family is proud of an insane member, and while it can hardly conceal the existence of one if he be a male, concealment is obviously often possible in respect of a female; and would generally be attempted, especially if the female had not yet been married." Nevertheless, in view of the consistency of the sex-ratio in the last fifty years it is most probable that insanity is more prevalent among males than females though the degree may not be so great as the figures suggest. In addition to the other causes of insanity the excessive use of intoxicants and drugs such as alcohol, opium and *bhang* is an important factor, and as men are more addicted to the use of these than women part of the difference in the proportion may well be attributed to this.

9. In the margin are shown for the purpose of comparison the proportion of insane returned at this census in the other large provinces and states of India, and in India as a whole.

It will be seen that in spite of the large increase in the proportion of

Province or State.	Number per 100,000 returned as insane.†		
	Persons.	Males.	Females.
India	34	41	27
Burma	88	99	77
Assam	59	65	52
Baluchistan	48	60	33
Bombay	48	59	36
Bengal	44	49	38
Kashmir	39	49	28
Ajmer-Merwara	35	49	27
Madras	33	39	27
North-West Frontier Province	31	41	18
Punjab	29	36	21
Central Provinces and Berar	28	35	21
Mysore	27	31	23
Rajputana Agency	23	29	16
United Provinces	23	29	16
Central India Agency	23	28	18
Bihar and Orissa	21	28	15
Hyderabad	15	18	12
Delhi	14	16	11

insane at this census the figures of this province are still roughly only two-thirds those for India as a whole, and are lower than those in most other provinces and states. The uniformity in the figures of the provinces and states of Northern India is very striking, viz., Punjab 29, Rajputana Agency 23, United Provinces 23, Bihar and Orissa 21, Central Provinces and Berar 28, Central India Agency 23. It would thus appear that whatever errors occur are roughly the same throughout this area. Further the relative proportions of the sexes are amazingly uniform throughout this part of the country. This suggests more accuracy in the statistics than is usually credited to them.

10. The marginal table shows the proportion of the insane returned in

Natural division.	Number of insane per 100,000 of total population.	Serial order.	Number of female insane per mille insane males.
United Provinces (British territory) ..	23	..	510
Himalaya, West ..	25	2	681
Sub-Himalaya, West ..	32	1	554
Indo-Gangetic Plain, West ..	21	5	496
Indo-Gangetic Plain, Central ..	21	6	509
Central India Plateau ..	20	8	529
East Satpuras ..	24	3	488
Sub-Himalaya, East ..	24	4	524
Indo-Gangetic Plain, East ..	20	7	460

1931 and the sex-ratio, by natural divisions. In these figures the inmates of the mental hospitals of the province have been distributed according to their birth-places, so as to eliminate the disturbance in the figures caused by the concentration of insane persons in the districts where the mental hospitals are situated.

* Vide Census Report 1921, Part I, pages 136-7.

† The proportion for males and females is calculated on the total of the sex concerned and the proportion for persons on the total population of both sexes.

Comparison of the provincial figures with those of other provinces and states.

Distribution of the insane by locality.
(i) by natural divisions.

In the third column is shown the serial order in point of prevalence of insanity (where the figure for both sexes together is the same then in order of prevalence among males). Insanity has been most prevalent in Sub-Himalaya, West since 1881, and has always been very conspicuous in Himalaya, West. Next come East Satpuras and Sub-Himalaya, East. The proportions in the remaining divisions are very close together. At previous censuses the effects of the presence of mental hospitals have not been eliminated and as they have varied in size and locality they have greatly influenced the figures. The distribution shown above for this census is the natural distribution. It suggests that, generally speaking, insanity is more prevalent in hilly or montane and sub-montane tracts. It is also noticeable that there is a higher proportion of female insane in Himalaya and Sub-Himalaya, West than in the other natural divisions.

Below are shown the proportion of the insane (both sexes) returned in 1931 by districts and states after the inmates of the mental hospitals have been distributed by their birth-places. These figures are illustrated in diagram no. 67. (ii) by districts and states.

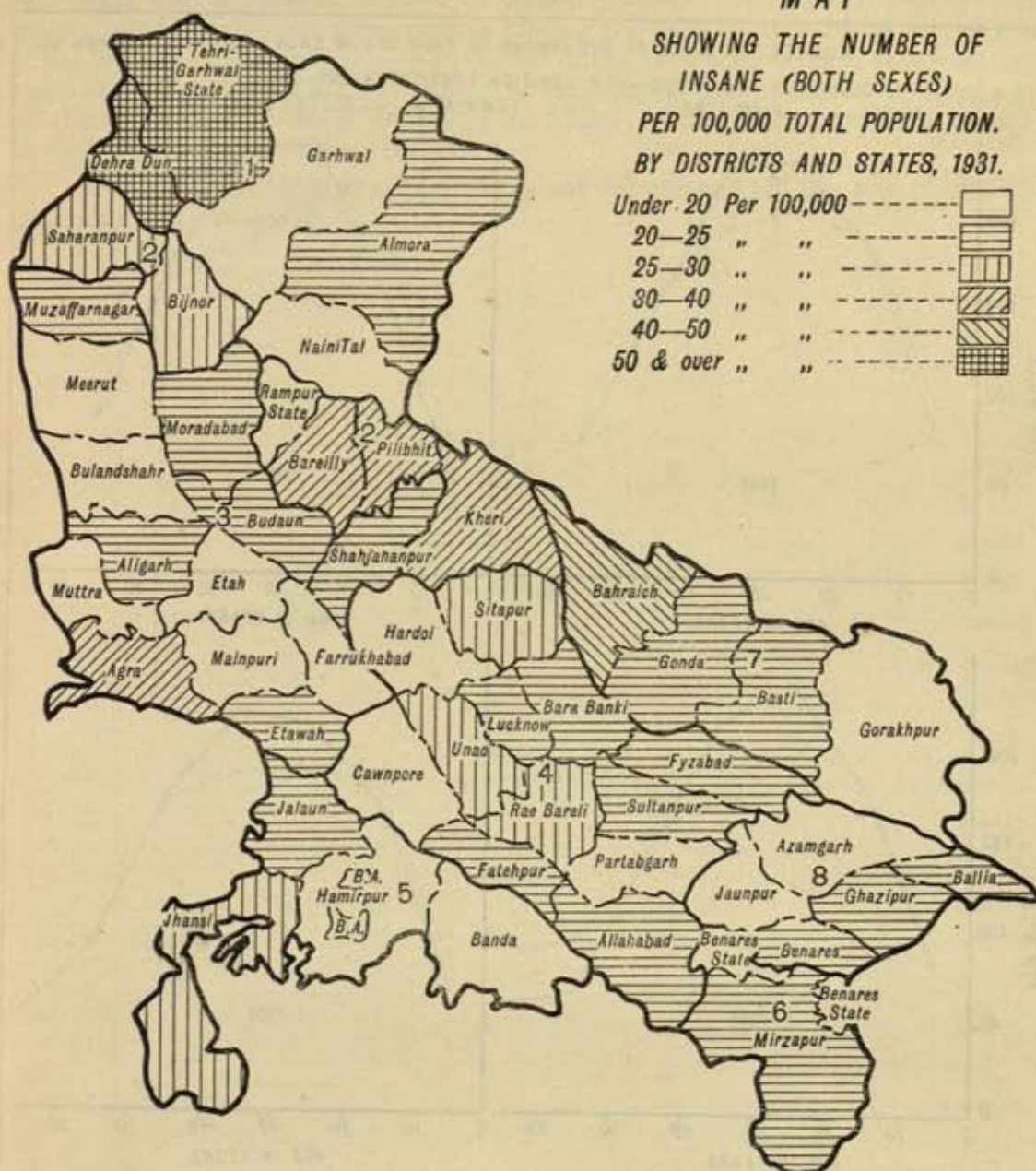
District or State.	Number of insane per 100,000 of total population.	District or State.	Number of insane per 100,000 of total population.
<i>Himalaya, West.</i>		<i>Indo-Gangetic Plain, Central—(concl'd.).</i>	
Dehra Dun	60	Rae Bareli	25
Naini Tal	19	Sitapur	26
Almora	21	Hardoi	18
Garhwal	17	Fyzabad	20
<i>Sub-Himalaya, West.</i>		Sultanpur	20
Saharanpur	27	Partabgarh	16
Bareilly	35	Bara Banki	20
Bijnor	26	<i>Central India Plateau.</i>	
Pilibhit	31	Jhansi	27
Kheri	37	Jalaun	24
<i>Indo-Gangetic Plain, West.</i>		Hamirpur	16
Muzaffarnagar	21	Banda	14
Meerut	19	<i>East Satpuras.</i>	
Bulandshahr	17	Mirzapur	24
Aligarh	23	<i>Sub-Himalaya, East.</i>	
Muttra	19	Gorakhpur	19
Agra	30	Basti	21
Mainpuri	17	Gonda	24
Etah	19	Bahraich	43
Budaun	21	<i>Indo-Gangetic Plain, East.</i>	
Moradabad	21	Benares	22
Shahjahanpur	22	Jaunpur	17
Farrukhabad	17	Ghazipur	21
Etawah	21	Ballia	24
<i>Indo-Gangetic Plain, Central.</i>		Azamgarh	19
Cawnpore	18	<i>States</i>	
Fatehpur	23	Tehri-Garhwal	56
Allahabad	21	Rampur	15
Lucknow	24	Benares	16
Unao	26		

Diagram 67.

M A P

SHOWING THE NUMBER OF
INSANE (BOTH SEXES)
PER 100,000 TOTAL POPULATION.
BY DISTRICTS AND STATES, 1931.

Under 20	Per 100,000	
20—25	" "	
25—30	" "	
30—40	" "	
40—50	" "	
50 & over	" "	

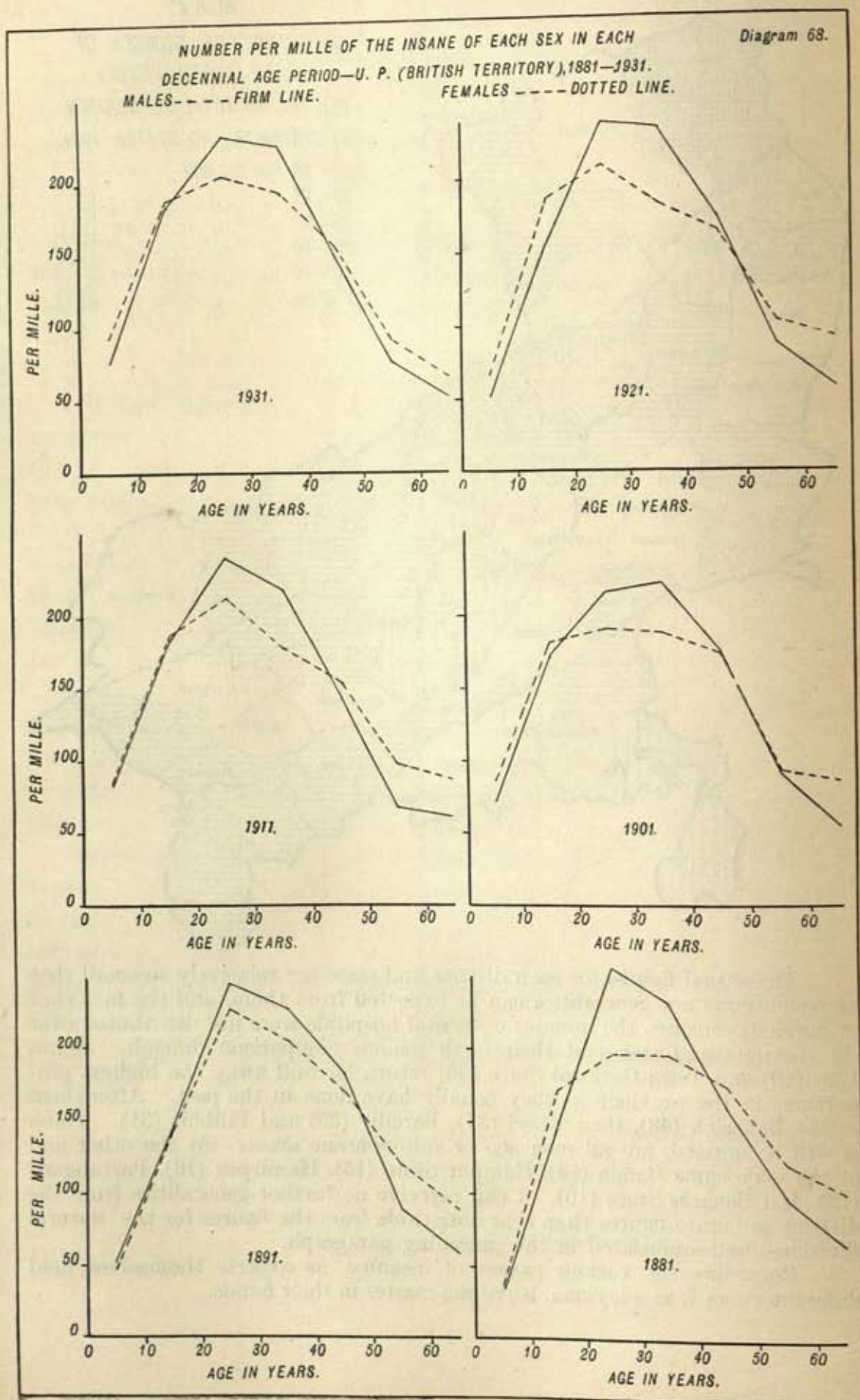


The actual figures for each district and state are relatively so small that no conclusions nor generalities can be expected from them, and the fact that at previous censuses the inmates of mental hospitals were not distributed over the districts and states of their birth renders comparison difficult. Dehra Dun (60) and Tehri-Garhwal State (56) return far and away the highest proportions in the province as they usually have done in the past. After them comes Bahraich (43), then Kheri (37), Bareilly (35) and Pilibhit (31). These it will be noticed, are all montane or sub-montane areas. At the other end of the scale come Banda (14), Rampur State (15), Hamirpur (16), Partabgarh (16) and Benares State (16). I can perceive no further generalities from the district and state figures than that noticeable from the figures for the natural divisions, and enunciated in the preceding paragraph.

Regarding the various causes of insanity, as experts themselves hold different views I, as a layman, leave the matter in their hands.

*Distribution by
age and sex.*

11. The distribution of the insane by quinquennial age-periods is shown in Subsidiary Table III, for the last six censuses. The proportions by decennial age-periods are illustrated in diagram no. 68.



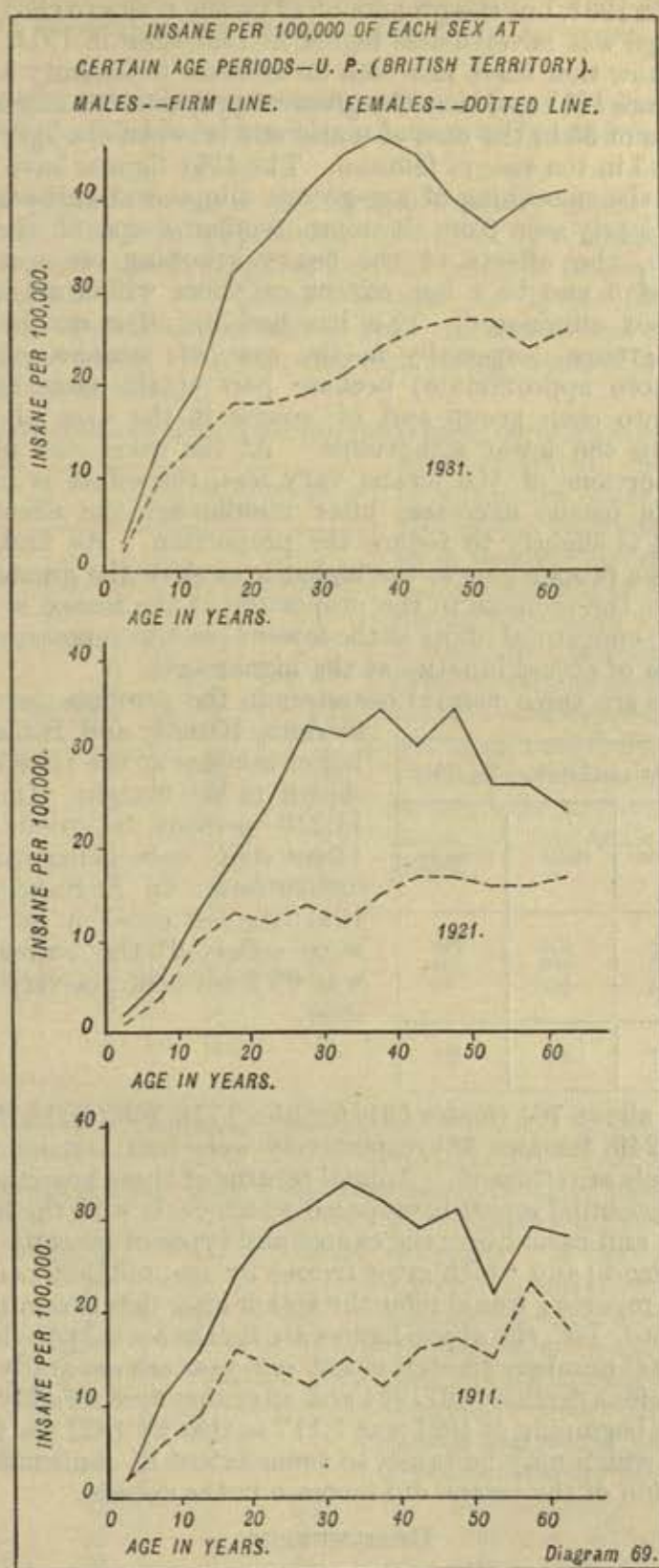
The first point that strikes one is the relative uniformity exhibited in the curves, and, as a matter of fact, this uniformity is found in the curves of all provinces and from census to census. The only material change occurred in 1901 when the peak of the male curve shifted from age group 20-30 to 30-40, suggesting that the famine of 1896-97 caused relatively more deaths among insane males, aged 16-26, or more deaths among the sane at ages 26-36 at the time of the famine. The defective compilation of the 1901 census may, however, have had something to do with this change as the biggest proportion of the insane are returned at ages 20-40, so omissions were likely to be greater at these ages and a change over became quite possible.

The statistics show that insanity is not determined till the age of ten, or if determined is concealed.

These figures should, however, be studied in conjunction with those exhibited in Subsidiary Table II, *viz.*, the number of insane per 100,000 of each sex in the quinquennial age-periods. Similar figures for 1911 and 1921 are shown below :—

Age-periods.	Number per 100,000 of each sex returned as insane in British territory in—					
	1931.		1921.		1911.	
	Males.	Females.	Males.	Females.	Males.	Females.
0-5	3	2	2	1	2	2
5-10	14	10	6	4	11	6
10-15	20	14	13	10	16	9
15-20	32	18	19	13	24	16
20-25	36	18	25	12	29	14
25-30	41	19	33	14	31	12
30-35	45	21	32	12	34	15
35-40	47	24	35	15	32	12
40-45	45	26	31	17	29	16
45-50	40	27	35	17	31	17
50-55	37	27	27	16	22	15
55-60	40	24	27	16	29	23
60 and over	41	26	24	17	28	18

These figures are illustrated in diagram no. 69. From this it will be seen that there is a steady rapid rise in the proportion of insane males from 10 to 40 and thereafter a decline till 55, then a gradual increase. In females the increase after 10 is more gradual, and from 20 onwards is still more gradual rising to a maximum at 50 and thereafter declining till 60 to rise slightly at ages above this. The maximum difference between the male and female proportions is found at ages 25—40, the working ages of man. Lastly the figures suggest that after 40 in the case of males, and 55 in the case of females, fewer become insane and the insane die off more rapidly than the able-bodied ; this tendency is less noticeable in the case of females than of males.



12. There have been some noteworthy changes in the age-distribution of the insane in the last 50 years. The proportions at ages 20-40 have been subject only to minor fluctuations and are still roughly what they were in 1881. But the proportion in the lowest age-group 0-10 has increased to well over double what it was then in the case of males and to two and a half times in the case of females. A smaller increase has occurred in the case of both sexes at ages 10-20. At ages 40-50 the proportion of both males and females is distinctly lower than in 1881, and at ages above this the percentages have declined still more. But these changes are to a very large extent dependent on the changes in the age-distribution of the

Variations in the age-distribution of the insane.

total population as a glance at the figures in the table in paragraph 11 *supra* will show. For example, in 1911 the proportion of insane males aged 0—10 was 82·2 as against 77·3 in 1931, but the proportion of insane males to the total male population at that age was nevertheless higher in 1931 than in 1911. The figures in paragraph 11 show that there has been an increase in insanity at all age-periods for both sexes since 1911 and that the greatest proportional increases have occurred after the age of 35 in the case of males and between the ages of 5 and 15, but especially over 35 in the case of females. The 1931 figures have been affected to some extent by the smoothing of age-groups adopted at this census for the first time. This is clearly seen from the more regular shape of the 1931 curve in diagram no. 69, the effects of the heavy grouping on ages which are an even multiple of 5 and to a less extent on those which are an odd multiple of 5 having been eliminated. This has had its effect on the proportions in the lower age-groups (especially in the case of females whose ages have always been more approximate) because part of the next higher age-group finds its way into each group and of course in the case of insanity brings more insane into the lower age-groups. At the other end of the age scale where the proportions of the insane vary less, the effect is far less. As the proportion of the insane decreases after middle age the effect of smoothing on these groups is slightly to reduce the proportion. We find, however, that in spite of this the proportions at the higher ages show the greater increases. It is thus clear that the increase in the proportion of the insane is not due to the inclusion of more congenital idiots at the lower ages, but represents a real increase in the proportion of actual lunatics at the higher ages.

Mental hospitals.

13. There are three mental hospitals in the province (as at last census), at Agra, Bareilly and Benares. The number of inmates at the time of the census is shown in the margin. Only 1,557 out of 11,219 persons returned as insane, *i.e.*, 14 per cent. were being cared for in such institutions. In England and Wales in 1911 (the last occasion on which statistics were collected) the corresponding figure was 99·2 per cent., a very striking difference.

Mental hospital at—	Inmates on February 26, 1931.		
	Persons.	Males.	Females.
Agra ..	831	621	210
Bareilly ..	422	318	104
Benares ..	304	264	40
Total ..	1,557	1,203	354

Out of the above 704 (males 531, females 173), 366 (males 281, females 85) and 287 (males 249, females 38) respectively were born outside the districts in which the hospitals are situated. Annual returns of these hospitals are published each year and a triennial report is prepared which deals with the figures of admissions, discharges and casualties; the causes and types of insanity; the treatment and results obtained; and which gives figures by age, religion, occupation and so forth. To these reports I would refer the seeker after detailed information. One point I would note, *viz.*, the above figures are for the actual population on census night and the total numbers treated in any one year are naturally greater. The figures for admissions declined till 1924 and after that rose steadily. The number of inmates at the beginning of 1921 was 1,117 so that by 1931 the figure had risen by 39 per cent., which may be taken to some extent as confirmation of the fact that the proportion of the insane did increase in the decade.

DEAF-MUTISM.

Nature of the figures; sources of error.

14. As seen in paragraph 2 *supra* the return was to include, as in 1921, those who at the time of the enumeration were *both* deaf and dumb. As deaf-mutism is almost invariably, as far as is known, congenital the return should more or less correspond with those of the censuses previous to 1921.

Errors may occur as in the case of insanity, from carelessness on the part of enumerators and heads of families, from wilful concealment, or the unwillingness of parents to acknowledge the infirmity so long as there is any hope that it is merely a case of retarded development. Omissions at the earlier ages have undoubtedly recurred at this census, though the age at which this infirmity is recognized and admitted seems to be getting lower at each succeeding census. There

are still some cases of senile deafness included in the returns, but these are not considered sufficient to vitiate the figures and another explanation of the increase in the proportion of deaf-mutes at ages over 60 is advanced in a subsequent paragraph.

The figures are certainly more accurate than they have been at some past censuses and those at ages 15—60 may be taken as fairly near the truth for both sexes.

15. At the present census in the British territory of the province 52 per hundred thousand of the total population (62 males, 42 females) were returned as deaf-mutes, the corresponding figures for 1921 being 50 (males 60, females 39). The increase is small, but the female increase is double the male. There has, however, been a material decrease in both the actual and the proportional figures of deaf-mutes since 1881, the decrease being relatively about twice as great for males as for females.

The provincial figures and variations therein.

16. In the margin are shown for the purpose of comparison the proportions of deaf-mutes returned at this census in the other large provinces and states of India, and in India as a whole. It will be seen that the proportion of this province is about four-fifths that of India as a whole and is lower than in most other provinces and states. Again, there is considerable uniformity in the figures excluding Kashmir and Burma. There is also a close correspondence in the relative proportions of the sexes in Northern India.

Comparison of the provincial figures with those of other provinces.

Province or state.	Number per 100,000 returned as deaf-mute.*		
	Persons.	Males.	Females.
India	65	76	55
Kashmir	159	180	135
Burma	116	122	110
Bombay	78	93	63
Central Provinces and Berar ..	78	92	63
Assam	75	82	68
Ajmer-Merwara	73	88	56
Madras	71	81	62
Bengal	70	81	58
Punjab	69	79	56
Baluchistan	67	81	49
North-West Frontier Province ..	66	82	47
Bihar and Orissa	63	77	49
Mysore	60	67	53
United Provinces	52	62	42
Central India Agency	29	32	25
Rajputana Agency	28	32	23
Hyderabad	26	30	22
Delhi	23	28	16

*The proportion of males and females is calculated on the total of the sex concerned and the proportion for persons on the total population of both sexes.

17. The marginal table shows the proportion of deaf-mutes returned in 1931 and the sex-ratio, by natural divisions. In the third column is shown the serial order in point of prevalence of deaf-mutism. It is far and away most prevalent in Sub-Himalaya, East. It is usually accepted that deaf-mutism is closely connected with goitre and the latter disease is well known to be exceptionally prevalent in that natural division. A long way after Sub-Himalaya, East comes Indo-Gangetic Plain, East. Then come Himalaya, West, Central India Plateau, Indo-Gangetic Plain, Central and last Satpuras

Distribution of deaf-mutes by locality : (i) by natural divisions.

Natural division.	Number of deaf-mutes per 100,000 of total population.	Serial order.	Number of female deaf-mutes per mille male deaf-mutes.
United Provinces (British territory).	52	..	607
Himalaya, West	56	3	687
Sub-Himalaya, West	38	7	579
Indo-Gangetic Plain, West ..	28	8	499
Indo-Gangetic Plain, Central ..	53	5	641
Central India Plateau	54	4	685
East Satpuras	52	6	707
Sub-Himalaya, East	91	1	610
Indo-Gangetic Plain, East ..	59	2	606

close together, and a long way below these Sub-Himalaya, West and last of all Indo-Gangetic Plain, West. The infirmity is markedly more prevalent in the east than in the west of the province, and in the north than in the south.

The figures show remarkable changes in some respects from those of last census and of previous censuses. In the next table are given the proportions of male and female deaf-mutes in 1931, 1921 and 1881 for comparison.

Natural division.	Number of deaf-mutes per 100,000 of each sex.					
	Males.			Females.		
	1931.	1921.	1881.	1931.	1921.	1881.
United Provinces (British territory) ..	62	60	77	42	39	47
Himalaya, West ..	63	155	250	48	110	167
Sub-Himalaya, West ..	45	46	81	30	26	53
Indo-Gangetic Plain, West ..	35	42	61	21	27	37
Indo-Gangetic Plain, Central ..	61	57	58	43	38	36
Central India Plateau ..	62	65	56	45	42	38
East Satpuras ..	61	40	56	43	27	31
Sub-Himalaya, East ..	110	79	151	71	55	88
Indo-Gangetic Plain, East ..	73	55	40	46	35	23

Himalaya, West which has always returned the greater proportion of deaf-mutes shows a very remarkable decrease in both males and females since 1921, as 1921 did from 1881. It has now fallen to third place. It is difficult to account for this very large fall in Himalaya, West but I have no reason to doubt the returns of 1931 and there had already been a marked reduction in the proportion between 1881 and 1921. The decline has only been very much accentuated. Sub-Himalaya, East shows a considerable increase for both sexes over 1921 but a marked improvement over the figures of 1881. It has now moved up to the first place from the second. Indo-Gangetic Plain Central, Central India Plateau and East Satpuras show small increases in male deaf-mutes and somewhat larger increases for females. On the other hand Sub-Himalaya, West and Indo-Gangetic Plain, West show a marked improvement for both sexes. Indo-Gangetic Plain, East has shown a steady increase since 1881 and the proportion is now nearly double what it was fifty years ago.

To sum up, the north-west and north-east of the province shows very material improvement while in the centre, south-west, south-east and particularly east the proportion of deaf-mutes has increased.

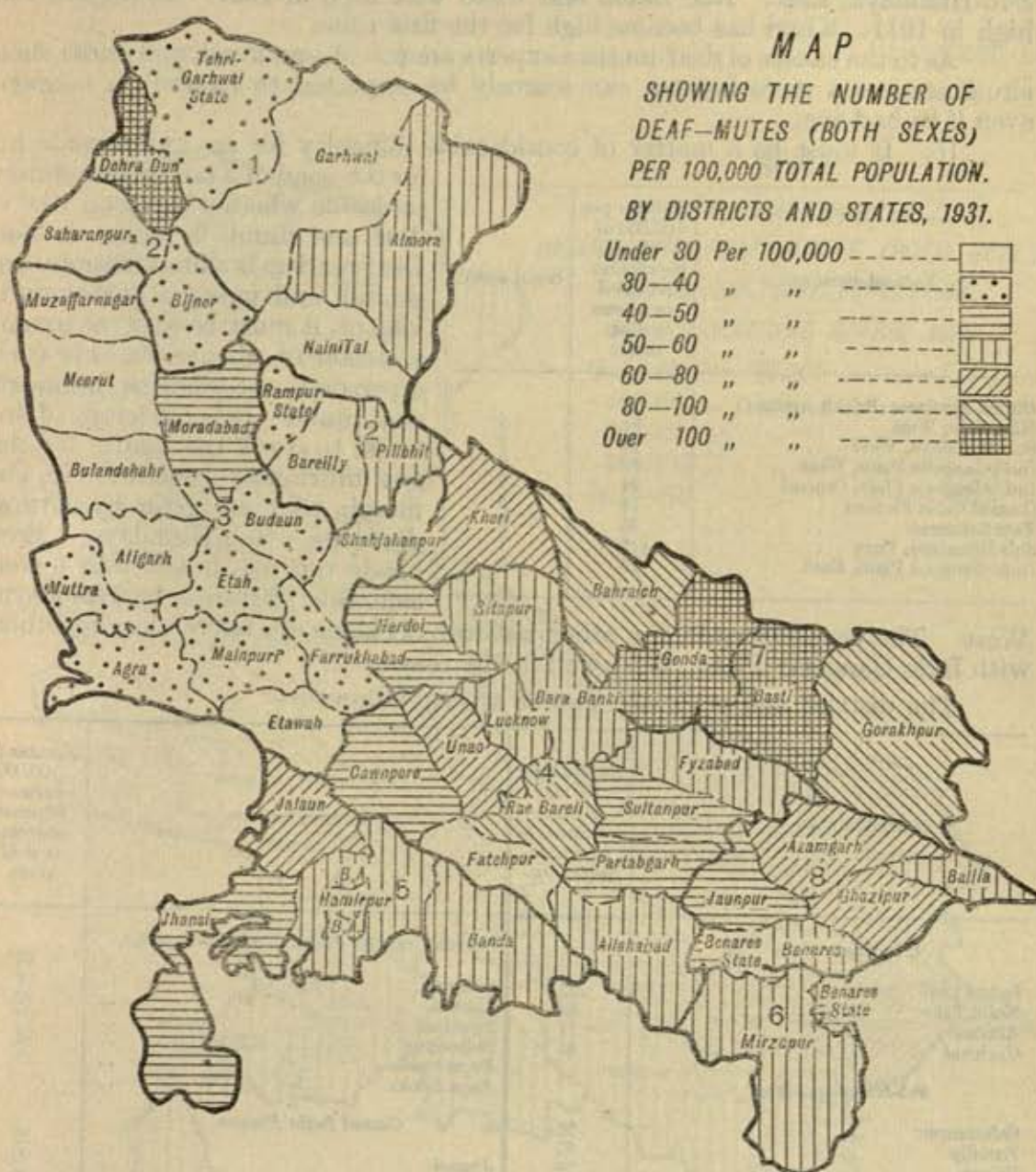
In Subsidiary Table I at the end of this chapter will be found the number of deaf-mutes per 100,000 of each sex in each district and state. Below are given the figures of both sexes together per 100,000 of total population :—

(ii) by districts and states.

District or state.	Number per 100,000 of total population returned as deaf-mutes in 1931.	District or state.	Number per 100,000 of total population returned as deaf-mutes in 1931.
<i>Himalaya, West.</i>		<i>Indo-Gangetic Plain, Central—(concl'd.).</i>	
Dehra Dun ..	165	Rae Bareilly ..	81
Naini Tal ..	25	Sitapur ..	56
Almora ..	56	Hardoi ..	48
Garhwal ..	24	Fyzabad ..	50
<i>Sub-Himalaya, West.</i>		Sultanpur ..	47
Saharanpur ..	29	Partabgarh ..	49
Bareilly ..	16	Bara Banki ..	55
Bijnor ..	33	<i>Central India Plateau.</i>	
Pilibhit ..	53	Jhansi ..	48
Kheri ..	70	Jalaun ..	66
<i>Indo-Gangetic Plain, West.</i>		Hamirpur ..	56
Muzaffarnagar ..	20	Banda ..	50
Meerut ..	15	<i>East Satpuras.</i>	
Bulandshahr ..	28	Mirzapur ..	53
Aligarh ..	16	<i>Sub-Himalaya, East.</i>	
Muttra ..	33	Gorakhpur ..	80
Agra ..	37	Basti ..	101
Mainpuri ..	39	Gonda ..	104
Etah ..	37	Bahraich ..	89
Budaun ..	38	<i>Indo-Gangetic Plain, East.</i>	
Moradabad ..	40	Benares ..	51
Shahajhanpur ..	16	Jaunpur ..	48
Farrukhabad ..	36	Ghazipur ..	61
Etawah ..	22	Ballia ..	59
<i>Indo-Gangetic Plain, Central.</i>		Azamgarh ..	73
Cawnpore ..	42	<i>States.</i>	
Fatehpur ..	26	Tehri-Garhwal ..	30
Allahabad ..	51	Rampur ..	30
Lucknow ..	52	Benares ..	47
Unao ..	70		

These figures are illustrated in diagram no. 70.

Diagram 70.



The actual figures for each district and state are relatively very small and errors therein are consequently much exaggerated, so that no conclusions are to be expected from the figures. Dehra Dun (165) easily heads the list, followed by Gonda (104) and Basti (101). Far behind these come Rae Bareilly (81), Gorakhpur (80), Azamgarh (73), Kheri (70) and Unao (70). At the other end of the list are Meerut (15), Aligarh (16), Bareilly (16), and Shahjahanpur (16). Diagram no. 70 at once reveals the prevalence of this infirmity in the districts of Sub-Himalaya,

East and Dehra Dun. The great decrease in the proportion in Himalaya, West is shown to be due to a heavy decline in districts Naini Tal, Almora and Garhwal and in Tehri-Garhwal State. The Dehra Dun proportions have actually increased; they have always been high. So have the figures of the districts of Sub-Himalaya, East. Rae Bareli and Unao were high in 1921. Azamgarh was high in 1911. Kheri has become high for the first time.

As to the causes of deaf-mutism experts are not of one mind, and under such circumstances a mere layman can scarcely be expected to hazard an opinion, even if he had one.

*Distribution of
insane plus
deaf-mutes.*

Natural division.	Number per 100,000 of total population returned as insane or deaf- mute.	Serial order.
United Provinces (British territory) ..	75	..
Himalaya, West	81	2
Sub-Himalaya, West	70	7
Indo-Gangetic Plain, West	59	8
Indo-Gangetic Plain, Central	74	5
Central India Plateau	74	5
East Satpuras	76	4
Sub-Himalaya, East	115	1
Indo-Gangetic Plain, East	79	3

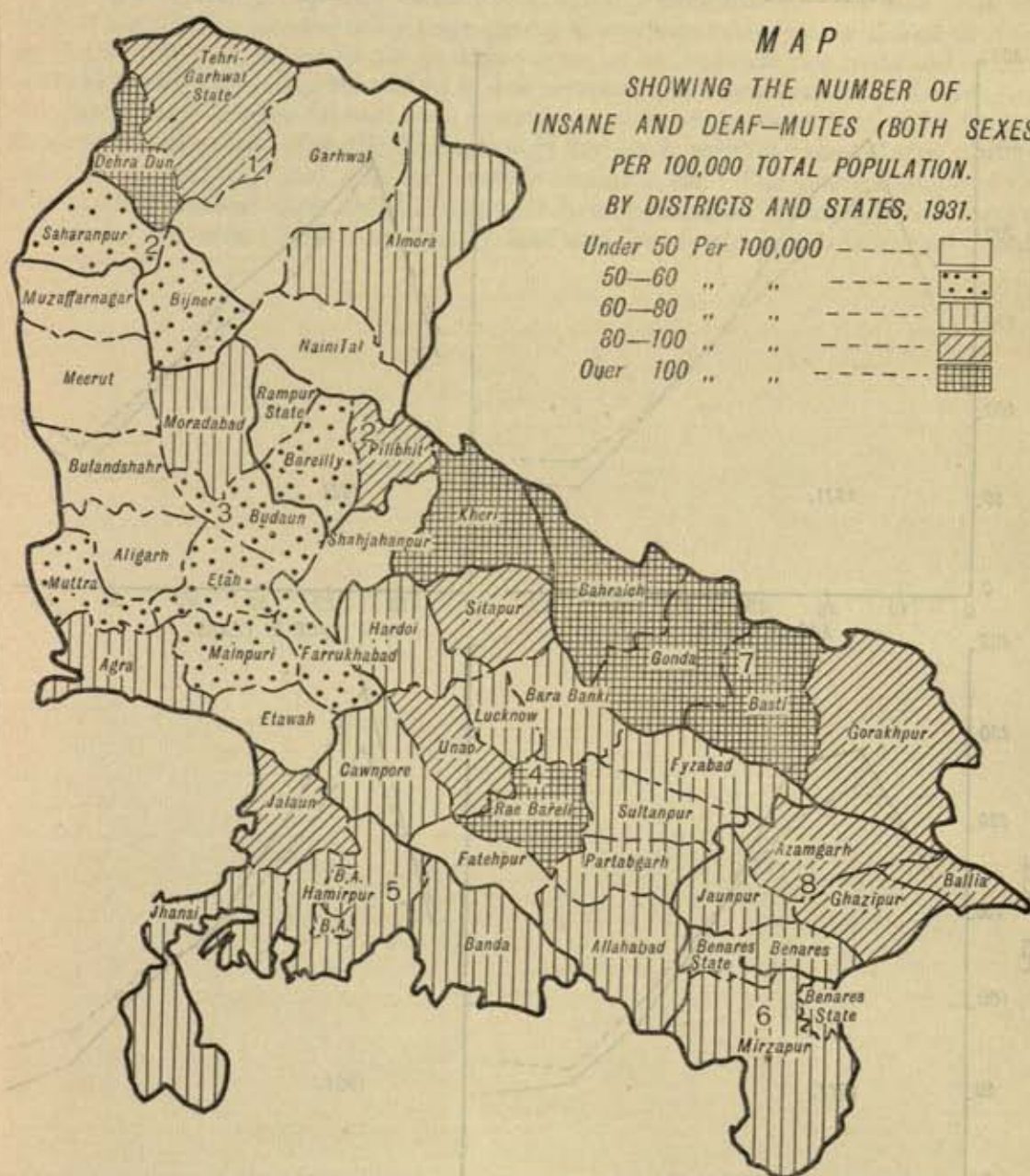
West. The proportions in the other natural divisions are fairly close together, with Indo-Gangetic Plain, West well in the rear.

The district and statewise figures are as follows :—

District or state.	Number per 100,000 persons returned as insane or deaf-mute.	District or state.	Number per 100,000 persons returned as insane or deaf- mute.
<i>Himalaya, West.</i>		<i>Indo-Gangetic Plain, Central—(conold.).</i>	
Dehra Dun	225	Sitapur	82
Naini Tal	44	Hardoi	66
Almora	77	Fyzabad	70
Garhwal	41	Sultanpur	67
		Partabgarh	65
<i>Sub-Himalaya, West.</i>		Bara Banki	75
Saharanpur	56		
Bareilly	51	<i>Central India Plateau.</i>	
Bijnor	59	Jhansi	75
Pilibhit	84	Jalaun	90
Kheri	107	Hamirpur	72
		Banda	64
<i>Indo-Gangetic Plain, West.</i>			
Muzaffarnagar	41	<i>East Satpuras.</i>	
Meerut	34	Mirzapur	77
Bulandshahr	45		
Aligarh	39	<i>Sub-Himalaya, East.</i>	
Muttra	52	Gorakhpur	99
Agra	67	Basti	122
Mainpuri	56	Gonda	128
Etah	56	Bahraich	132
Budaun	59		
Moradabad	61	<i>Indo-Gangetic Plain, East.</i>	
Shahjahanpur	38	Benares	73
Farrukhabad	53	Jaunpur	65
Etawah	43	Ghazipur	82
		Ballia	83
<i>Indo-Gangetic Plain, Central.</i>		Azamgarh	92
Cawnpore	60		
Fatehpur	49	<i>States.</i>	
Allahabad	72	Tehri-Garhwal	86
Lucknow	76	Rampur	45
Unao	96	Benares	63
Rae Bareli	106		

These figures are illustrated in diagram no. 71.

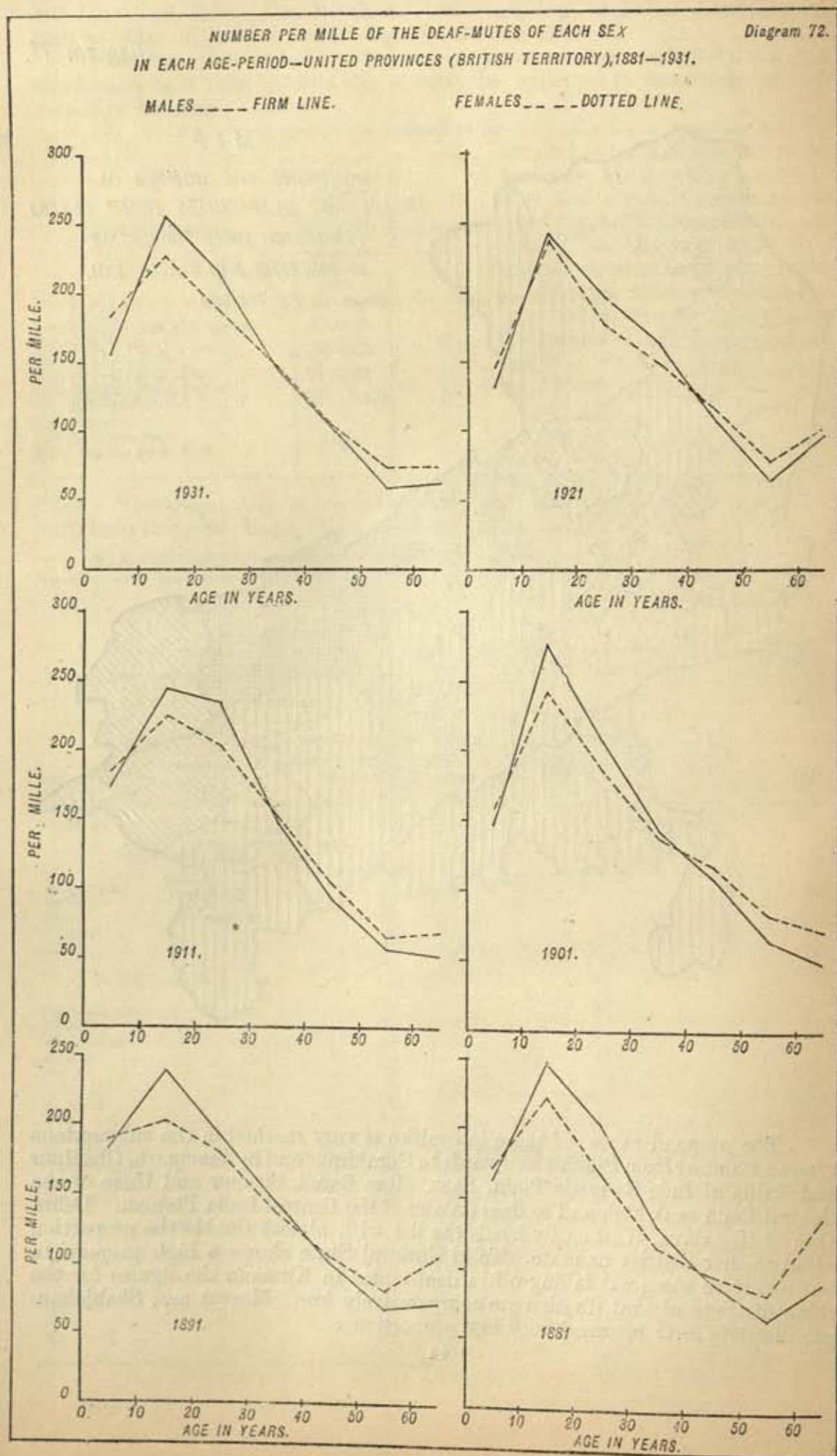
Diagram 71.



The preponderance of these infirmities is very marked in the submontane tracts extending from Pilibhit eastwards to Gorakhpur and in Azamgarh, Ghazipur and Ballia of Indo-Gangetic Plain, East. Rae Bareilly, Sitapur and Unao of the Central Plain rank high and so does Jalaun of the Central India Plateau. Dehra Dun of Himalaya, West easily heads the list with almost double the proportion of any other district or state. Tehri-Garhwal State shows a high proportion but owing to the great falling off in deaf-mutes in Kumaun the figures for the three districts of that division are comparatively low. Meerut and Shahjahanpur districts have returned very low proportions.

Distribution of deaf-mutes by age and sex.

19. The distribution of deaf-mutes by quinquennial age-periods is shown in Subsidiary Table III for the last six censuses. The proportions by decennial age-periods are illustrated in diagram no. 72.

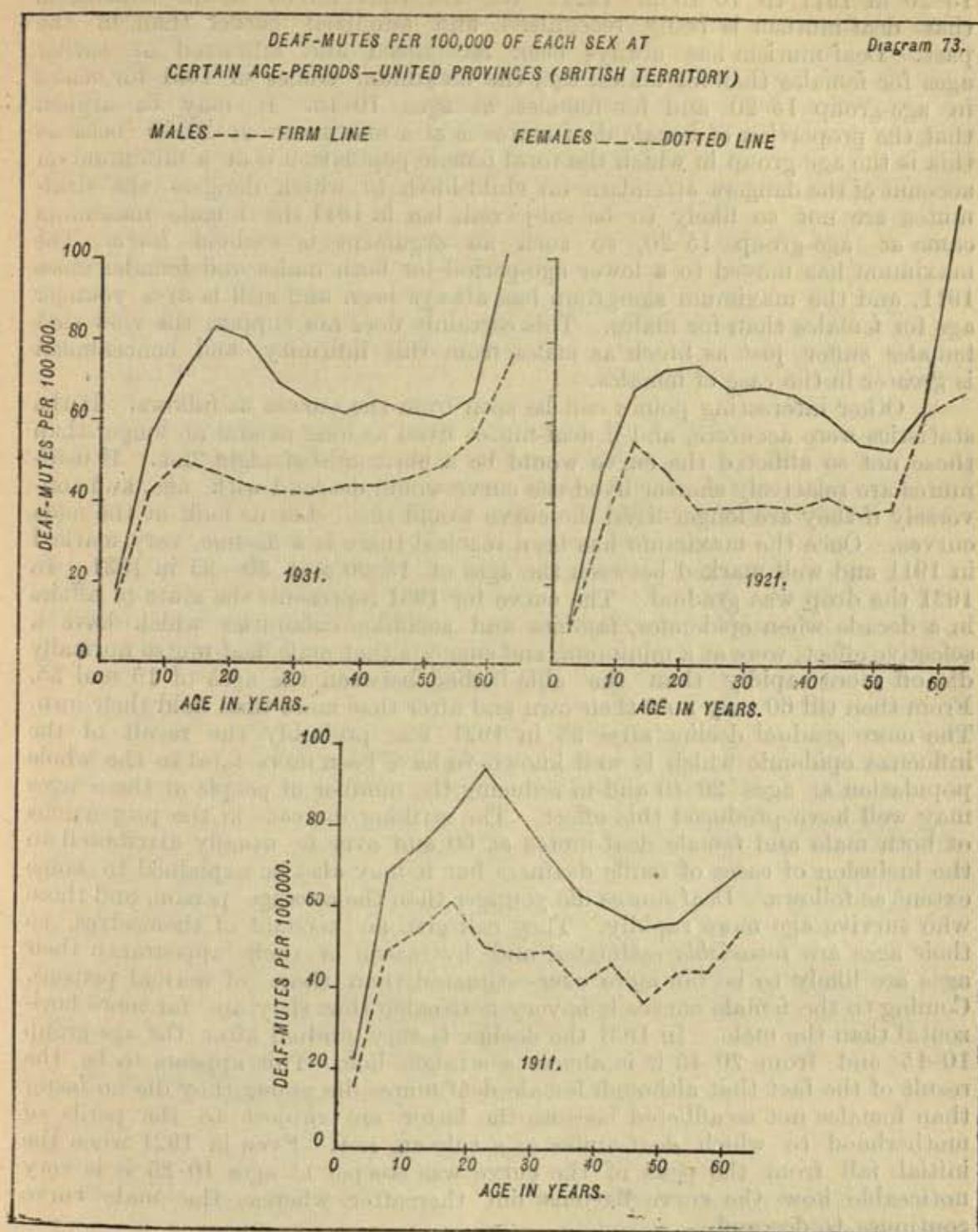


Here again, as in the case of the insane, there is a striking uniformity between the curves of each census. Variations there have been, but they are of degree not of kind. The greatest number of deaf-mutes has at every census been found between the ages of 5 and 10, or 10 and 15, or taking the decennial periods the peak of the curve is always at the group 10-20, and the numbers then decline to the age-group 50-60, after that sometimes slightly rising and at others slightly falling. As deaf-mutism is usually a congenital defect and deaf-mutes usually die at younger ages than those not so afflicted, the proportion should be highest at the lowest age-group and decline continually thereafter. The fact that the peak of the curve comes at a later age-group shows that many cases of deaf-mutism are either not recognized at the younger ages, or at least are not returned so long as there is still hope that the defect is due merely to backwardness. The fact that the percentage at ages 60 and over sometimes rises suggests at first sight that at those ages some cases of senile deafness still find their way into the returns, though later on I have suggested another possible explanation. The general shape of the curves nevertheless does show that apart from omissions in infancy the returns include in the main those congenitally deaf and dumb which it is intended should be included.

These figures should, however, be studied side by side with those exhibited in Subsidiary Table II for the number of deaf-mutes per 100,000 of each sex in the quinquennial age-periods. Similar figures of the previous two censuses are also added below for comparison :—

Age-period.	Number per 100,000 of each sex returned as deaf-mute in British territory.					
	1931.		1921.		1911.	
	Males.	Females.	Males.	Females.	Males.	Females.
0-5	18	15	10	8	22	15
5-10	56	42	48	33	68	49
10-15	71	50	68	55	75	54
15-20	83	47	73	48	83	61
20-25	80	44	74	39	94	50
25-30	69	42	68	39	83	48
30-35	64	42	69	40	72	49
35-40	62	44	67	39	63	41
40-45	65	44	62	42	59	46
45-50	62	46	55	38	55	37
50-55	61	49	54	39	56	44
55-60	66	56	64	62	63	44
60 and over	101	73	114	67	69	54

These figures are illustrated in diagram no. 73.



From this it will appear that deaf-mutism is at all ages more prevalent among males than among females. My predecessor ascribed the difference to more extensive concealment amongst females and assumed that both sexes are equally afflicted.* I cannot endorse this opinion. In all countries males suffer to a greater extent than females from this infirmity, as from all other defects of a congenital nature, and I see no reason why India or this province should be an exception. Further, the figures are remarkably continuous from census to census.

The next point of note is that whereas in 1911 and 1921 the maximum proportion of male deaf-mutes was found in age-group 20-25, in 1931 it occurs in age-group 15-20. This is, at any rate, partly due to the smoothing of ages at the present census which has brought some of the deaf-mutes who are normally declared as such at the later ages into the lower age-group, but it cannot altogether be ascribed to this because the maximum proportion for females (who would be more affected by the smoothing of ages)

* *Vide* Census Report, 1921, Part I, page 139.

is found at the same group as in 1921, though it shifted from the age-group 15-20 in 1911 to 10-15 in 1921. We are thus forced to the conclusion that deaf-mutism is being recognized and admitted earlier than in the past. Deaf-mutism has always been recognized and admitted at earlier ages for females than for males, *e.g.*, the maximum comes in 1931 for males in age-group 15-20 and for females at ages 10-15. It may be argued that the proportion of female deaf-mutes is at a maximum at 10-15 because this is the age-group in which the total female population is at a minimum on account of the dangers attendant on child-birth to which dangers the deaf-mutes are not so likely to be subjected, but in 1911 the female maximum came at age-group 15-20, so such an argument is without force. The maximum has moved to a lower age-period for both males and females since 1911, and the maximum age-group has always been and still is at a younger age for females than for males. This certainly does not support the view that females suffer just as much as males from this infirmity, and concealment is greater in the case of females.

Other interesting points can be seen from the curves as follows. If the statistics were accurate, and if deaf-mutes lived as long as and no longer than those not so afflicted the curve would be a horizontal straight line. If deaf-mutes are relatively shorter lived the curve would descend with age, and conversely if they are longer-lived the curve would rise. Let us look at the male curves. Once the maximum has been reached there is a decline, very marked in 1911 and well marked between the ages of 15-20 and 30-35 in 1931. In 1921 the drop was gradual. The curve for 1931 represents the state of affairs in a decade when epidemics, famines and suchlike calamities which have a selective effect, were at a minimum, and suggests that male deaf-mutes normally die off more rapidly than the able-bodied between the ages of 15 and 35. From then till 60 they hold their own and after that more than hold their own. The more gradual decline after 35 in 1921 was probably the result of the influenza epidemic which is well known to have been more fatal to the whole population at ages 20-40 and in reducing the number of people at these ages may well have produced this effect. The striking increase in the proportions of both male and female deaf-mutes at 60 and over is usually attributed to the inclusion of cases of senile deafness but it may also be explained to some extent as follows. Deaf-mutes die younger than the average person, and those who survive age more rapidly. They can give no account of themselves, so their ages are *invariably* estimated and by reason of their appearance their ages are likely to be far more over-estimated than those of normal persons. Coming to the female curves it is very noticeable that they are far more horizontal than the male. In 1931 the decline is very gradual after the age-group 10-15 and from 20-45 it is almost a straight line. This appears to be the result of the fact that although female deaf-mutes die young they die no faster than females not so afflicted because the latter are subject to the perils of motherhood to which deaf-mutes as a rule are not. Even in 1921 when the initial fall from the peak of the curve was steeper at ages 10-25 it is very noticeable how the curve flattens out thereafter whereas the male curve continues to descend.

Variation in the age-distribution of deaf-mutes.

20. The variations in the age composition of the deaf-mute population since 1881 have not been very striking. Generally speaking there are slight increases at the ages 10-50, with decreases at ages over 50. These changes are in part due to the smoothing of ages and call for no special comment.

BLINDNESS.

Nature of the figures, sources of error.

21. The record for blindness includes both those who were born blind (of both eyes) and those who have become afflicted with this infirmity during life. Of the four infirmities blindness is the most easy to diagnose and as it is an infirmity which excites neither shame nor disgust there is no temptation to conceal it. Some few persons may be included whose sight has become dim with age or who are blind only in one eye. These must be negligible as the instructions are clear and well understood, and moreover there is a special Hindustani word (*kana*) for those blind in one eye, which renders it easy at the time of abstraction to eliminate any persons so returned. So

far therefore as this infirmity is concerned the statistics may be accepted without qualification.

22. At the present census in British territory 293 in 100,000 persons (260 per 100,000 males, 330 per 100,000 females) were returned as totally blind. The corresponding figures for 1921 were 232 (males 213, females 251). Blindness is by far the most prevalent of the four infirmities dealt with, and it is very regrettable to have to record such a large increase in the proportion of the totally blind as 26·3 per cent. The proportion is far larger here than in European countries and the United States of America, where it is usually in the neighbourhood of 80 or 90, but it is a matter of common observation that blindness is ordinarily far more prevalent in tropical countries than in those with a more temperate climate. As has always been the case blindness is more common among females than among males, and the increase in the proportion since 1921 has been less in the case of males (22·1 per cent.) than for females (31·5 per cent.). The figures in Subsidiary Table I of this chapter show that the proportions for both sexes declined steadily till 1911 (omitting the figures of 1901 which were exceptionally low partly as the result of heavier mortality among the infirm during the famine of 1896-97 and partly as the result of a defective method of compilation which has already been referred to) and since 1911 have risen, slowly between 1911 and 1921 and very rapidly in the last decade, so that the female proportion in 1931 was above that in 1881 and the male proportion only slightly below the 1881 figure. The explanation offered in paragraph 6 *supra* holds good here and the increase in proportion may at any rate in part be attributed to the favourable decade in which the blind, as the rest of the infirm, have had a better chance of survival.

The provincial figures and variations therein.

23. In the margin are shown for the purpose of comparison the proportion of blind returned at this census in the other large provinces and states of India, and in India as a whole. It will be seen that the proportion is higher in this province than in any other part of India save Ajmer-Merwara, and blindness is no less than four times as prevalent in the United Provinces as in Bengal. The provincial figures are 72 per cent. above the average for the whole of India.

Comparison of the provincial figures with those of other provinces and states.

Province or state.	Number per 100,000 returned as blind.*		
	Persons.	Males.	Females.
India	170	157	185
Ajmer-Merwara	386	327	452
United Provinces	293	260	330
Rajputana Agency	282	234	334
Central Provinces and Berar	262	210	313
Punjab	245	239	252
Central India Agency	206	166	248
Baluchistan	195	201	187
Burma	189	170	209
Bombay	179	167	193
Kashmir	156	149	165
Bihar and Orissa	126	121	131
Madras	110	105	116
Assam	107	101	114
Delhi	103	93	118
North-West Frontier Province	102	103	100
Mysore	100	106	94
Hyderabad	87	88	85
Bengal	73	76	70

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24. The marginal table shows the proportion of the blind returned in 1931 and the sex-ratio, by natural divisions. The Central India Plateau returned by far the highest proportion as it always has done except in 1881 when it was only a few points from the top. Indo-Gangetic Plain Central comes next, a position it has held since 1881, with Sub-Himalaya West close behind. The proportion in Sub-Himalaya East and Indo-Gangetic Plain East is very low being well under half that in the Plateau. This also has been a

Distribution of the blind by locality. (i) by natural divisions.

Natural division.	Number of blind per 100,000 of total population.	Serial order.	Number of blind females per mille blind males.
United Provinces (British territory).	293	..	1,144
Himalaya, West	249	5	1,344
Sub-Himalaya, West	340	3	1,079
Indo-Gangetic Plain, West	314	4	1,019
Indo-Gangetic Plain, Central	358	2	1,209
Central India Plateau	438	1	1,679
East Satpuras	232	6	1,296
Sub-Himalaya, East	182	8	1,113
Indo-Gangetic Plain, East	194	7	1,039

* The proportion of males and females is calculated on the total of the sex concerned and the proportion for persons on the total population of both sexes.

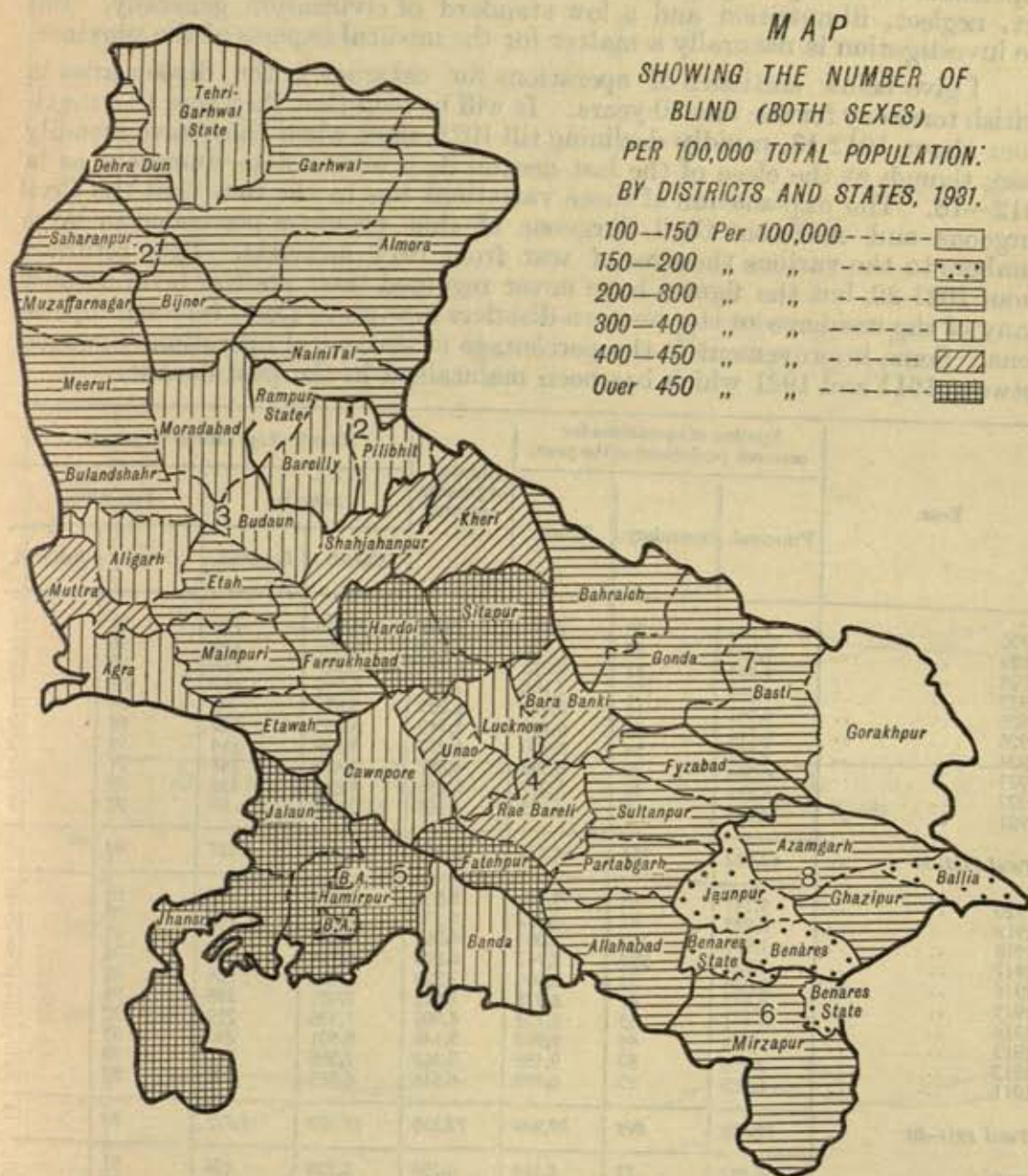
feature of the figures ever since 1881. The remarkably few changes in the order of the natural divisions in the last 50 years points to blindness being determined by locality. During the half-century there has been some slight improvement in the proportion of the blind in Sub-Himalaya, West and Indo-Gangetic Plain, West and Central, but there have been substantial increases in all the remaining natural divisions, especially in East Satpuras.

Below are shown the proportion of the blind (both sexes) returned in 1931 by districts and states. These figures are illustrated in diagram no. 74 :—

(ii) by districts and states.

District or state.	Number of blind per 100,000 of total population.	District or state.	Number of blind per 100,000 of total population.
<i>Himalaya, West.</i>		<i>Indo-Gangetic Plain, Central—(concl'd.).</i>	
Dehra Dun	277	Unao	435
Naini Tal	287	Rae Bareli	442
Almora	244	Sitapur	482
Garhwal	221	Hardoi	452
<i>Sub-Himalaya, West.</i>		Fyzabad.. .. .	249
Saharanpur	271	Sultanpur	280
Bareilly	358	Partabgarh	254
Bijnor.. .. .	290	Bara Banki	436
Pilibhit	376	<i>Central India Plateau.</i>	
Kheri	424	Jhansi	465
<i>Indo-Gangetic Plain, West.</i>		Jalaun	498
Muzaffarnagar	286	Hamirpur	500
Meerut	298	Banda	318
Bulandshahr	292	<i>East Satpuras.</i>	
Aligarh	328	Mirzapur	232
Muttra	422	<i>Sub-Himalaya, East.</i>	
Agra	301	Gorakhpur	112
Mainpuri	229	Basti	208
Etah	235	Gonda	232
Budaun	391	Bahraich	287
Moradabad	335	<i>Indo-Gangetic Plain, East.</i>	
Shahjahanpur	402	Benares	171
Farrukhabad	284	Jaunpur	151
Etawah	262	Ghazipur	253
<i>Indo-Gangetic Plain, Central.</i>		Ballia	176
Cawnpore	350	Azamgarh	220
Fatehpur	470	<i>States.</i>	
Allahabad	225	Tehri-Garhwal	351
Lucknow	301	Rampur	124
		Benares	189

Diagram 74.



Blindness is most prevalent in Hamirpur, Jalaun and Jhansi districts of the Central India Plateau, in Muttra of the Western Plain, and in a block of districts including Shahjahanpur of the Western Plain, Kheri of Sub-Himalaya West, and Hardoi, Sitapur, Bara Banki, Rae Bareilly, Unao and Fatehpur of the Central Plain. These are all districts in which blindness has prominently featured at past censuses. The lowest proportions are found in Gorakhpur, Rampur State, Jaunpur, Benares and Benares State, and Ballia, which have likewise returned low figures on previous occasions.

As regards the causes of blindness much has been written in the past and here again experts disagree. Suffice it to say, that as pointed out by my predecessor,* the distribution in this province discredits certain conclusions generally accepted.

Trachoma, smallpox, cataract, glaucoma and lack of early treatment of eye diseases, are some of the more important causes of post-natal blindness; the latter more so in the case of females, because they resort less freely to the Government hospitals and when they do go are more difficult to treat especially in the case of operations for cataract. Of these trachoma seems to be responsible for a very large proportion. It is a disease associated with dust and dirt, neglect, ill-nutrition and a low standard of civilization generally. But the investigation is naturally a matter for the medical experts of the province.

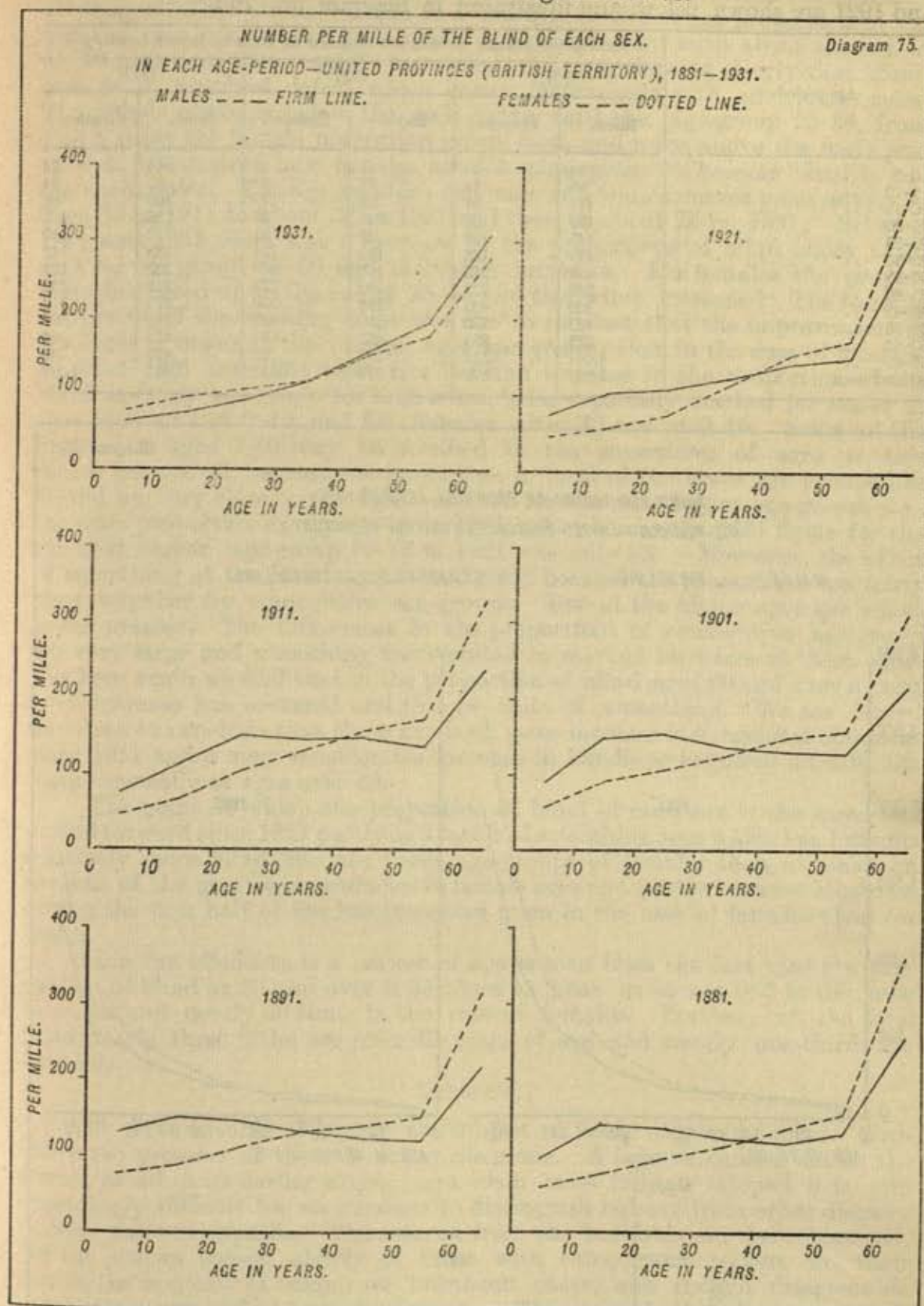
Operations for cataract.

I give below statistics of operations for cataract in the dispensaries in British territory for the last 30 years. It will be seen that they rose to a maximum about 1912-13, rapidly declining till 1921, since when they have steadily risen, though at the close of the last decade they were not so numerous as in 1912-16. The explanation of these variations lies in the fact that the Civil Surgeons and Assistant Civil Surgeons of this province proceeded in large numbers to the various theatres of war from 1914 onwards. They returned about 1921-22, but the figures have never regained their pre-war level because many of the residents of the western districts now go to Delhi for such operations. Some improvement in the percentage of successful operations occurred between 1911 and 1921 which has been maintained in the past decade:—

Year.			Number of operations for cataract performed in the year.			Number of persons operated on.	Result of operations on patients.			
			Principal.	Secondary.	Total.		Actuals.		Percentage.	
							Cured.	Relieved.	Cured.	Relieved.
1930	..	..	7,747	28	7,775	7,133	6,767	100	95	1
1929	..	..	7,899	23	7,922	7,233	6,966	156	96	2
1928	..	..	7,243	32	7,275	6,778	6,265	174	92	3
1927	..	..	7,055	111	7,166	7,022	6,250	457	89	7
1926	..	..	6,441	11	6,452	6,205	5,854	89	94	1
1925	..	..	6,116	28	6,144	5,949	5,635	145	95	2
1924	..	..	5,796	54	5,850	5,472	5,129	114	94	2
1923	..	..	6,066	22	6,088	4,881	4,457	148	91	3
1922	..	..	5,237	40	5,277	5,233	4,887	136	93	3
1921	..	..	4,174	5	4,179	4,165	3,852	96	92	2
Total 1921-30			63,774	354	64,128	60,071	56,062	1,615	93	3
1920	..	..	5,741	48	5,789	5,508	5,231	100	93	2
1919	..	..	6,885	97	6,982	6,355	5,876	162	92	3
1918	..	..	7,909	155	8,064	6,968	6,605	167	95	2
1917	..	..	7,525	222	7,747	6,894	6,594	131	96	2
1916	..	..	8,073	33	8,106	7,329	6,752	188	92	3
1915	..	..	8,331	47	8,378	7,562	7,083	198	94	3
1914	..	..	8,731	43	8,774	8,008	7,336	219	92	3
1913	..	..	9,918	44	9,962	9,148	8,501	246	93	3
1912	..	..	9,058	80	9,138	8,362	7,500	214	90	3
1911	..	..	6,885	95	6,980	6,616	6,095	146	92	2
Total 1911-20			79,056	864	79,920	72,750	67,573	1,771	93	2
1910	..	..	6,237	77	6,314	6,138	5,558	126	91	2
1909	..	..	5,608	70	5,678	5,511	5,053	168	92	3
1908	..	..	5,487	159	5,646	5,406	4,964	123	92	2
1907	..	..	5,603	113	5,716	5,502	4,952	190	90	3
1906	..	..	6,475	109	6,584	6,376	5,722	159	90	2
1905	..	..	5,089	62	5,151	5,049	4,414	162	87	3
1904	..	..	5,033	30	5,063	5,010	4,463	131	89	3
1903	..	..	5,220	17	5,237	5,092	4,545	138	89	3
1902	..	..	5,571	32	5,603	5,427	4,913	185	91	3
1901	..	..	5,913	60	5,973	5,646	5,112	163	91	3
Total 1901-10			56,236	729	56,965	55,157	49,696	1,545	90	3

* Census Report, 1921, Part I, page 141.

25. The distribution of the blind by quinquennial age-periods is shown in Subsidiary Table III, for the last six censuses. The proportions by decennial age-periods are illustrated in diagram no. 75. *Distribution by age and sex.*

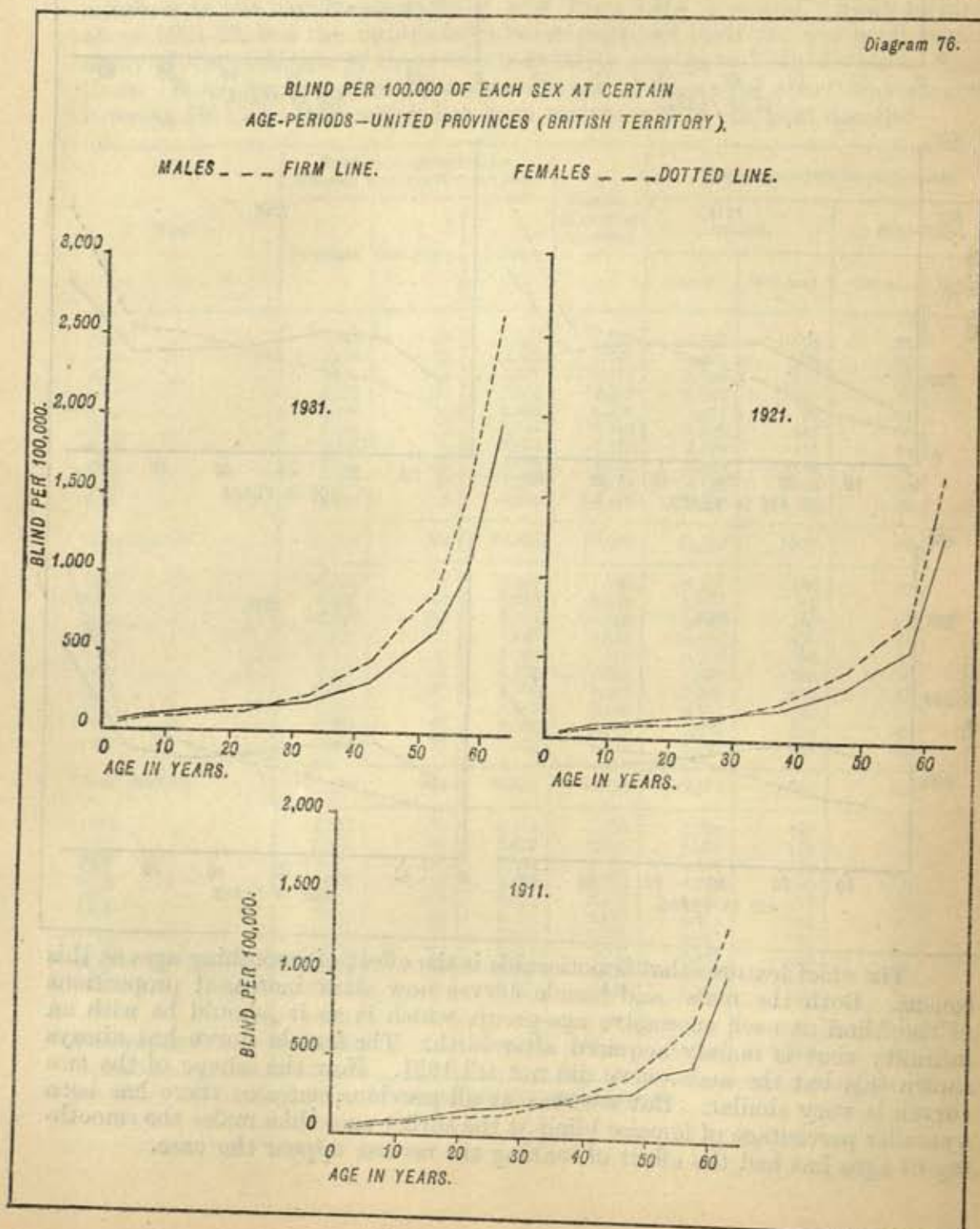


The chief feature that is noticeable is the effect of smoothing ages at this census. Both the male and female curves now show increased proportions of the blind at each successive age-group, which is as it should be with an infirmity that is mainly acquired after birth. The female curve has always shown this but the male curve did not till 1921. Now the shape of the two curves is very similar. But whereas at all previous censuses there has been a smaller percentage of females blind at the earlier ages than males the smoothing of ages has had the effect of making the reverse appear the case.

These figures should, however, be studied in conjunction with those exhibited in Subsidiary Table II, which are for the number of blind per 100,000 of each sex in the quinquennial age-periods. Similar figures for 1911 and 1921 are shown below, and illustrated in diagram no. 76:—

Age-period.	Number per 100,000 of each sex returned as blind in British territory—					
	1931.		1921.		1911.	
	Males.	Females.	Males.	Females.	Males.	Females.
0-5	56	44	41	31	44	29
5-10	95	74	77	53	80	54
10-15	111	87	98	79	100	81
15-20	132	105	116	89	138	107
20-25	145	120	135	91	170	119
25-30	159	168	142	124	183	142
30-35	177	212	175	179	202	195
35-40	249	338	193	233	213	232
40-45	309	435	258	328	273	312
45-50	483	700	317	425	291	397
50-55	625	885	452	607	423	566
55-60	1,041	1,538	556	765	477	746
60 and over	1,931	2,600	1,270	1,618	1,011	1,333

Diagram 76.



Here again there is remarkable uniformity in the figures as between censuses, variations being of degree and not of kind. Blindness is seldom congenital but when it is congenital boys suffer more than girls, which is the case with all congenital afflictions. There is a continuous rise in the proportion of the blind of each sex at each subsequent age-group, small until about the age of 35-40 and thereafter rapidly increasing with age, showing clearly that blindness is an acquired defect which comes increasingly with advancing years. The female curve is below the male curve until the age-group 25-30, from which point the female proportion grows more and more above the male proportion, illustrating how females are far more prone to become blind in old age than males. The age at which the male and female curves cross advanced from 35 in 1911 to about 32 in 1921 and then to about 26 in 1931. Between 1911 and 1921 there was a decrease in the proportions of blind males at all ages up to group 45-50 and thereafter increases. For females the proportions decreased up to the age of 35-40 and thereafter increased. The forward movement of the crossing point was due to the fact that the improvement in blindness of males at the younger ages was greater than in the case of females. Between 1921 and 1931 there has been an increase in the proportion of the blind at every age-group for both sexes, being especially marked for males at ages after 45 and 0-10, and for females after 35 and at 0-10. Some of the increase at ages 0-10 may be ascribed to the smoothing of ages at this census but not all, because the proportion in most of the lower age-groups has moved up very close to the figure of 1921 for the next higher age-group, *e.g.*, the male proportion at ages 5-10 in 1931 is 95 whereas the 1921 figure for the next higher age-group 10-15 in 1921 was only 98. Moreover, the effect of smoothing at the lower ages is not great because the proportions are fairly close together for consecutive age-groups. But at the higher ages the effect is far greater. The differences in the proportions of consecutive age-group are very large and smoothing has resulted in marked increases at these ages. Yet here again we find that in the proportion of blind aged 60 and over a very large increase has occurred and this in spite of smoothing. We are forced therefore to conclude that there has been some increase in congenital blindness since 1911 and a very considerable increase in blindness acquired later in life more especially at ages over 60.

The point at which the proportion of blind of each sex is the same has moved forward since 1921 partly as a result of smoothing ages which has brought relatively more blind into the lower age-groups of females than of males on account of the greater inaccuracies in female ages and partly because blindness during the first half of life has increased more in the case of females than for males.

How far blindness is a matter of age is seen from the fact that the proportion of blind at 60 and over is 35 times as great as at age 0-5 in the case of males and nearly 60 times in the case of females. Further, of the total blind nearly three-fifths are over 45 years of age and nearly one-third are over 60.

LEPROSY.

26. The returns of leprosy are subject to many sources of error. Probably the greatest of these is wrong diagnosis. A layman cannot detect the disease at all in its earlier stages, and when more fully developed it is still exceedingly difficult for an amateur to distinguish leprosy from other diseases such as yaws or syphilis. The returns from the hospitals are quite accurate, but the others consist chiefly of those with conspicuous lesions on their bodies, the majority of whom are burnt-out cases, and though disagreeable to look upon are said to be non-infectious. The cases of other diseases recorded as leprosy to some extent counteract the effects of omissions. The difference between white leprosy (leucoderma) and leprosy proper is now well understood and the errors from this source must be negligible. The other big factor in causing omissions is deliberate concealment. Practically no one but a beggar will willingly admit that he is a leper; the disease is looked upon with shame and disgust. The omissions are probably high on this score, and especially so in the case of females as the big disparity in the male and female figures suggests.

Nature of the figures, sources of error.

The provincial figures and variations therein.

27. At the present census in the British territory of the province 30 in a hundred thousand persons (47 per 100,000 males; 11 per 100,000 females) were returned as lepers, the corresponding figures for 1921 being 27 (males 43, females 11). The actual figures are small as in the case of the insane. There has been an increase of about 9 per cent. in the proportion of male lepers since 1921 though it is still about 25 per cent. below the 1881 proportion. The proportion in the case of females has been the same since 1901, and is nearly one-third less than it was 50 years ago. From the figures of the last half-century it would appear that leprosy is four times as common among males as among females. The disease is undoubtedly more common among males, probably because they travel about more and are thus more likely to contract it; but how much greater it is difficult to estimate, because concealment is far easier among women who are in this country surrounded by greater privacy.

Comparison of the provincial figures with those of other provinces and states.

Province or State.	Number per 100,000 returned as lepers.*		
	Persons.	Males.	Females.
India	42	59	26
Burma	76	102	49
Madras	71	107	35
Central Provinces and Berar	70	88	51
Assam	60	83	32
Kashmir	56	71	38
Bihar and Orissa ..	54	79	29
Bengal	42	59	23
Bombay	41	55	26
United Provinces ..	30	47	11
Hyderabad	26	36	16
Central India Agency ..	16	22	10
Mysore	11	16	6
Punjab	10	13	6
North-West Frontier Province ..	10	12	8
Baluchistan	6	8	3
Rajputana Agency ..	5	6	3
Ajmer-Merwara	3	4	2
Delhi	1	2	..

* The proportion of males and females is calculated on the total of the sex concerned and the proportion for persons on the total population of both sexes.

Distribution of lepers by locality. (i) by natural divisions.

Natural division.	Number of lepers per 100,000 of total population.	Serial order.	Number of female lepers per mille male lepers.
United Provinces (British territory).	30	..	206
Himalaya, West ..	73	1	331
Sub-Himalaya, West ..	17	7	164
Indo-Gangetic Plain, West ..	9	8	161
Indo-Gangetic Plain, Central ..	36	3	210
Central India Plateau ..	28	6	412
East Satpuras	31	5	452
Sub-Himalaya, East ..	46	2	166
Indo-Gangetic Plain, East ..	31	4	137

As at past censuses leprosy is most prevalent in Himalaya, West though the proportion has been steadily reduced to half what it was 50 years ago in the case of both sexes. Sub-Himalaya, East comes next and shows a considerable increase in all districts since 1921 (especially in Basti where the proportion has increased from 66 to 110 in the case of males and from 14 to 20 in the case of females), the proportion for the division now standing more than a quarter higher than it did 50 years ago. Leprosy is least prevalent in Indo-Gangetic Plain, West (9) and Sub-Himalaya, West (17). These divisions have always returned the lowest figures, and both have shown a continuous improvement during the past 50 years, the proportion of Indo-Gangetic Plain, West now standing at a third of what it was in 1881 and that of Sub-Himalaya,

West at one-half, the improvement being noticeable for both sexes. Leprosy is about the same as it was 50 years ago in Indo-Gangetic Plain Central and East for both sexes; it has improved for males and become worse for females in East Satpuras; and has improved materially for both sexes in Central India Plateau.

(ii) by districts
and states.

Below is shown the proportion of lepers (both sexes) returned in 1931 by districts and states after the inmates of leper hospitals have been distributed by their birth-places. These figures are illustrated in diagram no. 77 :—

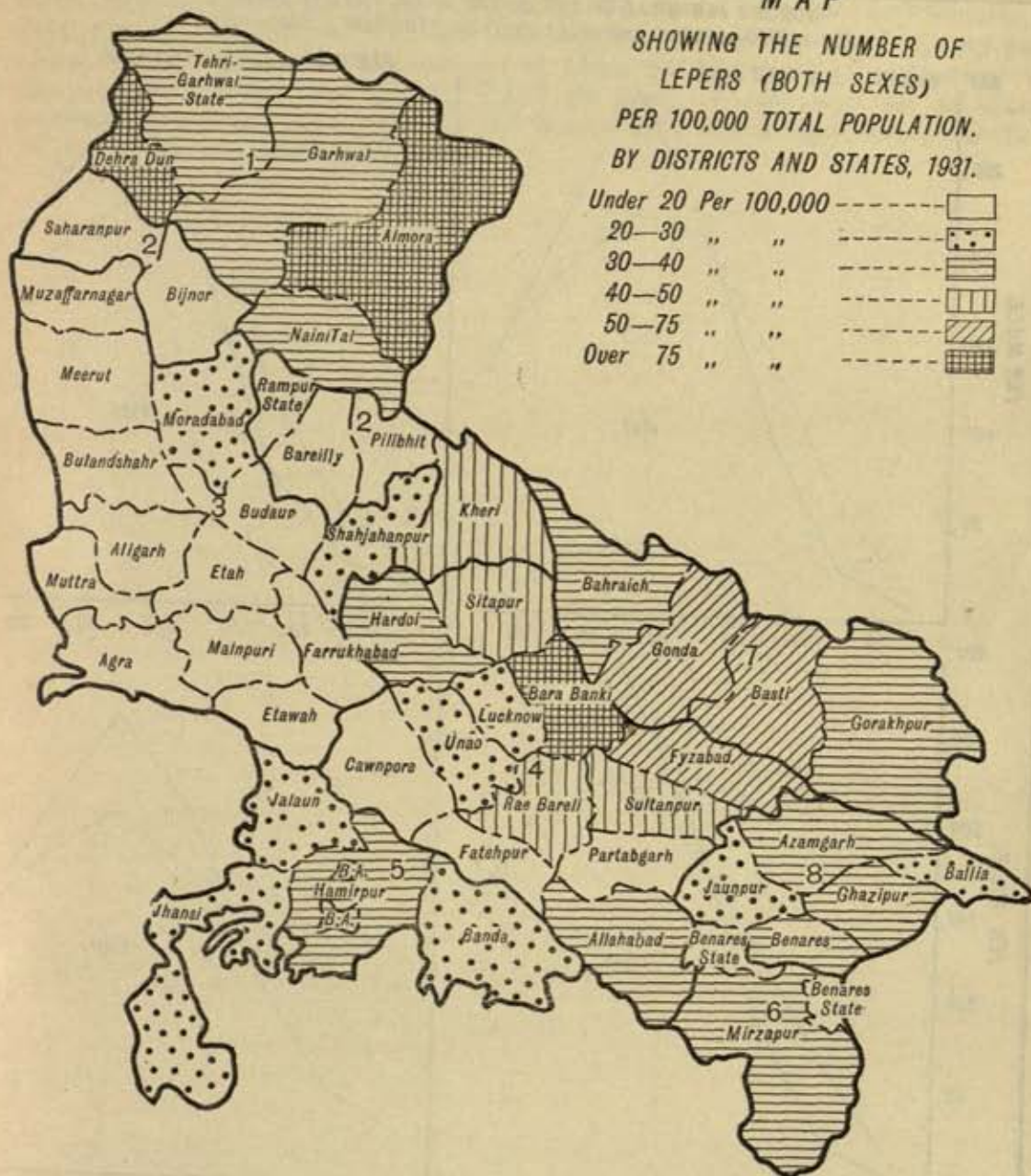
District or State.	Number of lepers per 100,000 of total population.	District or State.	Number of lepers per 100,000 of total population.
<i>Himalaya, West.</i>		<i>Indo-Gangetic Plain, Central—(concluded).</i>	
Dehra Dun	112	Rae Bareli	42
Naini Tal	30	Sitapur	43
Almora	110	Hardoi	34
Garhwal	38	Fyzabad	51
<i>Sub-Himalaya, West.</i>		Sultanpur	41
Saharanpur	5	Partabgarh	13
Bareilly	15	Bara Banki	80
Bijnor	10	<i>Central India Plateau.</i>	
Pilibhit	17	Jhansi	27
Kheri	40	Jalaun	23
<i>Indo-Gangetic Plain, West.</i>		Hamirpur	38
Muzaffarnagar	3	Banda	24
Meerut	4	<i>East Satpuras.</i>	
Bulandshahr	6	Mirzapur	31
Aligarh	7	<i>Sub-Himalaya, East.</i>	
Muttra	9	Gorakhpur	36
Agra	9	Basti	67
Mainpuri	3	Gonda	51
Etah	8	Bahraich	33
Budaun	7	<i>Indo-Gangetic Plain, East.</i>	
Moradabad	22	Benares	31
Shahjahanpur	23	Jaunpur	28
Farrukhabad	9	Ghazipur	34
Etawah	5	Ballia	26
<i>Indo-Gangetic Plain, Central.</i>		Azamgarh	34
Cawnpore	11	<i>States.</i>	
Fatehpur	14	Tehri-Garhwal	38
Allahabad	38	Rampur	5
Lucknow	27	Benares	18
Unao	29		

Diagram 77.

M A P

SHOWING THE NUMBER OF
LEPERS (BOTH SEXES)
PER 100,000 TOTAL POPULATION.
BY DISTRICTS AND STATES, 1931.

Under 20	Per 100,000	-----	
20—30	" "	-----	
30—40	" "	-----	
40—50	" "	-----	
50—75	" "	-----	
Over 75	" "	-----	

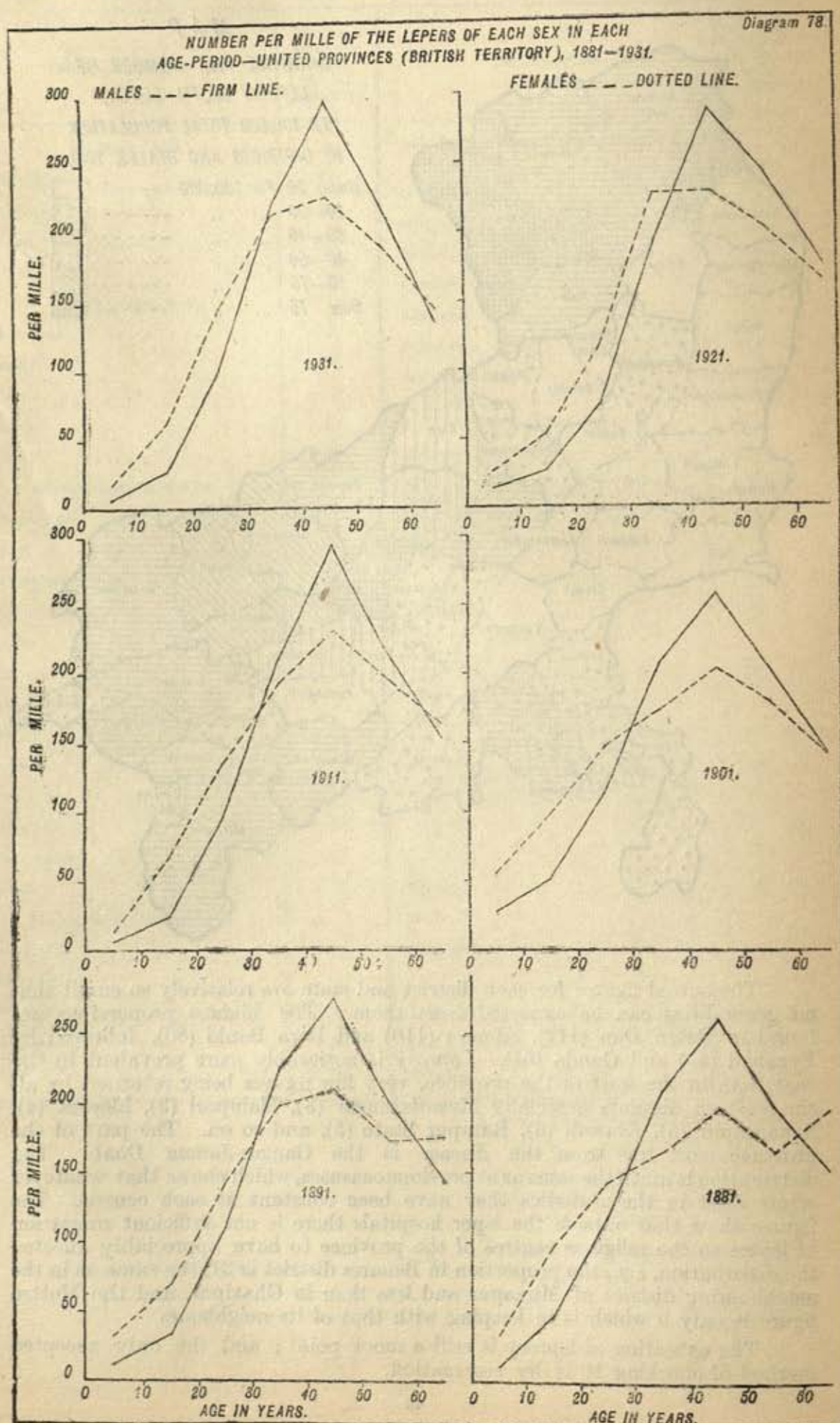


The actual figures for each district and state are relatively so small that no generalities can be expected from them. The highest proportions are found in Dehra Dun (112), Almora (110) and Bara Banki (80), followed by Fyzabad (51) and Gonda (51). Leprosy is noticeably more prevalent in the east than in the west of the province, very low figures being returned by all the western districts especially Muzaffarnagar (3), Mainpuri (3), Meerut (4), Saharanpur (5), Etawah (5), Rampur State (5), and so on. The part of the province most free from the disease is the Ganges-Jamna Doab. The distribution is much the same as at previous censuses, which shows that whatever errors exist in the statistics they have been constant at each census. The figures show that outside the leper hospitals there is not sufficient migration of lepers to the religious centres of the province to have appreciably affected the distribution, *e.g.*, the proportion in Benares district is 31, the same as in the neighbouring district of Mirzapur and less than in Ghazipur, and the Muttra figure is only 9 which is in keeping with that of its neighbours.

The causation of leprosy is still a moot point; and the only accepted method of checking it is by segregation.

*Distribution by
age and sex.*

30. The distribution of lepers by quinquennial age-periods is shown in Subsidiary Table III for the last six censuses. The proportions by decennial age-groups are illustrated in diagram no. 78.

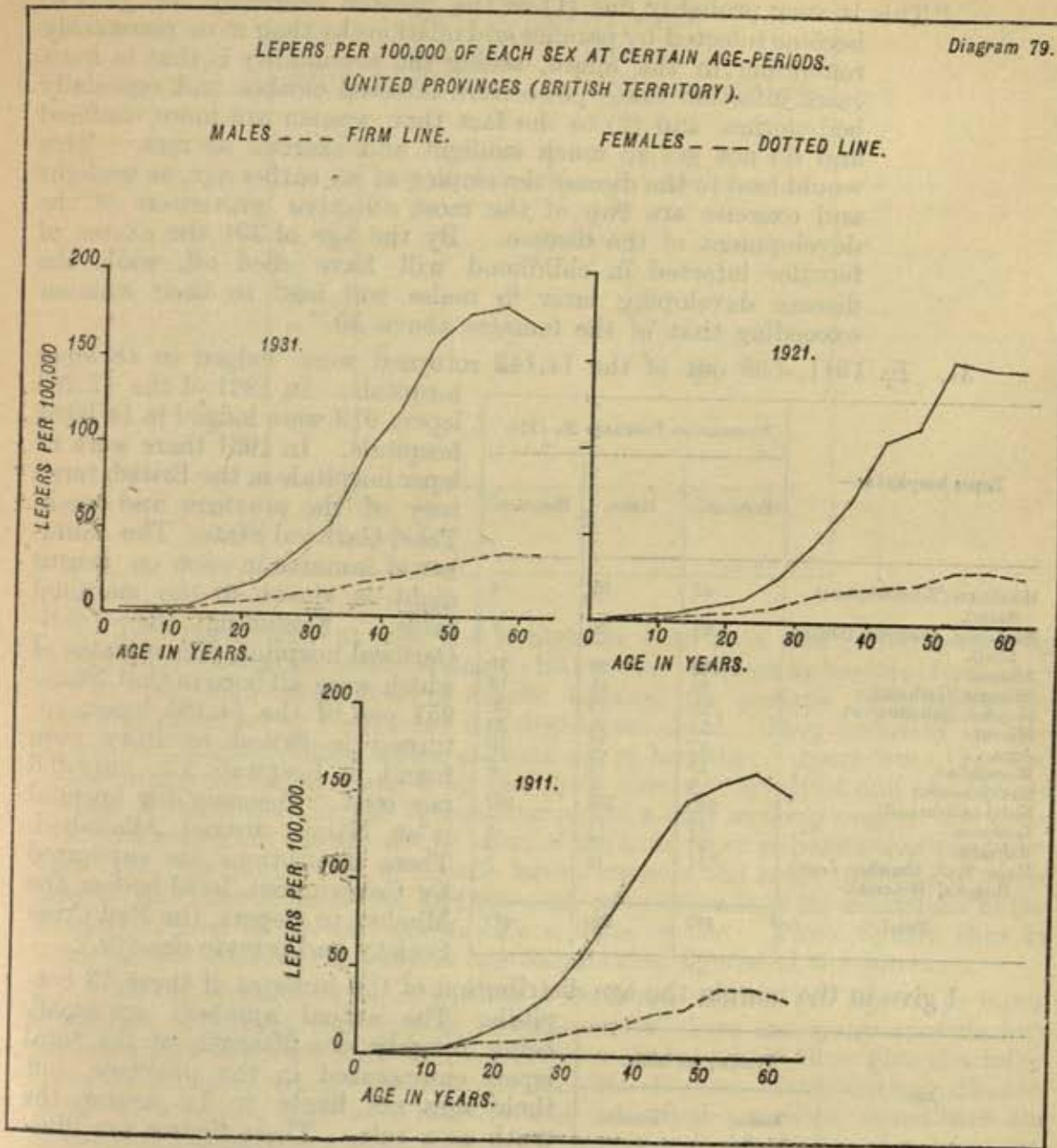


Again we find a striking similarity in the curves of different censuses and changes are only of degree (except in the case of females where in 1881 and 1891 the proportion at ages of 60 and over was higher than at ages 50-60). The proportion at ages under 10 has always been small, showing that congenital leprosy is infinitesimal. There is a steep rise from the age of 15 which continues to a maximum which has invariably been found for males and females at ages 40-50, though in view of the fact that most cases of incipient leprosy pass unnoticed is it probable that the age at which people are chiefly attacked by this disease is somewhat earlier. After 60 years of age the fall is steep, especially for males, as a result of the known fact that a leper rarely survives 20 years after contracting the disease.

The age-distribution of lepers is, however, affected by the age-distribution of the population as a whole, so these figures should be studied in conjunction with those exhibited in Subsidiary Table II for the number of lepers per 100,000 of each sex of the total population in the quinquennial age-periods. Similar figures for 1911 and 1921 are shown below :—

Age-periods.				Number per 100,000 of each sex returned as lepers in British territory in—					
				1931.		1921.		1911.	
				Males.	Females.	Males.	Females.	Males.	Females.
0-5	..	..	..	1	..	1	1	1	..
5-10	..	..	..	2	1	3	1	1	1
10-15	..	..	..	3	2	4	2	3	3
15-20	..	..	..	11	5	8	4	10	7
20-25	..	..	..	18	7	12	5	19	7
25-30	..	..	..	35	11	25	8	33	9
30-35	..	..	..	53	13	45	14	57	14
35-40	..	..	..	94	19	70	18	85	15
40-45	..	..	..	120	22	105	20	118	23
45-50	..	..	..	158	29	124	22	147	27
50-55	..	..	..	175	33	151	30	156	39
55-60	..	..	..	179	38	149	30	162	39
60 and over	..	..	..	167	37	148	28	150	32

These figures are illustrated in diagram no. 79.



These curves again show how negligible is congenital leprosy. Further, although according to the age-distribution of lepers shown in diagram no. 78 there is always a greater proportion of them at ages 40-50, in actual fact lepers are more numerous relative to the total population at ages 55-60. The 1921 curve is remarkable. There were less lepers at all ages then than that in either 1911 or 1931, but the difference is especially marked at ages of 40 and over. This suggests that the influenza epidemic was more severe on lepers than on the general population and especially at the higher ages, a similar result to that found in the case of the other infirmities. The famine of 1907-08 seems to have had a similar effect on the figures of 1911 though the degree is less, so that here again we find the theory enunciated in paragraph 5 *supra* supported, and the increase in lepers in 1931 may be attributed, at any rate in part, to the absence in the last decade of epidemics and famine which have a selective effect against the infirm.

Another interesting feature of diagram no. 78 is that at each of the six censuses the female proportion exceeds the male up to about the age of 30 or 35, at some of the younger ages in the proportion of 2 or even 3 to 1. After 30 or 35 the male proportion exceeds the female until about 60 when they become equal. At ages over 60 the female proportion is usually somewhat greater

than the male. Similar results are found in India as a whole, and in this connexion the following abstract from the India Report of 1921* is of interest :—

“This is very probably due (1) to the greater tendency for girls to become infected by parents and relations by their more constantly remaining in the house, seeing the probability is that in most cases infection takes place from infected clothes and especially bed-clothes, and (2) to the fact that women are more confined and do not get so much sunlight and exercise as men. This would lead to the disease developing at an earlier age, as sunlight and exercise are two of the most effective preventers of the development of the disease. By the age of 30† the excess of females infected in childhood will have died off, while the disease developing later in males will lead to their number exceeding that of the females above 30.”

Leprosy hospitals.

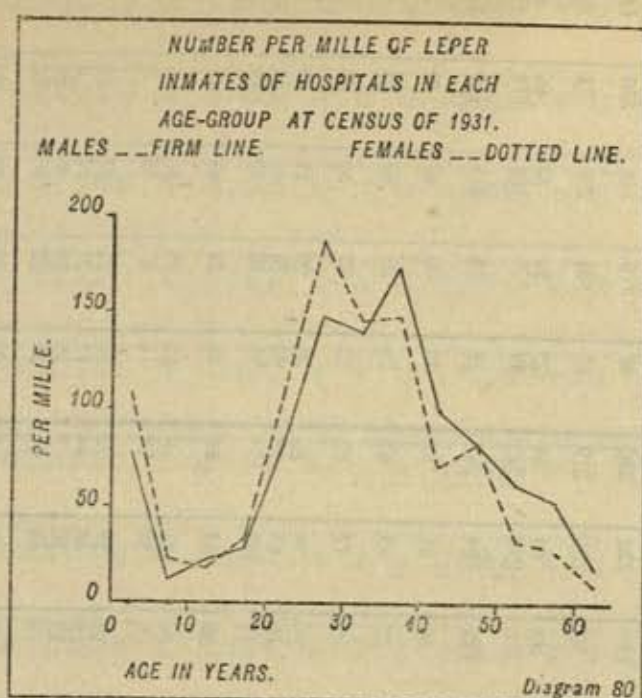
31. In 1911, 538 out of the 14,143 returned were lodged in 18 leper hospitals. In 1921 of the 12,296 lepers 919 were lodged in 14 leper hospitals. In 1931 there were 12 leper hospitals in the British territory of the province and one in Tehri-Garhwal State. The number of inmates in each on census night is shown in the marginal table. Excluding the Tehri-Garhwal hospital, the inmates of which were all born in that State, 951 out of the 14,485 lepers returned in British territory were found in hospitals, i.e., only 6·6 per cent. The only big hospital is at Naini, district Allahabad. These institutions are supported by Government, local bodies, the Mission to Lepers, the Red Cross Society and private charity.

Leprosy hospital at—	Inmates on February 26, 1931.		
	Persons.	Males.	Females.
Munikerti (Tehri-Garhwal State).	40	36	4
MacLaren Hospital (Dehra Dun).	83	78	5
Almora	70	39	31
Srinagar (Garhwal) ..	31	13	18
Roorkee (Saharanpur) ..	55	29	26
Meerut	51	31	20
Agra	42	32	10
Moradabad	25	17	8
Shahjahanpur	3	3	..
Naini (Allahabad) ..	540	258	282
Lucknow	13	11	2
Bahraich	17	15	2
Raja Kali Shankar Leprosy Hospital (Benares).	21	18	3
Total ..	991	580	411

I give in the margin the age-distribution of the inmates of these 13 hospitals. The actual numbers are small, being roughly one-fifteenth of the total lepers enumerated in the province, but their ages are likely to be nearer the truth as a rule. These figures are illustrated in diagram no. 80.

Age.	Number per mille.	
	Males.	Females.
0-5	78	109
5-10	12	22
10-15	22	19
15-20	29	34
20-25	81	109
25-30	148	188
30-35	140	146
35-40	173	148
40-45	100	71
45-50	83	83
50-55	62	32
55-60	53	29
60 and over ..	19	10

* India Report 1921, Part I, page 214.
† In the United Provinces 30—35.



The proportion at ages 0-5 is high for both boys and girls presumably because grown-ups are more willing to leave their children in hospital than they are to stay there themselves, or maybe because the parents from whom the children inherited or contracted the disease are dead. They probably include a few untainted children whose parents are in hospital. Apart from this and a few minor variations caused by the small numbers involved and the chance nature of the collection, the figures bear out in a very striking manner the main features noticed in the age-distribution of the total leper population of the province, *e.g.*, the proportion of female lepers exceeds the male proportion up to 30-35 and thereafter is less, and the male proportion is at its maximum in the neighbourhood of 40, and the female a little earlier. These figures thus to some extent confirm the general age-distribution figures of the province.

The immediate cause of leprosy is the lepra bacillus (*B. leprae*) or *mycobacterium* of leprosy, but just as in tuberculosis there are many contributory causes which lower an individual's general resistance, and thus give the infection, once implanted, a chance to produce the disease. Inter-current diseases such as syphilis, filariasis, malaria and intestinal parasites, constitute the greatest contributory causes; others are ill-nutrition and lack of personal hygiene. Again, certain conditions facilitate the implantation of the organism in a healthy or uninfected person. The use of infected clothing, especially bed-clothes, infected domestic utensils, and close body contact naturally facilitate infection. Once the disease appears in an area the speed at which it spreads depends largely on the general habits of the people living in that area. The prevalence of leprosy in the hills is probably due to the fact that the hill folk for several months in the year live huddled together in small dwellings for the sake of warmth. The various hospitals and leper workers report that so far as they have observed the disease does not attack some castes more than others, but the matter is more closely connected with personal hygiene and the standard of living.

*Causes of
leprosy and
treatment.*

There has been no new departure in the way of treatment during the past decade, though various modifications of the preparations of *chaulmugra* and hydrocarpus oils have been introduced. Opinion seems to be gaining ground that leprologists have reached the limits of the possibilities of the derivatives of these oils and that further advance will be dependent upon discovering some entirely new remedy. The hospitals whilst treating the leprosy itself treat in addition all inter-current diseases. The Naini hospital (Allahabad) reports 80 per cent. of cures amongst children and 7½ per cent. among adults, with a marked improvement among a further 70 per cent. of adults. It seems to be definitely accepted that provided the disease is treated early a cure is possible, but that treatment at later stages can only, at present, result in alleviating the sufferings of the afflicted. Most of the hospitals issue annual reports showing admissions, methods of treatment and results, to which the seeker after detailed information is referred.

SUBSIDIARY TABLE I.—Infirm per 100,000 of the total population of each sex.*

Serial number.	Natural division and district.	Insane.										Deaf-mute.					
		Males.					Females.					Males.					
		1931.					1921.					1931.					
		1931.	1921.	1911.	1901.	1891.	1931.	1921.	1911.	1901.	1891.	1931.	1921.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1	British Territory.	29	20	23	19	16	19	16	11	12	10	8	9	62	60	67	46
2	Himalaya, West.	23	16	17	17	15	20	20	15	14	10	9	10	63	155	188	171
3	Dehra Dun ..	50	29	21	38	21	30	66	60	51	27	25	20	166	154	264	90
4	Naini Tal ..	15	11	20	11	10	6	15	22	14	6	14	3	27	107	101	67
5	Almora ..	20	14	17	14	15	24	14	6	9	11	5	2	64	197	249	281
6	Garhwal ..	17	13	13	16	14	19	12	6	7	5	6	13	29	142	146	175
7	Sub-Himalaya, West.	46	31	34	30	24	27	27	16	17	15	12	14	45	46	59	36
8	Saharanpur ..	27	16	23	19	19	23	20	11	12	9	9	2	35	41	66	23
9	Bareilly ..	89	69	58	60	50	55	41	29	28	25	25	2	21	47	55	48
10	Bijnor ..	26	22	20	19	19	16	19	11	12	12	11	8	38	52	72	25
11	Pilibhit ..	34	20	29	18	11	1	21	18	8	19	5	6	59	42	61	51
12	Kheri ..	40	15	32	20	11	16	30	8	17	11	6	8	81	46	47	39
13	Indo-Gangetic Plain, West.	30	25	23	16	14	20	17	12	12	9	7	9	35	42	56	30
14	Muzaffarnagar ..	24	27	21	17	19	26	11	7	8	7	11	14	24	24	54	24
15	Meerut ..	20	21	17	19	16	16	13	12	8	7	6	2	17	39	55	16
16	Bulandshahr ..	18	13	15	17	13	18	13	8	12	13	5	8	33	31	55	18
17	Aligarh ..	27	14	15	14	9	14	13	7	8	5	4	9	21	39	67	19
18	Muttra ..	19	13	14	11	12	6	10	5	10	4	5	3	40	38	55	23
19	Agra ..	129	127	85	15	43	36	57	40	41	16	15	15	45	55	63	19
20	Mainpuri ..	21	18	21	13	19	19	10	10	9	5	5	7	51	59	44	42
21	Etah ..	20	13	12	17	9	20	11	7	6	7	5	6	48	40	42	60
22	Budaun ..	20	20	18	15	8	11	16	12	9	9	7	6	46	39	61	43
23	Moradabad ..	19	16	18	19	11	11	16	12	11	10	6	8	49	49	66	48
24	Shahjahanpur ..	23	13	21	11	9	25	16	11	13	9	5	11	20	43	63	41
25	Farrukhabad ..	18	17	19	30	15	25	12	11	11	15	9	12	45	48	45	37
26	Etawah ..	22	15	20	15	9	17	17	12	8	9	10	9	27	41	48	36

	Indo-Gangetic Plain, Central.	24	15	20	19	17	19	14	10	11	9	9	9	10	61	57	49	47	72	58	43	38	35	31	42	35
23	Cawnpore ..	19	12	18	14	16	22	10	7	12	7	7	7	12	48	24	35	29	80	53	35	22	25	18	46	35
24	Fatehpur ..	23	17	14	12	9	16	17	9	9	6	4	4	2	28	54	51	44	34	49	22	35	40	33	21	40
25	Allahabad ..	23	11	17	12	17	24	15	11	12	5	12	9	9	61	48	53	47	62	7	41	32	37	17	35	43
26	Lucknow ..	20	19	22	67	56	47	14	16	12	27	23	14	14	62	43	40	46	72	5	41	31	33	34	52	37
27	Unao ..	27	21	16	17	20	18	22	14	7	8	10	2	2	83	74	46	55	57	57	56	54	36	31	37	32
28	Rae Bareilly ..	27	19	20	22	16	22	20	10	12	8	9	8	8	92	75	54	51	74	64	46	46	36	31	37	32
29	Sitapur ..	28	16	30	11	14	13	20	10	20	7	8	9	8	66	57	51	45	82	63	46	38	39	38	41	43
30	Hardoi ..	21	18	30	22	12	17	10	12	10	7	5	5	11	58	65	34	41	54	43	37	39	21	27	46	28
31	Fyzabad ..	25	16	14	12	14	1	12	10	8	8	9	9	7	60	75	65	59	86	50	37	49	41	40	49	34
32	Sultanpur ..	28	16	18	14	12	2	10	9	8	12	9	4	4	59	66	61	49	97	44	36	37	43	30	57	27
33	Partabgarh ..	20	10	14	15	12	19	11	8	8	6	5	5	1	55	46	47	52	76	36	44	43	33	35	43	25
34	Bara Banki ..	23	15	31	22	14	22	12	7	15	14	7	7	9	63	51	50	49	80	54	46	26	36	42	48	56
	Central India Plateau.	23	19	24	15	13	24	14	12	14	7	7	7	20	62	65	45	41	83	56	45	42	33	23	55	38
35	Jhansi ..	30	14	18	15	18	15	20	9	10	2	9	14	14	58	70	43	30	86	45	37	41	32	11	55	27
36	Jalaun ..	26	16	22	12	11	26	16	11	18	4	6	6	19	74	66	47	38	102	47	57	42	32	26	78	34
37	Hanirpur ..	16	24	31	16	9	1	16	17	19	12	7	7	7	63	66	45	56	90	62	49	50	26	31	60	44
38	Banda ..	16	21	26	13	13	43	6	13	12	9	5	4	4	56	59	45	44	62	66	43	40	33	21	40	23
	East Satpuras.	28	16	12	9	8	13	15	5	8	5	6	7	7	61	40	43	42	52	56	43	27	25	25	31	31
39	Mirzapur ..	28	16	12	9	8	13	15	5	8	5	6	6	7	61	40	43	42	52	56	43	27	25	25	31	31
	Sub-Himalaya, East.	29	13	24	18	11	14	14	7	12	13	5	5	5	110	79	112	61	157	151	71	55	72	33	86	88
40	Gorakhpur ..	23	13	24	17	11	15	13	8	12	16	6	6	5	99	77	123	48	185	170	60	50	79	30	105	102
41	Basti ..	25	14	13	9	10	12	15	9	7	6	5	5	5	123	79	102	53	92	115	77	52	79	28	44	57
42	Gonda ..	31	17	29	13	11	9	15	6	13	8	5	4	4	124	134	116	73	129	127	83	65	66	27	62	67
43	Bahraich ..	50	10	37	42	15	13	32	5	19	22	5	8	8	97	80	88	96	225	194	80	61	68	61	142	135
	Indo-Gangetic Plain, East.	33	26	23	23	19	17	13	11	9	6	7	7	7	73	55	57	44	69	40	46	35	36	23	39	23
44	Benares ..	71	77	68	89	55	41	20	25	24	8	27	19	19	58	51	59	45	58	61	43	30	39	27	38	44
45	Jaunpur ..	21	12	15	12	16	16	11	5	6	5	4	7	7	59	39	48	37	77	29	37	27	29	22	32	19
46	Ghazipur ..	23	12	10	9	10	9	14	7	6	4	5	5	5	75	57	46	55	53	6	46	38	23	24	24	28
47	Ballia ..	29	30	17	12	16	19	13	15	6	7	2	8	8	76	82	57	42	81	53	41	46	26	22	43	28
48	Azamgarh ..	25	12	14	1	9	5	11	8	6	7	3	3	3	90	55	70	45	73	22	56	37	52	23	44	10
	States.	33	16	..	..	..	..	20	11	..	..	..	..	..	44	68	..	..	..	..	27	49	..	..	..	..
49	Tehri-Garhwal (Himalaya West).	67	29	26	11	19	22	46	16	17	10	5	7	7	28	155	169	111	149	222	31	122	110	109	92	124
50	Rampur (Sub-Himalaya West).	17	12	13	10	6	28	9	13	4	7	7	11	11	40	36	31	32	24	105	20	19	23	12	14	66
51	Benares (East Satpuras) ..	24	9	..	..	..	..	9	5	..	..	..	..	..	63	35	..	..	..	..	30	20	..	..	..	..

* The figures in brackets against certain districts and states under the head "Insane" or "Lepor" are the proportions after the exclusion of those inmates of mental and leper hospitals whose normal residence is outside the district in which such hospital is situated.

SUBSIDIARY TABLE I.—*Infirm per 100,000 of the total population of each sex*—(concluded).

Serial number.		Natural division and district.	Blind.										Lep.													
			Males.					Females.					Males.					Females.								
			1931.	1921.	1911.	1901.	1881.	1931.	1921.	1911.	1901.	1881.	1931.	1921.	1911.	1901.	1881.	1931.	1921.	1911.	1901.	1881.				
1	2	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	
1	British Territory ..	260	217	209	168	228	269	330	252	236	178	241	322	47	43	48	36	57	63	11	11	11	11	11	13	16
	Himalaya, West ..	203	180	161	139	170	194	299	270	196	154	181	241	112	102	147	172	221	233	45	58	71	78	96	91	
2	Dehra Dun ..	223	147	152	102	161	171	357	315	245	115	178	203	163	131	153	191	251	225	41	63	57	23	137	122	
3	Naini Tal ..	225	181	179	132	221	224	375	238	204	164	225	206	108	119	55	42	22	18	37	24	25	28	8	2	
4	Almora ..	203	205	182	159	172	206	286	294	226	177	156	257	171	145	211	264	274	345	71	81	110	132	114	123	
5	Garhwal ..	178	170	129	140	142	198	262	242	145	138	195	411	67	89	142	167	243	136	30	47	70	71	99	98	
	Sub-Himalaya, West ..	304	264	265	214	268	341	383	301	290	221	297	416	27	33	38	29	45	55	5	5	7	9	7	10	
6	Saharanpur ..	251	181	194	220	263	263	295	177	188	248	274	413	8	12	211	12	25	32	5	9	7	2	9	10	
7	Bareilly ..	342	281	267	228	254	327	377	297	276	221	286	461	23	35	39	36	56	67	5	4	4	6	4	7	
8	Bijnor ..	273	307	305	272	300	371	311	323	253	264	400	311	13	25	34	45	58	7	3	3	9	9	10	1	
9	Pilibhit ..	318	328	241	193	228	227	443	405	263	202	227	437	31	44	37	38	43	49	1	6	4	10	4	6	
	Kheri ..	340	269	317	150	284	397	521	358	367	164	280	536	65	54	60	21	46	65	11	5	9	18	5	9	
	Indo-Gangetic Plain, West.	286	233	327	182	251	299	347	242	231	185	260	357	17	21	25	24	38	54	3	3	4	6	6	14	
10	Muzaffarnagar ..	260	164	228	202	352	510	318	177	181	173	343	302	4	3	8	13	27	51	1	..	1	3	7	7	
11	Meerut ..	262	249	205	171	266	296	341	274	214	158	258	298	7	9	13	13	31	46	4	6	5	5	9	9	
12	Bulandshahr ..	262	210	235	178	240	268	325	201	210	203	262	370	9	13	21	26	41	53	2	(3)	3	10	8	12	
13	Aligarh ..	292	222	238	180	170	287	371	239	249	158	164	301	12	12	16	16	21	33	1	1	3	3	3	4	
14	Muttra ..	357	248	239	196	338	214	500	282	311	216	405	293	14	11	37	36	36	20	2	4	2	5	5	4	
15	Agra ..	282	232	213	156	264	213	324	277	242	197	296	317	14	12	15	21	33	20	5	2	3	8	7	2	
16	Mainpuri ..	219	205	188	168	228	227	242	167	177	101	218	318	6	10	15	14	23	3	1	(2)	1	2	1	5	
17	Etah ..	241	197	206	187	216	273	227	178	191	174	227	402	12	15	23	30	38	51	3	4	4	5	5	5	
18	Budaun ..	351	281	247	218	273	302	437	248	215	228	256	400	43	48	53	41	55	67	3	(4)	6	9	1	7	
19	Moradabad ..	308	270	239	211	306	310	366	286	274	274	330	469	40	57	50	43	94	111	6	(5)	9	7	18	74	
20	Shahjahanpur ..	372	282	272	208	177	444	439	261	269	197	185	455	(39)	(56)	60	42	43	91	(6)	(5)	4	4	9	9	
21	Farrukhabad ..	275	217	224	141	202	277	295	214	207	117	176	292	(38)	(47)	19	27	21	32	(5)	(6)	2	13	4	4	
22	Etawah ..	241	216	213	158	233	255	319	280	255	185	263	370	8	11	11	13	15	2	1	2	2	3	2	1	

	Indo-Gangetic Plain, Central.	311	252	243	216	283	324	409	318	299	256	312	418	58	55	54	43	66	60	16	12	11	8	13	12
23	Cawnpore ..	307	241	229	173	292	297	402	319	286	198	323	455	17	15	16	10	32	39	2	7	3	2	6	5
24	Fatehpur ..	380	299	294	220	282	299	569	425	380	301	319	474	20	20	20	16	15	34	6	3	6	4	12	1
25	Allahabad ..	211	171	185	128	179	326	240	184	239	103	156	457	49	50	37	14	32	38	39	15	15	6	13	2
26	Lucknow ..	248	216	225	245	322	333	364	329	329	348	446	471	42	(31)	66	64	75	56	(8)	(7)	7	7	16	12
27	Unao ..	369	243	261	288	284	331	508	300	304	310	312	369	45	(47)	40	46	56	59	(10)	(9)	5	7	8	1
28	Ras Bareilly ..	389	296	259	256	350	333	498	385	331	322	377	446	71	35	54	63	78	65	11	6	5	7	14	1
29	Sitapur ..	335	338	352	235	334	299	593	490	495	288	395	299	70	57	79	46	99	72	13	11	13	9	18	14
30	Hardoi ..	364	262	232	251	214	302	554	345	280	299	218	255	58	74	79	46	99	72	11	6	10	6	8	5
31	Fyzabad ..	230	253	219	202	307	240	268	289	248	221	335	296	85	62	46	46	45	60	5	4	5	6	5	5
32	Saltanpur ..	276	246	220	195	325	200	283	261	224	211	331	296	88	88	87	70	105	57	14	14	20	12	19	1
33	Parabgarh ..	250	206	207	207	276	305	257	208	195	265	257	427	68	67	70	49	81	39	14	15	14	14	13	1
34	Bara Banki ..	364	270	259	233	294	407	514	366	328	305	361	470	133	105	107	76	126	176	21	15	15	14	14	18
	Central India Plateau..	316	281	239	170	261	300	569	525	431	263	393	440	38	36	41	30	75	86	17	17	22	14	22	53
35	Jhansi ..	322	277	234	128	254	248	619	540	426	173	422	195	36	31	39	19	58	68	16	13	18	7	28	16
36	Jalaun ..	348	261	266	123	202	338	663	525	518	260	260	495	33	26	35	14	53	68	12	9	14	13	15	12
37	Hanirpur ..	353	333	270	201	310	307	654	628	482	404	464	312	49	58	51	50	96	82	25	28	30	22	40	24
38	Banda ..	258	261	207	127	265	318	382	437	347	238	388	280	33	33	42	33	90	118	14	17	26	18	37	123
	East Satpuras	202	153	128	108	115	179	263	186	139	101	114	195	43	34	32	26	36	58	19	15	10	8	11	12
39	Mirzapur ..	202	153	128	108	115	179	263	186	139	101	114	195	43	34	32	26	36	58	19	15	10	8	11	12
	Sub-Himalaya, East ..	168	126	136	77	137	161	198	133	139	67	115	169	77	54	66	30	54	60	14	10	12	13	9	11
40	Gorakhpur ..	119	92	116	44	148	295	105	87	106	28	96	150	62	48	71	24	58	62	10	9	12	16	10	12
41	Bohri ..	196	139	138	78	148	185	220	140	134	73	105	258	110	66	70	38	62	71	20	14	13	16	10	12
42	Gonda ..	193	170	162	77	129	159	272	199	182	62	122	172	83	65	63	29	39	48	16	12	13	14	8	1
43	Bahraich ..	232	143	338	161	203	240	346	273	173	174	194	217	56	36	49	37	36	54	(10)	6	8	7	5	6
	Indo-Gangetic Plain, East.	187	158	149	119	164	164	201	161	148	92	153	163	(55)	43	45	30	53	54	8	7	10	8	9	8
44	Banarès ..	158	135	125	130	161	203	182	155	122	122	151	117	50	40	38	33	56	43	(11)	12	12	15	11	11
45	Jaunpur ..	166	140	155	118	105	168	137	107	135	88	90	417	(46)	(38)	45	28	29	37	11	8	11	8	7	8
46	Ghazipur ..	228	182	158	162	240	203	280	212	164	114	252	312	48	37	38	35	64	86	6	5	9	9	13	11
47	Balla ..	166	175	118	87	138	212	187	182	107	642	114	171	46	49	42	28	67	11	4	5	5	6	6	2
48	Azamgarh ..	212	162	171	166	177	88	229	168	187	86	159	184	60	37	55	28	55	20	8	7	11	7	10	4
	States	198	152	..	..	..	..	241	176	..	..	..	..	38	42	..	..	..	..	12	18	..	..	..	..
49	Tehri-Garhwal (Himalaya West).	264	166	136	107	121	226	437	273	158	130	129	237	88	106	159	163	211	324	35	40	55	56	49	80
50	Rampur (Sub-Himalaya West).	158	182	151	161	137	352	130	172	115	135	124	430	(88)	20	17	26	21	39	..	7	4	2	3	6
51	Banarès (East Satpuras)	189	101	..	..	..	..	188	94	..	..	..	..	33	22	..	..	..	..	3	11	..	..	..	..

* The figures in brackets against certain districts and states under the head "Insane" or "Lepor" are the proportions after the exclusion of those inmates of mental and leper hospitals whose normal residence is outside the district in which such hospital is situated.

SUBSIDIARY TABLE II.—*Infirm per 100,000 of each sex, and female infirm per 1,000 infirm males, at certain age periods. (British Territory.)*

Age.	Number afflicted per 100,000.								Number of females afflicted per 1,000 males.			
	Insane.		Deaf-mute.		Blind.		Lepor.		In-sane.	Deaf-mute.	Blind.	Lepor.
	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.				
1	2	3	4	5	6	7	8	9	10	11	12	13
All ages	29	16	62	42	210	330	47	11	510	607	1,144	226
0-5	3	2	18	15	56	44	1	..	688	857	788	276
5-10	14	10	56	42	95	74	2	1	602	654	675	667
10-15	20	14	71	50	111	87	3	2	559	581	641	596
15-20	32	18	83	47	132	105	11	5	498	494	691	397
20-25	36	18	80	44	145	120	18	7	464	506	767	343
25-30	41	19	69	42	159	168	35	11	430	561	971	277
30-35	45	21	64	42	177	212	53	13	415	593	1,078	226
35-40	47	24	62	44	249	338	94	19	463	634	1,202	179
40-45	45	26	65	44	309	435	120	22	514	597	1,228	161
45-50	40	27	62	46	483	700	158	29	575	635	1,244	156
50-55	37	27	61	49	625	885	175	33	653	721	1,260	167
55-60	40	24	66	56	1,041	1,538	179	38	561	797	1,385	197
60 and over ..	41	26	101	73	1,931	2,600	167	37	652	731	1,362	223

Chapter VIII.—OCCUPATION.

1. The statistics regarding occupation will be found in Imperial Tables X, XI, XII and Provincial Table III.

*The statistics :
where found.*

Table X is divided into three parts. Part I is the provincial summary which shows separately for British territory and the States the number of persons of each sex following each occupation as (i) principal occupation, (ii) working dependant, or (iii) subsidiary to any other occupation; the occupations being arranged according to the standard scheme of classification prescribed for India as a whole. In Part II similar figures are given for each district and state, but the earners as principal occupation have in each case been subdivided into those with (i) no subsidiary occupation, (ii) an agricultural subsidiary occupation or (iii) a non-agricultural subsidiary occupation. This is a departure from the all-India arrangement and has, of course, considerably lengthened the table, but is, in my opinion, justified by the important part that subsidiary occupations, especially of agriculturists, play in determining the economic condition of the people. By this means the effects of the omission of the table of mixed occupations (Table XIX of 1921) on the score of economy has been somewhat mitigated. In Part III similar figures to those in Part I are given for each of the 23 cities of the province. Table XI shows the principal occupations of certain selected castes in the province as a whole, and also provides statistics showing how far such castes as have traditional occupations are leaving those occupations and taking to others. Table XII exhibits the results (not very satisfactory I fear) of a special inquiry into the number of persons literate in English and unemployed. It shows them by community and by educational qualifications.

Provincial Table III shows the subsidiary occupations of agriculturists. The table is divided into six parts, one for each of the six heads under which agriculturists have been classified at this census. This table, in a somewhat modified form, has hitherto been an Imperial Table, but as a measure of retrenchment has now been omitted for India as a whole. As the information therein contained is of such special importance in this province it has been retained as a provincial table. The Imperial Table which exhibited occupation by religion has been omitted as a measure of economy, as it is certainly of secondary importance. Further, the table of mixed occupations has not been prepared though the omission has been to some extent made good by expanding the column for earners as principal occupation in Parts II and III of Table X as already explained.

The above tables give the actual figures. At the end of this chapter are six subsidiary tables the first five of which give certain statistics based on the Imperial and Provincial Tables, and the sixth some further information. The contents of these subsidiary tables are as follows:—

Subsidiary Table I.—The general distribution, (proportional) of occupation by orders—

- (a) Earners (principal occupation) and working dependents.
- (b) Earners as subsidiary occupation.

The proportion of the returns under each occupation that came from the 23 cities of the province is also shown.

Subsidiary Table II.—The distribution (proportional) by sub-classes in the natural divisions, districts and states.

- (a) Earners (principal occupation) and working dependents.
- (b) Earners as subsidiary occupation.

Subsidiary Table III.—Occupations of females by sub-classes and by certain selected orders and groups (for the province as a whole).

Subsidiary Table IV.—Selected occupations, showing the actual numbers (by sub-classes, orders and certain selected groups) of earners plus working dependents, i.e., actual workers, at each of the last three censuses; and the percentage intercensal variations.

Subsidiary Table V.—Occupation of selected castes, showing for each caste concerned the proportional distribution of earners *plus* working dependents between the various occupations and the number of female workers per mille of male workers at each occupation.

Subsidiary Table VI.—The number of persons employed at the time of the census in the following Government Departments :—

- (i) Railways,
- (ii) the Irrigation Department,
- (iii) Posts and Telegraphs.

These figures were supplied by the departments concerned.

*The figures :
how obtained.*

2. In point of interest and importance the statistics of occupation rank as high as any obtained at the census ; but of all the subjects dealt with it is undoubtedly the most complicated and troublesome. The facts are very difficult to collect with accuracy, often difficult to classify and exceedingly laborious to compile. In order fully to comprehend and appreciate the statistics it is essential at the outset to arrive at a clear idea of the basis on which they have been collected. This is more than usually the case at the present census because of certain innovations which must be fully comprehended before any attempts are made at comparisons with the figures of previous censuses. Some idea of the difficulties of enumerating and classifying occupations may be gathered from the accounts of the changes introduced from census to census between 1881 and 1911 outlined on pages 397–402 of Part I of the India Report 1911. As I do not propose to compare the results of the present census with anything prior to those of the 1911 census I leave the reader to peruse those pages.

At the present census there were four columns dealing with occupation in the general schedule. They were as below :—

Earners or dependents.	Principal occupation (put a cross for dependents).	Subsidiary occupation (occupation of dependents may be given).	Industry in which employed (for organized employees only).
9	10	11	12

No attempt was to be made in 1931 at an industrial census on the lines of those in 1911 and 1921, so instead column 12 was provided from which certain statistics were to be prepared and embodied in a prescribed Imperial Table. (I have dealt with the difficulties of defining an organized industry in paragraph 31 of Chapter I of the Administrative Volume). Retrenchment, however, intervened, and after the enumeration was over it was decided to abandon this Imperial Table among others, so the information collected in column 12 has not been abstracted.

Column 9 also was new. Formerly the population was divided into workers and dependents ; for the latter the columns of principal and subsidiary occupation were left blank but in a third column was entered in each case the principal occupation of the worker who supported the dependent, in other words dependents were distributed among the occupations on which they were dependent. In 1931 for the first time workers were divided into earners and working dependents, and only these were distributed by occupation ; non-working dependents (corresponding to the old dependents) were no longer distributed among the occupations at which their supporters worked.

The following were the instructions issued for filling up columns 9–11 based on those contained in the Imperial Code of Census Procedure, 1931.

“ *Column 9 (Earner or dependent).*—Enter “ earner ” or “ dependent. ”

NOTE.—Women and children who are working and who are paid wages for their work, should be entered here as “ earner ”. Women and children who are working but who are not paid wages should be entered as “ dependents ”. Women and children who are doing no work will also be entered as “ dependents ”.

For example, a boy who sells the vegetables his father grows, or a boatman's wife who sells the fish her husband catches will be shown in this column as "earner*," and their occupations will be shown as vegetable-seller and fish-seller respectively in column 10. A son working as a farm-hand and receiving wages for his work is an "earner." Women and children who help in the family cultivation will be shown as "dependents" and for them a cross will be put in column 10 but under column 11 their occupation should be shown as *zamindari kasht* or *kashtkari kasht* as the case may be.

Earners temporarily out of employment will still be shown as "earners."

Column 10 (Principal occupation of "earners").—Enter in this column the principal means of livelihood of all persons who have been shown as "earners" in column 9, i.e., all persons who actually do work or carry on business whether personally or by means of servants, or who live on house-rent, agricultural rents, pensions, interest, etc. If a person has more than one means of livelihood, enter in this column the most lucrative, and in column 11 the next most lucrative. In no case are more than two means of livelihood (i.e., the two most lucrative) to be entered in this schedule. Enter in clear words the exact occupation. Do not write vague words like "service" or "writing" or "labour." Replies such as are given to a Magistrate in Court are not enough. For instance, in the case of private servants write *khidmatgar*, cook, lawyer's clerk, etc. In the case of Government servants write both their rank and their department, for instance—Reader, Civil Court; Clerk, Municipal Office; etc. In the case of labourers say what labour they do, for instance—ploughman, cowherd, etc. When a labourer works in a factory write what kind of factory, for instance—leather factory, cotton mill, lac factory, etc. Do not write the mere word "shopkeeper," but write what sort of shopkeeper, for instance—green-grocer, cloth merchant, etc. If a person makes the articles he sells he should be entered as "maker and seller" of those articles. In the case of pensioners, write the kind of pension—military, police, civil, etc.

In the case of agriculture if a landlord (either *zamindar*, or *muafidar*, or in Oudh an under-proprietor) lives only by the rents he collects, write *zamindari lagan*. If a tenant lives only on the rents of his sub-tenants write *kashtkari lagan*. If a landlord lives only by actual cultivation of his own land either by himself or by his servants, write *zamindari kasht*. If a tenant or sub-tenant lives only by actual cultivation, either by himself or his servants, write *kashtkari kasht*. If a landlord lives both by collecting rents and by actual cultivation, find out from which source he gets most income, if from rents, write *zamindari lagan* in this column and *zamindari kasht* in column 11. In the same way if a tenant lives by both rent-receiving and actual cultivation find out from which source he gets most income—if from actual cultivation, write *kashtkari kasht* in this column and *kashtkari lagan* in column 11. If any person has some other occupation as well as agriculture, for instance money-lending, pension, petition-writing, etc., you must find out from which of his occupations—any of the heads of agriculture, money-lending, pension, petition-writing, etc.—he gets most income, and write the most profitable in this column 10, the next most profitable in column 11, and do not enter any other occupation. For instance, if such be the case, write money-lending in this column, *zamindari lagan* in column 11, and omit *zamindari kasht*. Do not enter gardeners or vegetable gardeners as cultivators but as fruit cultivators, vegetable cultivators, etc. For earners temporarily out of employment write their previous occupation.

A cross will be put in this column for all dependents.

Column 11 (Subsidiary occupation).—If an "earner" has more than one occupation enter here the second most lucrative occupation. This should be entered even if he does not pursue it all through the year. Thus, if a boatman lives chiefly as a boatman, but sells fish in the rains, he should be entered as a boatman in column 10 and as a fish-seller in column 11. If an earner has no additional occupation put a cross. The occupation of women and children who are working but who are not paid wages, i.e., who have been shown as "dependents" in column 9, will be shown in this column 11.

* It is assumed that their wages are included in the cash they secure for the articles sold.

Earners,
working
dependents, and
non-working
dependents.

For dependents who do not work put a cross."

The earners and working dependents of this census correspond exactly to the workers of former censuses, for the latter included any who regularly augmented the family income, including women and children of any age, irrespective as to whether they received separate wages or not. Although the words worker or dependent were not actually written in any column of the schedule at past censuses, a decision had in each case to be made before the columns for occupation were filled in. It is thus evident that the difficulties over marginal cases, chiefly in the case of women and children, existed at past censuses. The enumerator always had to decide whether the work done was sufficient to make a person a worker or not, and the same difficulty existed at the present census. In the majority of cases there was no difficulty, but in some cases there was very real difficulty.

The dividing up of workers into earners and working dependents caused little trouble. Owing to the Hindu joint family system, it often happens in this country that adult males work at the joint family occupation and get no separate wages. These are obviously earners in the full sense of the word and so all working male adults have been classed as earners whether they receive separate wages or not. For women and children the matter was dealt with otherwise. The criterion was that if they worked regularly and received separate wages in cash or in kind, they were to be recorded as earners, but if they did not receive separate wages or worked only occasionally they were to be shown as working dependents. This is a clear cut distinction and gave no trouble, but it was necessary to define a child. Acting on the suggestion contained in Chapter VII of the Imperial Code of Census Procedure 1931, in order to secure uniformity I defined a child as anyone under 10 years of age. Children working regularly and receiving separate wages were classed as earners. Their numbers must have been very few. If they worked regularly but did not get separate wages they went down as working dependents. At previous censuses either of these would have gone among workers, so the fixing of this age limit has not upset the comparison.

Other difficulties arose, as they must have done at previous censuses, in connexion with agricultural occupations, due to the fact that our definition of an earner (or at previous censuses of a worker) is to some extent paradoxical in that it includes as earners (or workers) all persons who have a source of income, whether earned or unearned. For example, a person may live entirely on unearned income, which may take the form of agricultural rents. Strictly speaking therefore any member of a joint Hindu family is an earner at whatever occupation supports the family as a whole. An acceptance of this extreme view would, however, vitiate the whole of the occupational statistics. In order to secure uniformity and to know exactly what our figures represent, the following subsidiary instructions were issued, which cover the points mentioned above :—

- (1) Males of 10 years and over who participate regularly in the family occupation are earners whether they receive separate wages or not.
- (2) Women and minors whose names are recorded in the village papers as sole proprietors or tenants are earners whether they themselves actually work or not.
(This is essential as they have a separate source of income, and by definition those who cultivate or carry on *zamindari* through their servants are earners).
- (3) Women and minors whose names are recorded along with that of the male head of the family as co-sharing proprietors or tenants, are earners *only* if they actually *work* regularly at the *zamindari* or tenancy. If they do not actually work they will be entered as dependents. (This is because the entry of their names in such cases is usually only for appearance sake or to avoid succession disputes and does not give them any separate rights during the lifetime of the head of the family).
- (4) All other females, and boys of less than 10 years of age are earners *only* if they receive separate wages in cash or kind for their labours.

The non-working dependents of the present census are therefore exactly comparable with the dependents of previous censuses though they have not been distributed by the occupations at which their supporters work.

Very thorough instruction was also imparted verbally on these changes in the return, and the entries were thoroughly checked. Speaking generally the returns under the three heads give a fairly accurate representation of the distribution of the population in accordance with the definitions and instructions mentioned above, though I believe that some women who work were not returned as working dependents because the heads of families thought it undignified to admit that their womenfolk worked.

The terms used for earner and dependent were *kamanewala* and *na-kamanewala* respectively. The former may be regarded as paradoxical in the case of those living on unearned income, but no more than the word "earner"; and the latter in the case of working dependents. The terms are, however, well understood and lead to no confusion in actual practice; moreover, no other terms could be found.

As in 1921, the principal occupation was defined as the most lucrative. In 1911 if a person had two sources of income then where one of those occupations took up the greater part of the worker's time this was to be deemed the principal occupation. This rule was confusing and illogical so was abandoned in 1921 but the omission made little or no difference to the returns. There is a natural tendency for people to return their most respectable occupation as their principal occupation, but this is not likely to have influenced the figures very much.

Principal occupation.

This is the second most lucrative occupation as in 1921. The districtwise figures reveal that the filling up of this column was largely dependent on the zeal or otherwise of the District Census Officer, and I fear that the proportion of subsidiary occupations as between districts is a fairly safe index of the industry of that officer. Luckily the conscientious District Census Officers were evenly distributed over the province so that the figures by natural divisions still form a safe relative guide to the actual conditions obtaining in those areas.

Subsidiary occupation.

As usual, difficulty was experienced in persuading the enumerating staff to record a full description of each occupation, but much attention was devoted to this point and as a result there are very few unclassified returns at this census.

Miscellaneous points.

While on this question of occupations it may be pointed out that the purely agricultural headings have at this census been considerably increased. As only two occupations including any of these headings are recorded it has probably resulted in the exclusion of certain non-agricultural subsidiary occupations. This is unfortunate because it is the non-agricultural subsidiary occupations of agriculturists which are important for an analysis of their economic condition. It is for consideration whether at next census it might not be desirable to include all six agricultural heads under one return—agriculture—and so obtain fuller information regarding the non-agricultural subsidiary occupations. As an alternative if any of the six agricultural heads is returned as principal occupation the subsidiary occupation to be returned might be the most lucrative non-agricultural occupation if there is one, otherwise the next most lucrative agricultural head.

It may also be mentioned that as some earners follow more than two occupations and only two are recorded, and some working dependents follow more than one occupation but only one is recorded, the numbers shown in the occupational tables as employed on each occupation are not completely exhaustive.

There is one point of divergence in the classification of working dependents in this province from that in the rest of India. I refer to those dependents who assist in the family cultivation. Here a woman or child so employed has been classified as a working dependent under cultivating landlord or tenant according as the head of the family is a landlord or tenant. In most other provinces such working dependents have been shown under agricultural labourers. I did not read this meaning into the original instructions and by the time the fact came to my notice it was too late to alter my instructions to the enumerating staff without risking confusion. In any case I am not certain that the classification of such working dependents as agricultural labourers is logical and in conformity with the classification for other occupations. The male and female working dependents shown in Imperial Table X under cultivating owner and

tenant are all people of this category, so their numbers are known and they may be added to the working dependents under agricultural labourers if thought desirable. On the other hand there are already some working dependents under agricultural labourers in Table X. These represent what are usually meant by agricultural labourers, and are persons working occasionally as such or not getting separate wages from the head of the family who is similarly employed. The method of classification employed in other provinces does not permit of any distinction between these true agricultural labourers and those women and children who assist at the family cultivation. I mention the point because it should be borne in mind when the figures of this province are compared with those of the rest of India.

One other point may be mentioned. As in previous censuses a woman who only looks after her house and cooks the food has not been considered as an earner nor as a working dependent but as a non-working dependent. The latter is defined as a person who does nothing regularly to augment the family income, either by earning or by saving the expense of employing a hired servant. A wife who serves customers in her husband's shop, or a son who helps in the family cultivation increases the family income in the latter way. But the wife who attends to nothing but the house-keeping does nothing to augment the family income. As pointed out by my predecessor* the distinction here involved is not as arbitrary as it may at first sight appear. In practice, if a man ceases to have a son to help in the fields, he either employs a servant or cultivates less. If he has no one to look after his house, he looks after it (and cooks) himself.

The scheme of classification.

3. The scheme of classification used at this census is the same as that adopted in India for the first time in 1911 and continued in 1921. It is the international scheme of classification devised in 1889 by M. Jacques Bertillon, Chef des Travaux Statistiques de la ville de Paris, with a few modifications to suit Indian conditions. Mr. Blunt gave a full description of it in 1911,† to which the reader is referred. Like every other scheme that has ever been devised it has some drawbacks which were referred to by Mr. Blunt and Mr. Edye,‡ but these are of minor importance and it is obviously advantageous to classify occupations in this country as closely as possible on the lines of the international scheme. Only a few minor changes have been made in the scheme at this census, some groups have been sub-divided or separated, and others have been combined. The most important changes are under the agricultural heads. Group 1 of 1921—Income from rent of agricultural land—has been expanded (in this province, not in India as a whole) into two groups, viz.: 1A—Non-cultivating proprietors taking rent in money or kind; and 1B—Non-cultivating tenants taking rent in money or kind. Group 2 of 1921—Ordinary cultivation—has been split up into two groups, viz.: 5—Cultivating owners, and 6—Tenant cultivators. Group 3 of 1921—Agents, managers of landed estates (not planters), clerks, rent collectors, etc.—has been separated into three groups viz.: 2—Estate agents and managers of owners (private), 3—Estate agents and managers of Government, and 4—Rent collectors, clerks, etc. Groups 4 and 5 of 1921—Farm servants and field labourers respectively—have been combined to form one group, viz.: 7—Agricultural labourers. Groups 6 and 7 of 1921, which dealt with special crops, have now been expanded into eight groups, viz.: 9—16 (though entries under only three of these were actually found at this census). Other changes in the groups are of similar nature but of no great importance.

There has been a little re-classification also.

Thus, persons employed in public entertainment appeared in Group 101, Order 18 at last census but are classified now in Group 183, Order 49; saddle-cloth makers have been transferred from leather-work to embroidery, and saddle-cloth sellers in means of transport (1) to trade in textiles; witches and wizards have been moved up from Sub-class XII—Unproductive, to Sub-class VIII—Professions and liberal arts (Group 181) where they are at least as suitably kennelled as astrologers and mediums. "Grasshopper sellers," classified last time under "Trade of other sorts," now appear under "Trade in foodstuffs."

* Census Report 1921, Part I, page 168.

† Census Report 1911, Part I, page 381 *et seq.*

‡ Census Report 1921, Part I, page 158.

The net result of the changes at this census has been to increase the number of groups from 191 to 195. (In this province in addition Groups 1 and 65 have been sub-divided each into A and B.)

The scheme divides all occupations into 4 main classes which are further sub-divided into 12 sub-classes, 55 orders, and 195 groups. The classes and sub-classes are as follows :

Class A—Production of raw materials.

Sub-class I—Exploitation of animals and vegetation.

„ II— „ minerals.

Class B—Preparation and supply of mineral substances.

Sub-class III—Industry.

„ IV—Transport.

„ V—Trade.

Class C—Public administration and liberal arts.

Sub-class VI—Public force.

„ VII— „ administration.

„ VIII—Professions and liberal arts.

Class D—Miscellaneous.

Sub-class IX—Persons living on their income.

„ X—Domestic service.

„ XI—Insufficiently described occupations.

„ XII—Unproductive.

The following important principles which have been followed in classifying the occupations returned, under the various groups are noteworthy :

(1) When a person both makes and sells he is classed as a "maker".

On the same principle, when a person abstracts some substance such as saltpetre, sulphur, carbonate of soda, etc., from the ground and also refines it, he is shown in Sub-class II—Exploitation of minerals, and not in Sub-class III—Industry.

(2) Industrial and trading occupations are divided into two main categories :

(a) those where the occupation is classified according to the material worked in, and

(b) those where it is classified according to the use it serves.

As a general rule the first category is reserved for the manufacture or sale of articles the use of which is not finally determined, but it also includes specified articles for which there is no appropriate head in the second category. For example, while shoe-makers are included in the second category (Group 82, Order 12), the makers of water-bags, saddlery, leather portmanteaux and the like are included in the first category (Group 51, Order 6).

In a few cases occupations have been classed according to the material worked in, even though certain articles made of it are specified, because the material used is more characteristic of the occupation than the article made. Thus, makers of palm-leaf fans have been shown in Group 56—Basket-makers and other industries of woody materials including leaves, and thatchers and builders working with bamboo, reeds or similar materials—rather than Group 99—Other miscellaneous and undefined industries (toy-making, taxidermy, etc.); makers of bamboo screens, leaf-plates, etc., have also been shown in Group 56.

(3) Persons employed in railway carriage factories have been shown in Group 112—Railway employees of all kinds other than porters and coolies—instead of under Order 15—Construction of means of transport—because these factories in India are always worked direct by the railways. The manufacture and repair of railway trucks and carriages is an integral part of the operations of the railway authorities. The principle on which the classification is made is analogous to that followed in the case of "makers and sellers," or "diggers and refiners," referred to in (1) above.

- (4) On the other hand, railway police and railway doctors are classified in Groups 157—Police, and 169—Registered medical practitioners including oculists—respectively, because the primary duty of persons thus employed is, in the one case the prevention and detection of crime, and in the other the healing of disease. The fact that their pay is derived from the railway is merely an incident, and does not affect the character of the occupation. As a general rule it may be said that wherever a man's personal occupation is one which involves special training, *e.g.*, that of a doctor, engineer, surveyor, etc., he is classed under the head reserved for that occupation. Exceptions have been made, however, in cases where the work in which he is employed involves further specialization. For this reason a marine engineer is classed in Group 102 and a river surveyor in Group 103. Officers of Government whose occupation is covered by some other group (*e.g.*, doctors, clergymen, professors, postal, forest, and railway officers and other establishments, etc.) have been included in that group and not under Group 159—Service of the State. Government peons and *chaprasis* other than those in the abovementioned establishments are included under Group 159 and not in Group 111—Porters and messengers.

The accuracy and normality of the figures.

4. It has been seen that the raw material for the occupational statistics provided by the schedules was sound, and the scheme of classification clear. To facilitate classification a very comprehensive index of possible occupations was provided by the Census Commissioner showing the groups into which each should go. This printed index made classification simple but even so, owing probably to the pace at which classification was carried through in order to cut down expenditure, there was a certain amount of mis-classification. This was rectified in my Head Office as it was a simple though somewhat lengthy matter to get occupations into their correct groups from the classification sheets, which showed the actual occupations returned and the groups into which they had been put. All these sheets were carefully scrutinized and the errors set right, so that I think very few errors remained in the compilation. To illustrate the care with which compilation was carried out it may be instanced that although Imperial Table X runs to 285 printed pages and 3,500 columns, the check applied by the Census Commissioner's office revealed only some ten copying errors. I have no hesitation in saying that the accuracy of the occupational statistics at this census is at least comparable to that attained in 1911 and is decidedly greater than that of the figures for 1921, when owing to certain misfortunes, at least that part of the table which concerns Fyzabad revenue division, Mirzapur and Jaunpur districts, and Benares State is incomplete and inaccurate. For this reason comparisons with the 1921 statistics for the province as a whole are unreliable.

It is necessary to state that the statistics are an analysis of the state of affairs found on a single day. Nevertheless they represent the normal functional distribution of the people except to a trifling degree. Owing to the census day falling at the beginning of harvest operations agricultural labourers may gain unduly at the expense of labourers of other kinds, but because of the adverse agricultural conditions prevailing at the close of the decade, and the movement of agricultural labourers into the larger towns in search of work as general labourers this has to a great extent been neutralized. Certain hot weather occupations can hardly appear at all. Again, the jails were fuller than usual on account of the Civil Disobedience Movement. But in the aggregate such deviations from the normal amount to very little and the statistics may be accepted as a very close approximation to the normal distribution of the population by occupation.

5. Out of the total population of 49,614,833 in the province as a whole including the states 20,708,974* (42 per cent.) were returned as earners and 3,441, 300† (7 per cent.) as working dependents. The remaining 25,464, 559 (51 per cent.) were returned as non-working dependents.

General results.
(i) *Earners, working dependents, and non-working dependents.*

* This figure excludes all inmates of jails and asylums.

† This figure includes inmates of jails undergoing rigorous imprisonment.

Workers (earners and working dependents) formed 52 per cent. of the population in 1911 and 53 per cent. in 1921. The figure is now 49. This decrease and the corresponding increase in the percentage of non-working dependents is due to several factors. In 1921 non-working dependents numbered 21,684,626 as against 25,464,559 in 1931. But in the latter year there were 2,094,068 children under 10 years of age more than in 1921. This alone accounts for well over half the difference. Again, the past decade was on the whole a very prosperous one, and whereas in 1921 owing to the depletion of man-power by the influenza epidemic, every available man, woman, and child was working, the conditions of 1931 were such that the young and the old and women generally were working in far fewer numbers.

Another factor which must have some effect is the spread of education and especially of higher education. This results in gradually raising the age at which people begin to work.

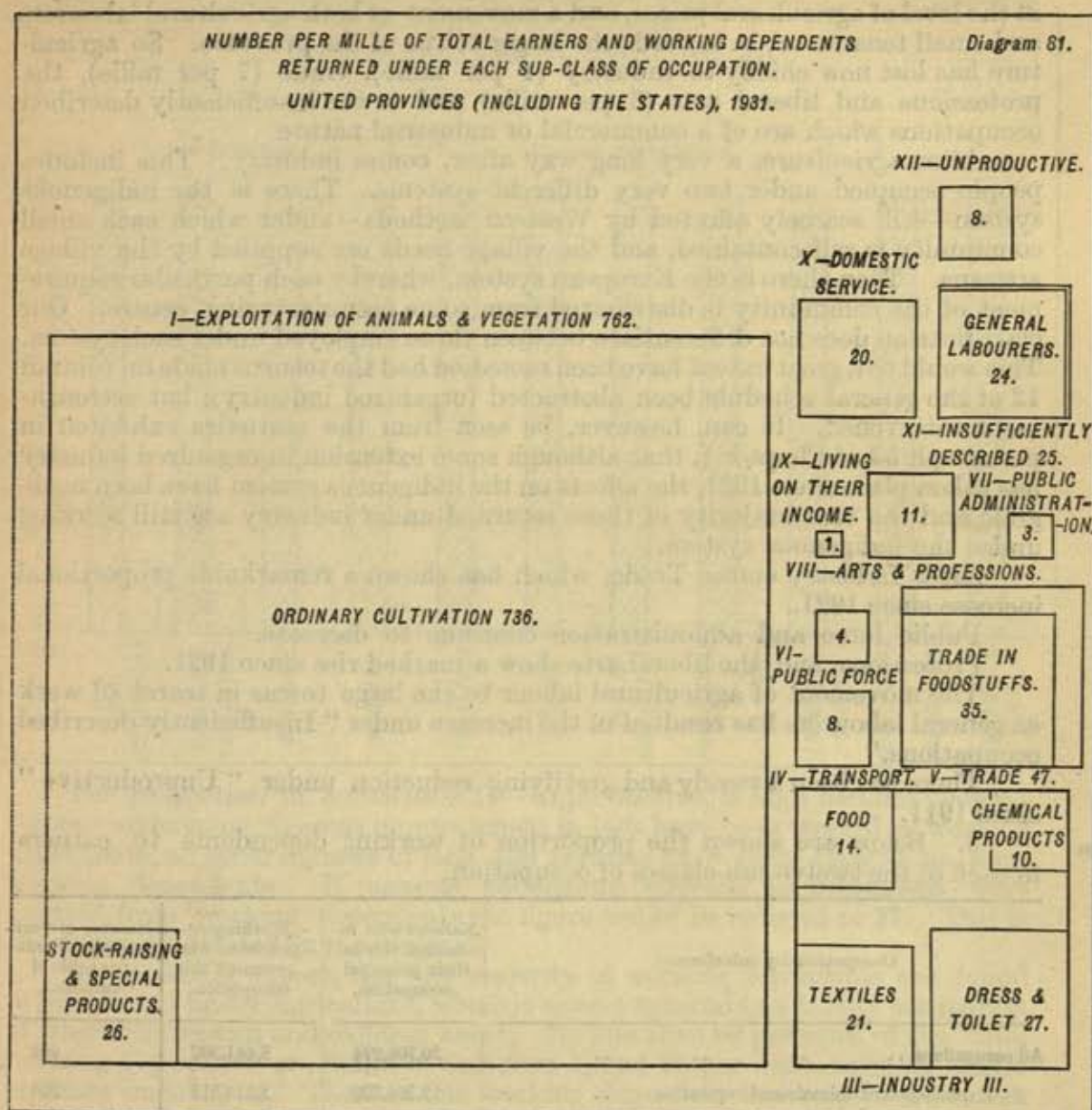
In 1931 the earners consisted of 16,395,953 males and 4,313,021 females giving a proportion of 263 females per mille males. The working dependents consisted of 570,479 males and 2,870,821 females, *i.e.*, 199 males per mille females. Taking earners and working dependents together there are 423 females per 1,000 males. The figure was 514 in 1921, and 467 in 1911. The rise in 1921 was the result of the influenza epidemic when more women had to work to replace the casualties due to that calamity. Conversely with more normal conditions restored the proportion of working women goes down. Again, the proportion of girls under 10 years of age has increased much more than the proportion of boys.

(ii) *Earners and working dependents by sub-classes.*

6. Subsidiary Table I(a) gives the general occupational distribution. The following table shows the number of persons (both sexes together) following each occupation as earner or working dependent, by sub-classes, and compares the proportion of workers under the various sub-classes at the last three censuses.

Occupation (by sub-classes).	Number of earners and working dependents, 1931.	Number per mille of total workers.		
		1931.	1921.	1911.
All occupations	24,150,274	1,000	1,000	1,000
I—Exploitation of animals and vegetation	18,370,739	762	779	732
II—Exploitation of minerals	6,637	..	..	..
III—Industry	2,670,166	111	107	125
IV—Transport	201,931	8	7	8
V—Trade	1,137,691	47	40	41
VI—Public force	98,478	4	5	6
VII—Public administration	81,174	3	3	4
VIII—Professions and liberal arts	273,346	11	8	10
IX—Persons living on their income	23,854	1	1	1
X—Domestic service	486,279	20	19	22
XI—Insufficiently described occupations	602,399	25	21	38
XII—Unproductive	197,580	8	10	13

he figures for 1931 are illustrated in diagram no. 81.



Nearly three-quarters of the earners and working dependents (736 per mille) are dependent in the main or entirely on ordinary cultivation (including rents from agricultural land) for their living. The cultivation of special crops, forestry and pasture bring the proportion of Sub-class I—Exploitation of animals and vegetation—to somewhat over three-quarters (762). The proportions of workers occupied at ordinary agriculture in 1911 and 1921 were 704 and 753 respectively. Owing to the great rise in the price of agricultural produce between 1914 and 1921 the cultivator found himself comparatively well off and not only did industrial wages not attract him from his land but he was in a position to employ labour to assist him. Further the influenza epidemic so reduced manpower on the land that many emigrants to the towns of the province had to return home to attend to their own cultivation, and finding it profitable were naturally not willing to return to industrial labour which was not so profitable and which also involved long absences from their villages. The result was a marked movement back to the land, and this can be seen from the fact that agriculture between 1911 and 1921 gained in workers at the expense of industry (18 per mille), transport (1 per mille), trade (1 per mille), the professions and liberal arts (2 per mille), domestic service (3 per mille), and from the insufficiently described occupations, which include general labourers and others in

industrial and commercial concerns (17 per mille). In the last decade we have seen the turn of the tide. During the last three years agricultural calamities came thick and fast. Floods, drought and pests were followed by the collapse in the level of agricultural prices, and a movement of both agricultural labourers and small tenants set in towards the larger towns of the province. So agriculture has lost now chiefly to industry (4 per mille), trade (7 per mille), the professions and liberal arts (3 per mille) and to the insufficiently described occupations which are of a commercial or industrial nature.

After agriculture, a very long way after, comes industry. This includes people occupied under two very different systems. There is the indigenous system—still scarcely affected by Western methods—under which each small community is self-contained, and the village needs are supplied by the village artisans. Then there is the European system, whereby each particular requirement of the community is distributed from some manufacturing centre. Our classification does not differentiate between those employed under each system. This would to a great extent have been remedied had the returns made in column 12 of the general schedule been abstracted (organized industry); but retrenchment intervened. It can, however, be seen from the statistics exhibited in paragraph 53 of Chapter I, that although some extension in organized industry has taken place since 1921, the effects on the indigenous system have been negligible and the vast majority of those returned under industry are still working under the indigenous system.

After Industry comes Trade, which has shown a remarkable proportional increase since 1921.

Public force and administration continue to decrease.

Professions and the liberal arts show a marked rise since 1921.

The movement of agricultural labour to the large towns in search of work as general labourers has resulted in the increase under "Insufficiently described occupations."

There has been a steady and gratifying reduction under "Unproductive" since 1911.

6. Below are shown the proportion of working dependents to earners in each of the twelve sub-classes of occupation.

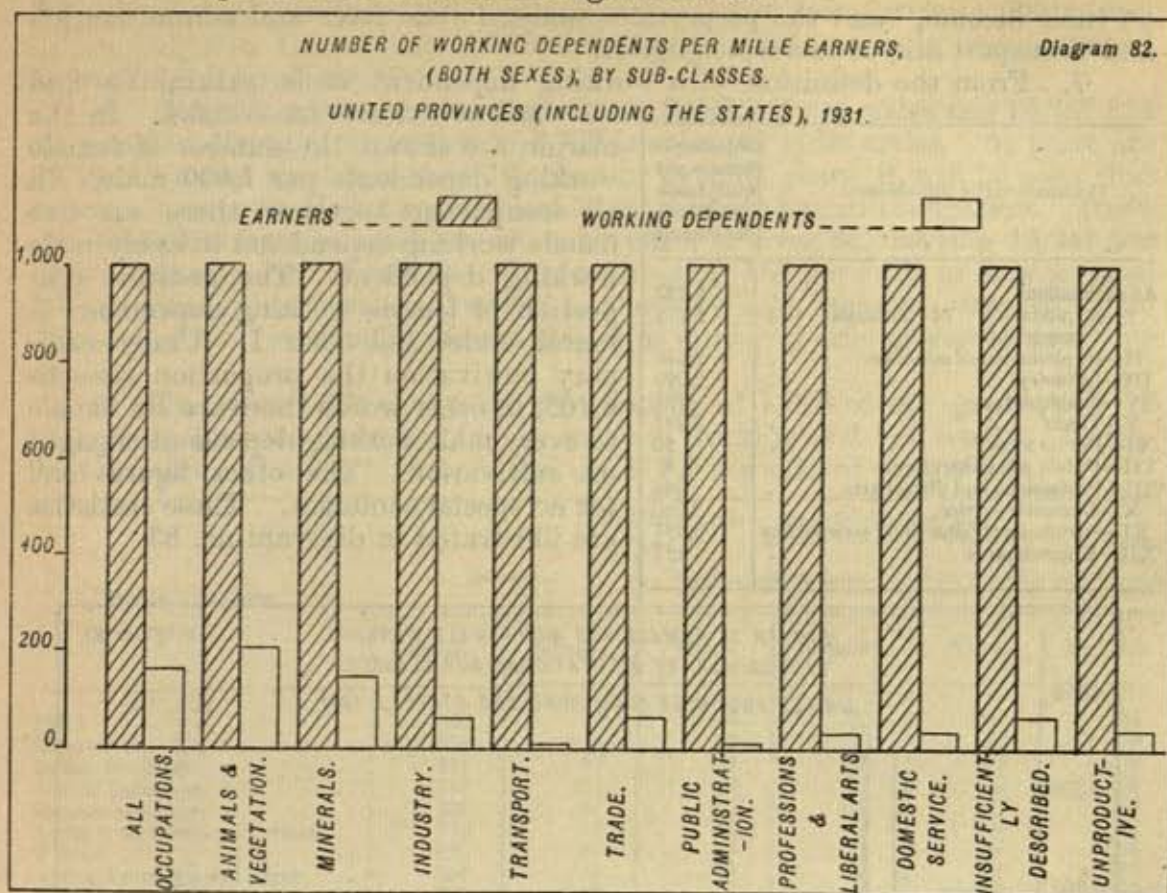
The proportion of working dependents to earners, by sub-classes.

Occupation (by sub-classes).	Earners who returned this as their principal occupation.	Working dependents who returned this occupation.	Number of working dependents per mille of earners.
All occupations	20,708,974	3,441,300	166
I—Exploitation of animals and vegetation	15,256,228	3,114,511	204
II—Exploitation of minerals	5,780	857	148
III—Industry	2,515,131	155,035	62
IV—Transport.	199,935	1,996	10
V—Trade	1,067,707	69,984	66
VI—Public force	98,119	359	4
VII—Public administration	80,241	933	12
VIII—Professions and liberal arts	264,864	8,482	32
IX—Persons living on their income	23,854	Nil.	Nil.
X—Domestic service	470,128	16,151	34
XI—Insufficiently described occupations	563,223	39,176	70
XII—Unproductive	163,764*	33,816†	206

*This figure excludes all inmates of jails and asylums.

†This figure includes inmates of jails undergoing rigorous imprisonment.

These figures are illustrated in diagram no. 82.



The proportion in Sub-class XII—Unproductive, is high because whereas persons undergoing rigorous imprisonment in jails have been treated as working dependents, all other inmates of jails and asylums have been treated as non-working dependents. If persons undergoing rigorous imprisonment were omitted from working dependents the figure would be reduced to 37. This is the figure illustrated in the diagram.

As we should expect, the vast majority of working dependents are found in Sub-class I under Agriculture, which is almost invariably a family occupation at which the women and children assist. No less than 90 per cent. of the total working dependents are found in Sub-classes I, and 88 per cent. actually under ordinary cultivation. There is one working dependent to every five earners under agriculture.

The next highest proportion of working dependents to earners is found under Sub-class II—Exploitation of minerals, chiefly employed in extracting salt, saltpetre and other saline substances ; but here the absolute figures are very small.

Sub-class III—Industry includes the next greatest number of working dependents ($4\frac{1}{2}$ per cent. of the whole), though the proportion of working dependents to earners is not so great as under Trade, and "Insufficiently described occupations." It is clear that these are all working at home under the indigenous system, as workers in organized industry draw separate wages.

Sub-class V—Trade returned roughly 2 per cent. of the total working dependents.

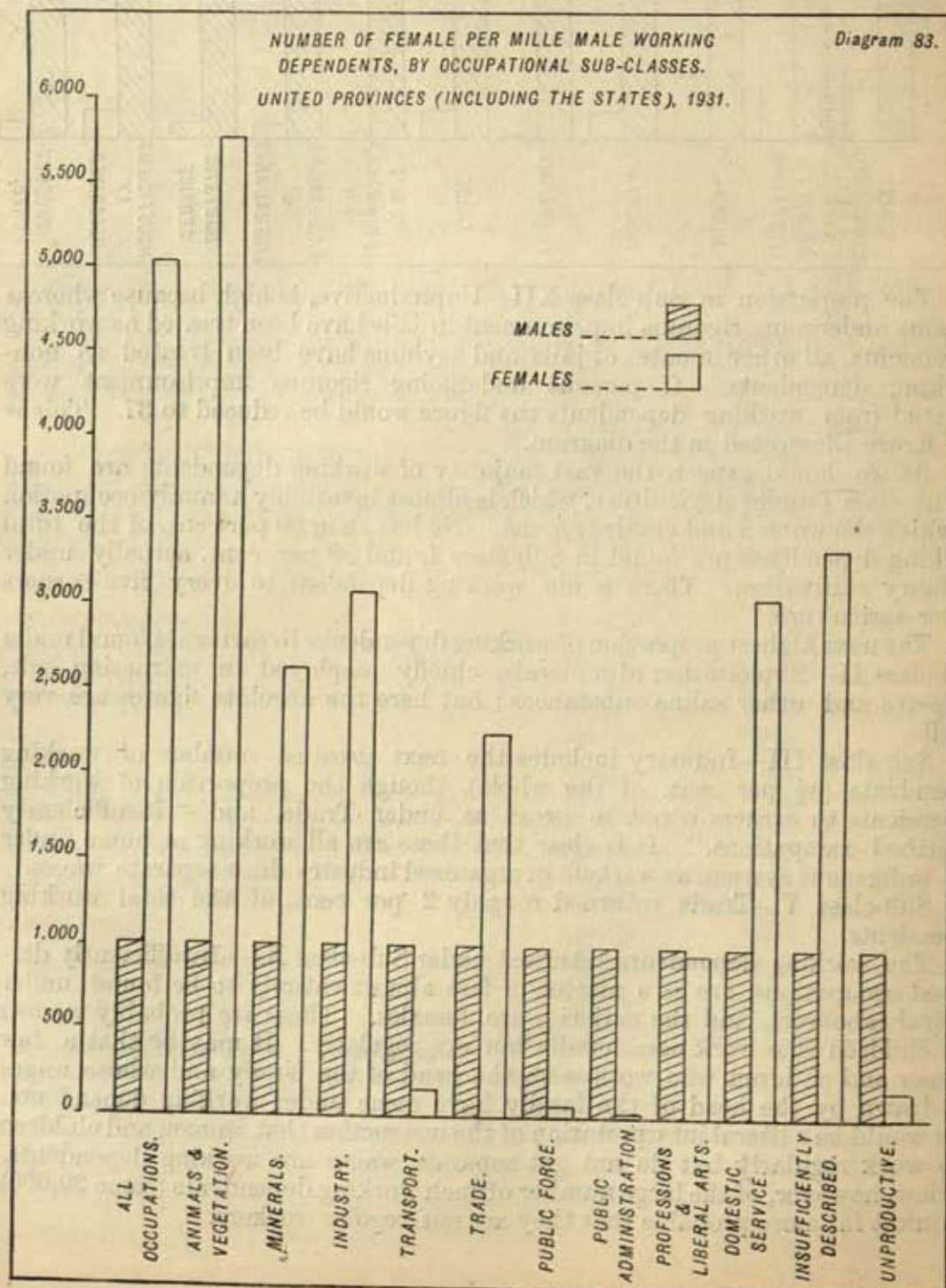
The working dependents returned under Sub-class XI—Insufficiently described occupations, are as a matter of fact almost entirely to be found under general labourers, and the majority are females. These are probably women and children who work occasionally but not regularly. It may be that a few women and children who work with the head of the family and whose wages are drawn by the head of the family have come under working dependents. This would be a literal interpretation of the instruction that women and children who work regularly but do not get separate wages are working dependents. In view, however, of the large number of such working dependents (some 39,000) I think it far more probable that they are not regular workers.

There are naturally no working dependents under the head "Persons living on their income," and the proportions under Public force and administration and Transport are, of course, negligible.

*The sex of
working
dependents.*

7. From the definition of a working dependent it is natural to find the bulk of them are females. In the margin are shown the number of female working dependents per 1,000 male. In all occupations together there are five female working dependents to every male working dependent. The greatest proportion of female working dependents is found under Sub-class I. Under ordinary cultivation the proportion rises to 6,105, in other words there are six female to every male working dependent engaged on cultivation. The other figures call for no special comment. These statistics are illustrated in diagram no. 83.

Occupation (by sub-classes).	Number of female per mille male working dependent
All occupations	5,032
I—Exploitation of animals and vegetation.	5,753
II—Exploitation of minerals ..	2,616
III—Industry	3,090
IV—Transport	151
V—Trade	2,247
VI—Public force	56
VII—Public administration ..	31
VIII—Professions and liberal arts ..	946
X—Domestic service	3,050
XI—Insufficiently described occupations	3,337
XII—Unproductive	157



It may be mentioned in passing that the sex-ratio in the total number of dependents both working and non-working is 1,990 females per 1,000 males, i.e., roughly 2 to 1, and that of all female dependents 15 per cent. were returned as working dependents.

8. Out of the non-working dependents 9,096,745 are males and 16,367,814 are females, giving a proportion of 1,799 females per mille males. As there are 8,658,119 males aged less than 10 years or over 55 years it will be seen that practically every male between 10 and 55 years of age has an occupation. There are 8,209,976 females aged less than 10 years or over 55, leaving 15,341,680 between the ages of 10 and 55. This means that 468 per mille of females aged 10—55 returned occupations, and if to these we add females engaged upon domestic duties, work will be found almost as universal among women as among men.

9. The next table shows the distribution of 1,000 of the population of both sexes between male and female earners, working and non-working dependents in this and other provinces and states for the sake of comparison.

Province or State.	Number per mille of the total population.					
	Earners.		Working dependents.		Non-working dependents.	
	Males.	Females.	Males.	Females.	Males.	Females.
Delhi	348	30	16	28	217	361
Baluchistan	336	6	13	13	213	419
United Provinces	331	87	11	58	183	330
Central India Agency	315	151	18	27	180	309
Rajputana Agency	308	67	35	118	181	291
North-West Frontier Province ..	304	10	30	10	209	437
Mysore	295	63	19	78	197	348
Central Provinces and Berar	284	135	29	80	187	285
Bihar and Orissa	282	118	7	9	209	375
Punjab	280	19	36	33	230	402
Assam	274	61	46	71	203	345
Madras	273	110	20	152*	201	244
Bombay	265	65	24	38	235	373
Burma	258	97	32	37	220	356
Bengal	244	31	6	7	270	442
Hyderabad	225	108	68	69	217	313
Kashmir	206	15	61	245	265	208

* The Census Superintendent, Madras, informs me that this figure is larger than it should be because many ordinary housewives returned themselves as working dependents with 'housekeeping' as their occupation. The Kashmir and Rajputana Agency figures suggest a similar state of affairs.

The percentage of male earners is well above average in this province, and that of female earners is also on the high side. Male working dependents form a low proportion whilst females are average. Male non-working dependents are relatively fewer, and female non-working dependents about the average.

The sex of non-working dependents.

Distribution of population among earners, working and non-working dependents compared with that in other provinces and states.

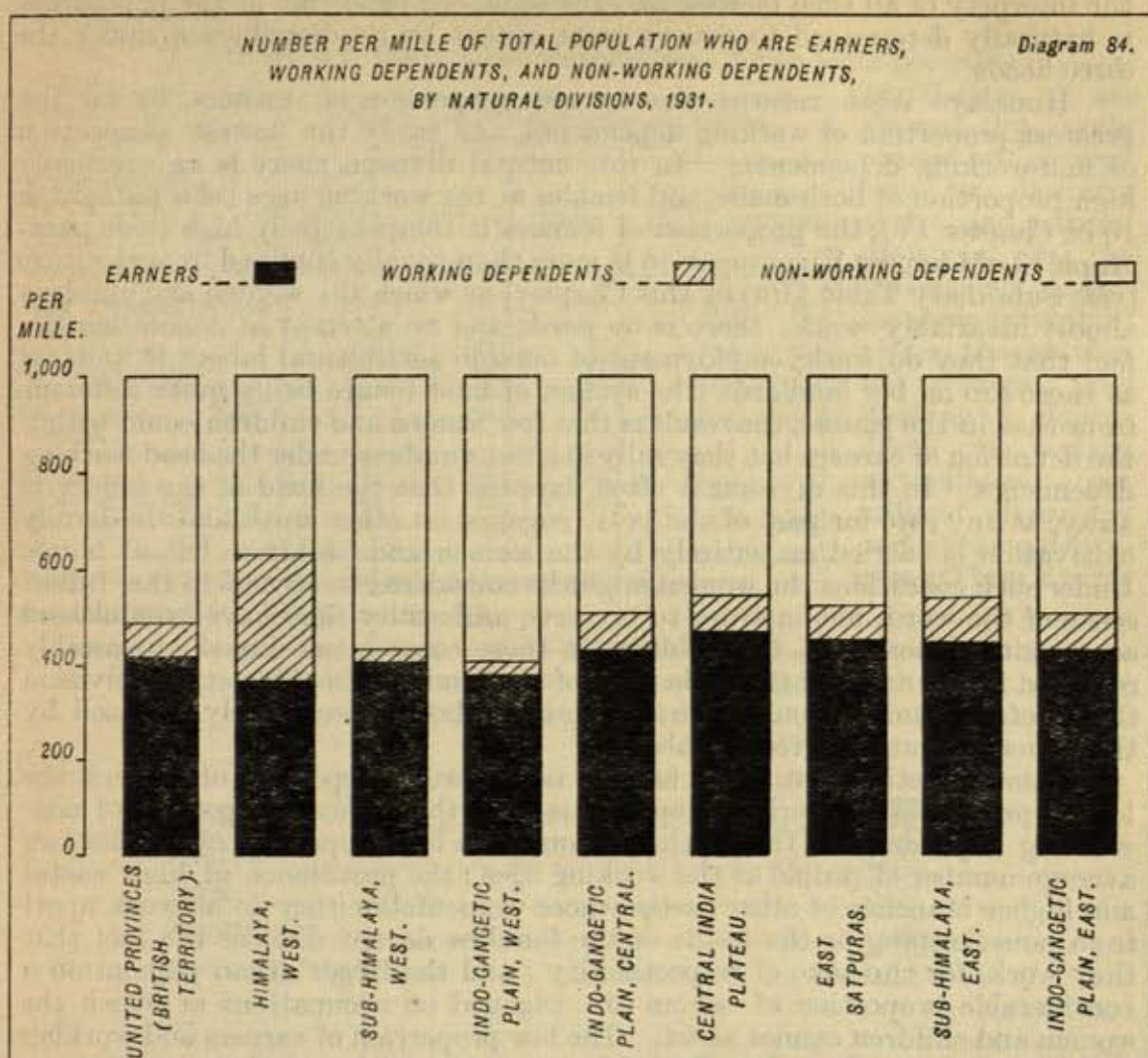
Earners,
working and
non-working
dependents by
natural
divisions,
districts and
states.

10. In columns 2-4 of Subsidiary Table II(a) will be found the distribution of the population (both sexes together) into earners, working and non-working dependents by districts and natural divisions. The latter figures are reproduced in the margin. They are illustrated in diagram no. 84.

Natural division.	Number per mille of total population returned as—			
	Earners.	Working dependents.	Earners plus working dependents.	Non-working dependents.
United Provinces (British territory).	418	68	486	514
Himalaya, West ..	365	263	628	372
Sub-Himalaya, West ..	403	32	435	565
Indo-Gangetic Plain, West ..	382	22	404	596
Indo-Gangetic Plain, Central. .	434	76	510	490
Central India Plateau ..	473	70	543	457
East Satpuras ..	452	75	527	473
Sub-Himalaya, East ..	442	99	541	459
Indo-Gangetic Plain, East ..	430	83	513	487

NUMBER PER MILLE OF TOTAL POPULATION WHO ARE EARNERS,
WORKING DEPENDENTS, AND NON-WORKING DEPENDENTS,
BY NATURAL DIVISIONS, 1931.

Diagram 84.



These figures are of considerable interest as they reflect to some extent the economic position in various parts of the province and the extent to which women and children help to augment the family income.

The proportion of earners and working dependents is determined by several factors, among which may be mentioned—

- (1) the proportion of women and children in the population ;
- (2) the influence of caste or social custom ;
- (3) the prevalence of occupations at which women and children can assist ; and
- (4) the effects of migration.

Each of these factors plays its part. If the proportion of women is large the proportion of earners will fall and that of dependents both working and non-working will rise. If the proportion of children is large the proportion of non-working dependents will rise. Where *parda* is observed women cannot as a rule do much to augment the family income and even if they do work their high caste husbands are not likely to admit the fact to enumerators. On the other hand the women and children of the lower castes usually work either for separate wages or at the family occupation. In the rural areas women and children usually assist at the family cultivation, whereas in the large towns they perforce more frequently become non-working dependents. Where male emigration is considerable as from the east of the province and from Oudh, the tendency is for the proportion of earners to diminish and working dependents to increase. Where immigration, especially of males unaccompanied by their families, is considerable as in Cawnpore and Lucknow cities and Dehra Dun district, the proportion of earners tends to rise. The actual proportion of the population of any area falling into each category is the result of

the interplay of all such factors, and the economic condition of the population is naturally determined to a very great extent by its distribution under the three heads.

Himalaya West returns the lowest proportion of earners, by far the greatest proportion of working dependents, and easily the lowest proportion of non-working dependents. In this natural division there is an unusually high proportion of both males and females at the working ages (*vide* paragraph 10 of Chapter IV); the proportion of females is comparatively high (*vide* paragraph 13 of Chapter V); occupation is more than usually confined to agriculture [*vide* Subsidiary Table II(a) of this Chapter] at which the women and children almost invariably work, there is no *parda* and no attempt at concealing the fact that they do work; employment of outside agricultural labour is unusual as there are no big landlords (the system of land tenure being quite different from that in the plains), the result is that few women and children come within the definition of earners but they rally in great numbers under the head working dependents. In this division it often happens that the head of the family is away, at any rate for part of the year, engaged on other work and the family cultivation is carried on entirely by the women and children left at home. Under such conditions the women might be considered as earners in the fullest sense of the word, but in order to preserve uniformity they have been classed as working dependents, the holdings in these cases being almost invariably recorded in the name of the male head of the family. In this natural division the effects of immigration (which is considerable) are completely eclipsed by the other factors referred to above.

Indo-Gangetic Plain, West has the next lowest proportion of earners, the lowest proportion of working dependents, and the highest proportion of non-working dependents. This is the outcome of a low proportion of females; an average number of people at the working ages; the prevalence of high castes and higher branches of other castes whose womenfolk either do no work apart from housekeeping or the heads of the families do not disclose the fact that they work, for the sake of respectability; and the larger urban population a considerable proportion of whom are engaged on occupations at which the women and children cannot assist. The low proportion of earners and working dependents must adversely affect the economic position of the population in this natural division, for it means that outside labour has to be employed especially for agricultural purposes, and the total family income is naturally lower than if more family members were employed. It is noteworthy that as we proceed across the Indo-Gangetic Plain to Central and on to East the number of earners *plus* working dependents increases. The number of earners in the Eastern Plain is slightly lower than in the Central Plain as the result of greater emigration of males at the working ages, but the bigger proportion of women and children who work at the family cultivation brings the total number of workers to a slightly higher level in the East than in the Central tract. The effect of emigration is not so great on the figure for earners in Sub-Himalaya East as in the Eastern Plain, and there are more working dependents, as a result of the former being more essentially agricultural.

The figures of the other natural divisions call for no special comment.

When examining the figures for districts the above-mentioned factors have to be carefully considered and in addition a personal factor—the zeal and views of the District Census Officer—comes into play. For this reason the figures as between districts and states do not form quite such a reliable guide to the relative state of affairs as do the figures for natural divisions.

EARNERS AND WORKING DEPENDENTS AT CERTAIN OCCUPATIONS 391
BY NATURAL DIVISIONS.

11. In Subsidiary Table II(a) workers and dependents per mille of total

Natural division.	Number per mille of all earners and working dependents working at—				
	Exploitation of animals and agri-culture.	Industry.	Trade.	Profes-sions.*	Other occupa-tions.
United Provinces (British territory).	757	111	47	21	64
Himalaya, West ..	879	40	19	21	41
Sub-Himalaya, West ..	667	166	53	23	91
Indo-Gangetic Plain, West	663	168	62	25	82
Indo-Gangetic Plain, Central.	771	104	41	20	64
Central India Plateau ..	798	122	53	26	61
East Satpuras ..	757	93	57	19	74
Sub-Himalaya, East ..	884	48	28	7	33
Indo-Gangetic Plain, East	731	117	68	18	66

* Including Public force, administration, professions and the liberal arts.

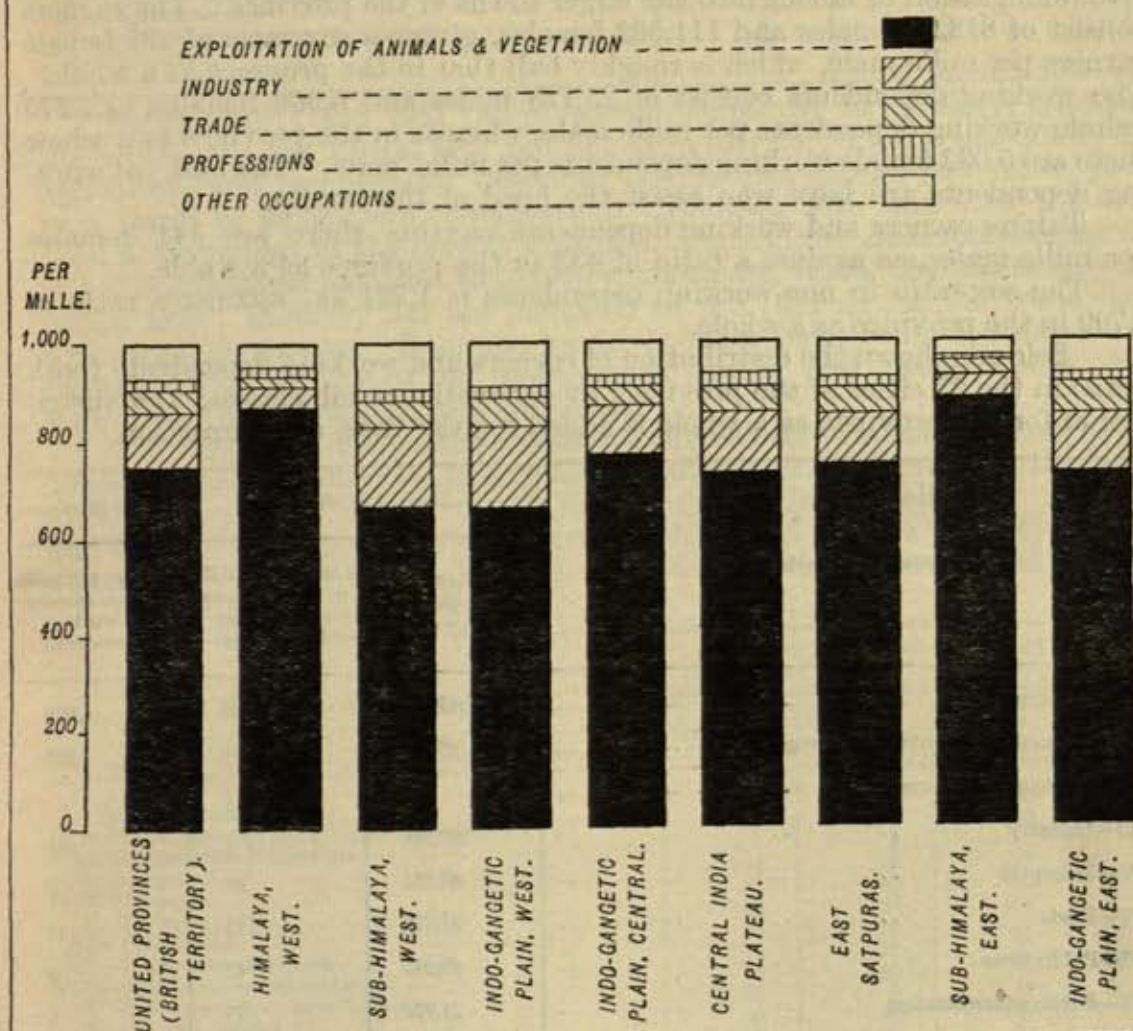
are illustrated in diagram no. 85.

population are shown by subclasses of occupation by districts, states and natural divisions. In the margin are shown for each natural division the number of earners and working dependents at certain occupations per mille of all earners and working dependents. These figures

Occupational distribution of earners and working dependents by natural divisions, districts and states.

DISTRIBUTION OF EARNERS AND WORKING DEPENDENTS
BY OCCUPATION IN EACH NATURAL DIVISION.

Diagram 85.



The prevalence of agricultural and pastoral occupations is especially marked in Sub-Himalaya East and Himalaya West. The proportion is lowest in Sub-Himalaya West and Indo-Gangetic Plain West, where industry and trade occupy a larger proportion of the people. The agricultural proportion increases as we pass across the Gangetic Plain from west to east. The low figure for the professions in Sub-Himalaya, East is striking.

Almora district and Tehri-Garhwal State have the enormous proportion of workers at agricultural and pastoral pursuits of 96 per cent. ; districts Garhwal (94), Basti (91) and Gorakhpur (88) come next.

As in 1921 Bijnor returns the highest proportion of industrial workers (25 per cent.); Muzaffarnagar (22), Saharanpur (21) and Meerut (21) come next. They all returned high proportions in 1921 also.

Lucknow (nearly 4 per cent.) returned the greatest proportion of transport workers, followed by Jhansi (nearly 3 per cent.).

Muttra has the highest proportion employed in trade (8.9 per cent.), followed by Agra (8.7), Ballia (8.5), Lucknow (8.4) and Benares (8.4).

The remaining district and statewide figures call for no special comment.

12. In Part III of Imperial Table X will be found the statistics of occupation for the 23 cities of the province. Out of the total population of these cities (2,490,698), 925,524 (37 per cent.) were returned as earners, 32,031 as working dependents (1 per cent.), and the remaining 1,533,143 as non-working dependents (62 per cent.).

In 1921 the proportion of workers (*i.e.*, earners plus working dependents) was 43, and in 1911 it was 44. The decrease in the percentage to 38 has been produced by the factors mentioned in paragraph 5 *supra*. The proportions of earners and working dependents are lower in the cities than in the rest of the province because many town occupations are such that women and children cannot follow them. This factor more than obliterates the increase in the proportion of earners that might have been anticipated as the result of extensive immigration of labour into the larger towns of the province. The earners consist of 813,962 males and 111,562 females, giving a sex-ratio of 137 female earners per mille male, which is roughly half that in the province as a whole. The working dependents consist of 25,125 males and 6,906 females, *i.e.*, 275 female working dependents per mille male, whereas in the province as a whole there are 5,032 female working dependents per mille male. The bulk of working dependents are boys who assist the head of the family.

Taking earners and working dependents together there are 141 females per mille males, as against a ratio of 433 in the province as a whole.

The sex-ratio in non-working dependents is 1,721 as against a ratio of 1,799 in the province as a whole.

Below is shown the distribution of earners and working dependents (both sexes) in the 23 cities of the province, by occupational sub-classes, the distribution for the province as a whole is added for the sake of comparison.

Occupation (by sub-classes).	Total of 23 cities.		Whole province.
	Actual number of earners and working dependents.	Number per mille of total earners and working dependents.	Number per mille of total earners and working dependents.
All occupations	957,555	1,000	1,000
I—Exploitation of animals and vegetation	135,480	141	762
II—Exploitation of minerals	515	1	..
III—Industry	258,988	270	111
IV—Transport	63,031	66	8
V—Trade	165,779	173	47
VI—Public force	40,045	42	4
VII—Public administration	21,726	23	3
VIII—Professions and liberal arts	53,592	56	11
IX—Persons living on their income	8,592	9	1
X—Domestic service	99,127	104	20
XI—Insufficiently described occupations	87,615	91	25
XII—Unproductive	23,065	24	8

Urban
occupations.
(i) Earners,
working and
non-working
dependents.

(ii) Earners
and working
dependents by
sub-classes.

It will at once be seen that the distribution of occupations in urban communities differs radically from the provincial distribution, which of course reflects chiefly the rural distribution. In the cities agricultural and pastoral pursuits naturally give place to industry and trade. Transport, public force (12 of the cities include cantonments), public administration, professions and the liberal arts are all more prominent. Persons with private incomes are more numerous and so are domestic servants. The returns under "Insufficiently described occupations" are higher because they include general labourers and unspecified business men, clerks, etc., who are naturally found in greater numbers in towns. The figures are what would be expected.

In the next table is shown the proportional distribution of earners and working dependents in cities at each of the last three censuses.

Occupation (by sub-classes).	Number per mille of total earners and working dependents.		
	1931.	1921.	1911.
All occupations	1,000	1,000	1,000
I—Exploitation of animals and vegetation	141	177	106
II—Exploitation of minerals	1	..	..
III—Industry	270	251	311
IV—Transport	66	56	59
V—Trade	173	140	140
VI—Public force	42	35	43
VII—Public administration	23	22	21
VIII—Professions and liberal arts	56	43	49
IX—Persons living on their income	9	7	13
X—Domestic service	104	107	125
XI—Insufficiently described occupations	91	143	103
XII—Unproductive	24	19	30

Between 1911 and 1921 the proportion employed on industry, transport, the professions and liberal arts and domestic service declined materially and agriculture and insufficiently described occupations gained (the latter partly as a result of incomplete classification). Between 1921 and 1931 there has been a movement in the reverse direction. Agriculture and insufficiently described occupations have lost to industry, transport, trade, the professions and liberal arts. Industry has not increased to the 1911 figure, but trade shows a remarkable increase. Domestic service shows a further slight decline, while the proportion of persons of independent means and those classed under unproductive occupations has increased.

The distribution naturally varies to a considerable extent from city to city. Below I give the figures for four cities separately, viz. :—Cawnpore (the largest industrial centre in the province), Benares (which is of religious, industrial and commercial importance and where machinery is used in industry to a less extent than in Cawnpore), Budaun (a growing country town), and Sambhal (an undeveloped country town).

Occupation (by sub-classes).	Number per mille of earners and working dependents employed under each occupation.			
	Cawnpore.	Benares.	Budaun.	Sambhal.
All occupations	1,000	1,000	1,000	1,000
I—Exploitation of animals and vegetation	57	232	168	296
II—Exploitation of minerals .. .. .	..	1	..	..
III—Industry	341	320	279	268
IV—Transport	51	48	55	16
V—Trade	199	127	156	158
VI—Public force	32	17	27	10
VII—Public administration	16	21	38	32
VIII—Professions and liberal arts	35	80	72	44
IX—Persons living on their income	20	8	12	1
X—Domestic service	99	40	125	87
XI—Insufficiently described occupations	140	68	31	74
XII—Unproductive	10	38	37	14

Cawnpore is the most industrialized though the proportion in Benares is not very materially less, due to the fact that more industries are carried on by hand in Benares while machinery is employed to a greater extent in Cawnpore; further in the case of the latter town many operatives now live in newly

developed areas outside the city limits. The country towns of Budaun and Sambhal are far less industrialized. Again, Cawnpore has very little to do with agriculture, but shows a considerably larger proportion employed in commerce than the other cities selected. The professions and liberal arts are represented by a smaller proportion in industrial Cawnpore than in the other cities. The proportion falling under "Insufficiently described occupations" is very high in Cawnpore as this class includes general labourers who formed 88 per cent. of the total.

The proportion of earners and working dependents at each occupation who were returned in the 23 cities of the province will be found in column 3 of Subsidiary Table I(a). The fact that less than 10 per cent. of industrial workers were enumerated in the 23 cities of the province show how little organized industry as understood in the West has replaced the indigenous system of this country. It is also noteworthy that less than 15 per cent. of those employed in trade were enumerated in the cities.

The development in industry during the past decade has been dealt with in paragraph 53 of Chapter I, and brief notes on the various cities have been made in paragraph 17 of Chapter II. In appendix A to the present Chapter will be found some information about the organized industrial workers who were enumerated in Cawnpore City. This includes their distribution under the various industries into supervisory and welfare staff, and operatives; their distribution by birth-place; and their distribution by caste.

It was unfortunate that, as already mentioned, owing to retrenchment the information recorded under organized industries in the schedules throughout the province could not be tabulated.

13. Something may now be said about the more important occupations, and incidentally it may be mentioned that figures for earners and working dependents (workers) under each occupation at the last three censuses, and the proportional changes therein, will be found in Subsidiary Table IV.

14. The headings under which agricultural occupations were returned at this census were quite different from those adopted in 1921, though the present classification can be adjusted by adding together certain groups in order to secure comparisons with the figures of that census. (*Vide* Subsidiary Table IV.)

Below are shown the actual figures of earners and working dependents (both sexes) and the proportions, falling under the main agricultural headings.

Agricultural heading.	Actual number returned as earners or working dependents.	Number per mille of total agriculturists.		
		1931.	1921.	1911.
All Agricultural heads	17,765,431	1,000	1,000	1,000
Landlords, non-cultivating	260,610	15	18	9
Tenants, non-cultivating	193,877	11		11
Estate agents and managers of private owners and of Government; rent collectors, clerks, etc.	52,463	3	3	5
Landlords, cultivating	1,795,536	101	844	79
Tenants, cultivating	12,011,621	676		723
Agricultural labourers	3,419,185	192	134	171
Cultivators of special crops, market gardeners, etc. ..	32,139	2	1	2

In Oudh and Kumaun there are special tenures, and it may be as well to state how they were classified. The Oudh *pukhtadar* (sub-settlement holder) and *matahatdar* (under-proprietor) were classed as landlords. The *muafidar* (revenue-free grantee) was classed as a landlord, the *muafidar dad-i-zamindar* (a grantee holding rent-free from a landlord) was classed as a tenant. In Kumaun the *khaikar* was classed as a landlord, and the *sirtan* as a tenant. In Tehri-Garhwal State where the land belongs to His Highness the Maharaja, those holding direct from the State were classed as landlords, those holding as sub-tenants were classed as tenants. As a general rule any right that was

The chief occupations.

Agriculture.

hereditary and transferable was regarded as a proprietary right, and all others as tenancy rights. This was on the same lines as in 1911 except that no differentiation was made in 1931 between occupancy and other tenants, the *khaikar* of Kumaun was classed as a landlord whereas he was classed as an occupancy tenant in 1911, and those holding direct from the Tehri-Garhwal State have been classed as landlords now for the first time. In 1921 the classification only distinguished between persons receiving rent from agricultural land and those who actually cultivated it, the result being that both landlords and tenants were found in each category.

In 1921 the total workers returned under all agricultural heads numbered 18,720,761 and in 1911 the figure was 17,325,438. The increase between 1911 and 1921 was due chiefly to the rise in prices of agricultural produce between 1914 and 1921. This caused a movement of labour back to the land, and also resulted in such an appreciation in agricultural incomes that in many cases where the agricultural income had formerly been subsidiary it now rose to be the principal income. Between 1921 and 1931 the reverse process has been at work. Although crops were good until 1928 and prices ruled high until 1930, the adverse seasons and collapse of the price-level at the end of the decade drove people from the land back to the towns, and so reduced agricultural incomes that often they were no longer the principal source of livelihood. The total workers under agriculture in 1931 are about $2\frac{1}{2}$ per cent. more than they were 20 years ago.

Of all agriculturists nearly 12 per cent. were returned in 1931 as landlords as against about 9 per cent. in 1911. (a) *Landlords.*

Landlords.	1931.	1911.	Increase 1911—31.
			Per cent.
Non-cultivating	260,610	147,616	77
Cultivating ..	1,795,536	1,368,995	31
Total ..	2,056,146	1,516,611	36

Landlords.	1931.	1911.	Variation 1911—31.
			Per cent.
Non-cultivating	259,836	145,711	+78
Cultivating ..	1,015,596	1,057,736	-4
Total ..	1,275,432	1,203,447	+6

The actual figures of 1931 and 1911 are given in the margin. This apparent increase is the outcome of the different classification of *khaikars* in Kumaun and of those holding direct from His Highness the Maharaja in Tehri-Garhwal State. In order to eliminate the effects in this different method of classification I give in the margin the figures for the province excluding Tehri-Garhwal State and Kumaun. It will be seen that landlords have in the last 20 years increased by 6 per cent. This is due chiefly to the continued dividing up of estates by partitioning as a result of the existing laws of inheritance, and partly to the selling piecemeal of the estates of indebted landlords. Coming

to the cross division between those landlords who derive most income from letting land or from actual cultivation, it is noticeable that although in the province as a whole the proportion who derive most from their own cultivation has gone up materially, this is solely the result of including as landlords the *khaikars* of Kumaun and those in Tehri-Garhwal State who hold direct from His Highness the Maharaja, for, omitting these areas, the actual number of landlords whose principal source of income was tenants' rents has increased by no less than 78 per cent. in the past 20 years, whereas those who derive most income from their own cultivation have declined by 4 per cent. This is the outcome of high prices of agricultural produce and good seasons, which has enabled tenants to extend their holdings. The landlords finding they could get good rents have been encouraged to let or sublet the land they were formerly cultivating themselves. A further explanation is that the fall in agricultural prices at the close of the decade resulted in a great depreciation in the produce of cultivation, whereas rents had not been permanently reduced, so that a landlord's income from his own cultivation often fell below the income represented by the recorded rents of the land he was letting. A third contributory factor has been that professional men have bought land as opportunity offered and they themselves rarely cultivate any part of the land they acquire—even if they do, the part they cultivate would only yield an income subsidiary to that from their other occupations.

The prevalence of large estates in Oudh is reflected in the relatively fewer landlords revealed in the Oudh districts. They would have been fewer still but for the inclusion of sub-settlement holders and under-proprietors.

(b) *Tenants.*

Tenants.	1931.	1911.	Variation 1911-31.
			Per cent.
Non-cultivating	187,578	188,690	-1
Cultivating ..	11,775,664	12,201,520	-3
Total ..	11,963,242	12,390,210	-3

Coming to tenants, the same factors have rendered any comparison of the present figures for the province as a whole with those of 1911 misleading, so in the margin I give the figures for the province less Tehri-Garhwal State and Kumaun. Tenants have decreased in numbers since 1911 by 3 per cent., the decrease being less pronounced in the case of those who sublet. The latter result is not surprising. Those tenants who derive most from sub-letting their land still regarded the recorded rents in 1931 as their income on this account; those rents had not been permanently reduced so their income had not declined (except those sub-letting on grain rents). On the other hand many cultivating tenants (and sub-tenants who are included among tenants) have subsidiary occupations, including agricultural and general labouring; their incomes from their own cultivation had fallen very heavily and often what had formerly been their subsidiary sources of income must have become their principal means of livelihood. A few successful tenants have in the early prosperous years of the decade acquired proprietary rights and may have passed into the landlord class, but the larger proportion of the tenants who have disappeared since 1911 will be found under agricultural labourers, either having lost their holdings altogether or deriving more income from labouring than from their own cultivation. They number somewhere about 400,000, or 3 per cent. of the tenants returned 20 years ago.

(c) *Landlords and tenants together.*

Landlords and tenants.	1931.	1921.	1911.	Percentage variation.		
				1921-31.	1911-21.	1911-31.
Non-cultivating ..	454,487	333,065	346,658	+36	-4	+31
Cultivating ..	13,807,157	15,804,983	13,894,178	-13	+14	-1
Total ..	14,261,644	16,138,048	14,240,836	-12	+13	+0

for the whole province are in the margin. The remarkable increase in landlords and tenants observed in 1921 has now disappeared and the total 1931 figure is very close to that of 1911.

Many who took up holdings during the boom period of 1914-21 have since relinquished them, largely as the result of the agricultural calamities at the end of the decade. Those people who took up the land when prices were at their highest naturally had to pay high rents which they could not continue to pay when prices crashed. Further, in 1931 a larger proportion returned their chief income from renting land than in either 1921 or 1911. An explanation of this has already been given above.

(d) *Agricultural labourers.*

Year.	Agricultural labourers.	General labourers.
1931 ..	3,419,185	580,106
1921 ..	2,508,671	483,943
1911 ..	2,964,552	917,861

In the margin are shown the actual figures for agricultural labourers (which include farm-hands, ploughmen and all other classes of agricultural labour) for the last three censuses. I have also shown the figures for general labourers (Group No. 191) as many of these work as agricultural labourers or general labourers as occasion offers, and the relative figures produce to some extent an index of the prosperity or otherwise of agriculture. Between 1911 and 1921 general labourers were reduced by almost half, but agricultural labourers were reduced by almost as large a number. Unfortunately the 1921 figures for occupation are not very reliable,* but it is

* Vide Census Report, 1921, Part I, page 158.

known that owing to the agricultural boom and the influenza epidemic there was a distinct movement back to the land at the end of the decade 1911—21, and in addition the incomes of small tenants from their holdings were so enhanced that they often became the principal source of income, whereas labouring had formerly occupied that place. The end of the decade 1921—31 saw the reverse processes at work and in 1931 agricultural labourers were more numerous than in 1911 and this at the expense of tenants. The total number of labourers agricultural and general is much the same in 1931 as in 1921. Since 1931 the movement of agricultural labour into the towns, which was then beginning, must have continued apace.

Agricultural labourers are, however, of less economic importance than tenants, forming as they did in 1931 only 19 per cent. of the agricultural population as against 69 per cent. tenants. Nevertheless these are the people who feel the pinch first when agricultural disasters occur, for they have no reserve and are the first to be thrown out of employment.

For a full account of the economic condition of landlords, tenants (occupancy and statutory) and agricultural labourers in the past decade the reader is referred to Chapter I, paragraph 40 *et seq.* More will be said on this subject later when dealing with the subsidiary occupations of agriculturists.

Those who returned themselves as market gardeners, or producers of special crops form but 2 per cent. of agriculturists, as they did in 1911. In 1921 their numbers were more than halved, but they have almost recovered in 1931. The figures are in the margin. Indigo cultivation has ceased, and only a few persons were returned from districts

Economic condition of agriculturists.

Cultivators of special crops.

Year.	Actual number.	Percentage variations.
1931	32,139	} +103 } -4 -52
1921	15,852	
1911	33,314	

Dehra Dun and Almora under tea. The figures under *pan-vine* cultivation are very few and by their scattered nature suggest incompleteness. The bulk under this head are returned under "Market gardeners, flower and fruit growers," and were returned chiefly from districts Allahabad, Meerut and Ballia, but here again the figures suggest that the returns are none too reliable. When a man cultivates special crops as well as ordinary crops it must often be difficult for an enumerator to ascertain from which head the man derives most income, and it certainly might be very difficult to decide under which head to put any working dependents. The decrease in 1921 may have been due to the fact that many engaged on growing cereals as well as special crops found their principal income then derived from the cereals on account of their greatly enhanced prices.

The figures are, however, too small to be of much importance.

Year.	Actual number.	Percentage variations.
1931	52,463	} -10 } -40 -33
1921	58,190	
1911	86,736	

The figures under this head which showed a remarkable decline in 1921 show a further though smaller decline in 1931. The actuals are in the margin. The greatest fall since 1911 has occurred in Oudh, where presumably the *taluqdars* have been cutting down expenses.

(f) Estate agents and managers (private and Government), rent collectors, clerks, etc.

In the next table are shown by revenue* divisions the number per mille of earners (principal occupation) and working dependents (both sexes together) who returned the chief agricultural occupations.

Local variations in agricultural occupation.

Revenue division.	Landlords.			Tenants.			Agricultural labourers.
	Sub-letting.	Cultivating.	Total.	Sub-letting.	Cultivating.	Total.	
United Provinces (British territory)	11	64	75	8	500	508	144
Meerut	12	103	115	5	279	284	139
Agra	14	36	50	19	456	475	106
Rohilkhand	11	15	26	8	568	576	70
Allahabad	14	25	39	14	455	469	172
Jhansi	14	51	65	4	386	390	241
Benares	14	52	63	26	396	422	173
Gorakhpur	9	61	70	3	609	612	180
Kumaun	1	641	642	7	246	253	11
Lucknow	11	11	22	4	573	577	130
Fyzabad	9	46	55	3	624	627	144

* I think these will be found more useful than figures by natural divisions.

Excluding Kumaun and Oudh, it will be seen that most landlords are found in Meerut and Gorakhpur, and fewest in Rohilkhand; the latter is a division of large estates for Agra Province. In Meerut the landlords hold small shares and there are proportionally more of them. In Gorakhpur shares are likewise very small. The case of Kumaun has already been dealt with. The number of large estates in Oudh keeps down the proportion of landlords, especially in the Lucknow division. The large proportion of under-proprietors in Gonda, Fyzabad and Sultanpur districts has resulted in a higher figure for Fyzabad Division as a whole. A greater proportion of landlords derive their principal income from renting their lands in Lucknow and Rohilkhand Divisions than elsewhere; the smallest proportion is found in Meerut, followed by Gorakhpur.

Sub-letting among tenants is most common in the Benares Division, and least common in the Fyzabad, Gorakhpur and Lucknow Divisions.

The greatest proportion of agricultural labourers to tenants occurs in Jhansi where there are 2 to every 3 tenants, the next is in Meerut where the proportion is 1 labourer to 2 tenants. In Kumaun on the other hand the proportion of agricultural labourers is very low indeed, for here cultivators (both landlords and tenants) and their families do their own work, being for the most part poor and their holdings small.

Forestry.

15. The forests of the province in addition to yielding substantial revenues to Government provide occupation and the principal means of subsistence for 27,465 persons; in addition 4,145 returned one of the forestry groups as their subsidiary source of livelihood; and of course there are thousands who rely on the handling of forest produce for their living. It is impossible to estimate the number dependent directly or indirectly on forestry for a living, but it is far greater than the figures in Table X would suggest.

Pasture.

16. First a word on the classification under this head. Group 21 is for "Cattle and buffalo breeders and keepers." Group 22 is clear enough—"Breeder of transport animals." Group 23 is "Herdsman, shepherd and breeder of other animals." In this province the word "keeper" in Group 21 has at past censuses been read as "owner," and cattle herdsmen have been classed with the herdsmen of all other animals in another group. I discovered when too late to make any change that the intention at this census was to include cattle herdsmen under "keepers" in Group 21, so that my figures under this group may not be comparable with those of other provinces. Personally I think it will always be difficult for an enumerator to distinguish between a cattle herdsman and one who tends other animals because in actual practice herds are almost invariably mixed. But if it is decided to classify herdsmen by the animals they look after, the headings of these groups should be made clearer, say "Group 21.—Breeder and herdsmen of cattle and buffaloes, and Group 23.—Breeder and herdsmen of other animals."

Coming to the actual figures, cattle and buffalo breeding is rarely carried on as an organized industry, but practically every cultivating family has at least a pair of bullocks for the plough, and to breed these cows are kept all over the country. To provide milk, which with its products, is an important item in the diet of the people, buffaloes are bred and kept in large numbers. In addition goats and sometimes sheep are included in the family herd. The care of the herd is the common concern of the family, and the younger members usually graze them. Apart from certain forest tracts stock is for the most part stall-fed on the bye-products of the crops, grazing in the average village being totally inadequate. Income from livestock is thus generally far too small to rank even as a subsidiary source, and for this reason the figures under stock-raising are lower than might have been expected. There has been a small steady decline in the numbers returned under this head since 1911. Though the actual figures are small the importance of stock-raising to this agricultural province can well be imagined.

Statistics of the last three cattle censuses are given in paragraph 37 of Chapter I.

Industry.

17. The actual number of workers at industries of all kinds shows a slight increase since 1921 though it is still well below the 1911 actuals. Material decreases have occurred since 1911 under textiles, wood, food, dress and the toilet, building, miscellaneous and undefined industries; and increases under hides, skins and hard materials from the animal kingdom.

In 1911 out of every 1,000 workers 125 were returned under industry; the figure fell to 107 in 1921, and rose to 111 in 1931.

Below I give the actuals of 1931 and the number per mille of earners and working dependents under industry engaged on each of the main industries at the last three censuses.

Industry (by orders).	Actual number returned as earners or working dependents, 1931.	Number per mille of earners and working dependents employed on industry engaged in various industries.		
		1931.	1921.	1911.
All Industries	2,670,166	1,000	1,000	1,000
Textiles	499,559	187	209	199
Hides, skins, and hard materials from the animal kingdom ..	94,156	35	31	19
Wood	182,933	69	64	71
Metals	111,207	42	41	37
Ceramics	204,837	77	64	65
Chemical products, properly so-called and analogous ..	233,736	88	87	80
Food	338,111	126	137	161
Dress and toilet	641,518	239	230	229
Furniture	1,919	1	1	1
Building	42,031	16	14	20
Construction of means of transport	1,138	..	..	..
Production and transmission of physical force	1,338	1	..	..
Miscellaneous	317,683	119	122	118

The largest proportion has always fallen under industries of the dress and toilet, which includes chiefly washing and cleaning, barbers and hairdressers, tailors, milliners, dress-makers and darners. The proportion has steadily increased since 1911, though the actual figures all show decreases excepting under the head washing and cleaning. The manufacture of boots, shoes, etc., and making of clothes appear to be suffering from foreign competition.

Agra, Saharanpur, Meerut, Cawnpore, and Etawah districts return large numbers of boot and shoe makers; the other industries under dress and toilet are more evenly distributed.

Next come the textile industries, of which the proportion is lower than in 1921 or 1911. Decreases are found under every head but particularly under cotton ginning, cleaning, pressing, spinning, sizing and weaving. A larger number spin as a subsidiary occupation than the figures suggest, as a result of the artificial impetus given to this occupation by Mr. Gandhi. The textile industries have to some extent suffered from foreign competition, but part of the decrease in the figures is due to the extension of Western methods and machinery which are to some extent replacing indigenous methods and which necessitate the employment of fewer operatives. Cotton processes employ larger numbers in the west of the province, particularly in the Meerut and Rohilkhand divisions; Bijnor and Meerut districts return large figures. The jute industry is nowhere important. Other fibres (including rope) employ considerable numbers in districts Saharanpur, Muzaffarnagar, Meerut, Bijnor, Budaun, Moradabad, Farrukhabad, Benares, Azamgarh, and Sultanpur. The wool industry is important in districts Mirzapur (including carpets), Almora and Bara Banki. Silk spinning is confined almost entirely to Benares district. The marked decline in the embroidery industry between 1911 and 1921 has continued in 1931 though to a less extent. Farrukhabad, Lucknow, and Agra districts alone return considerable numbers. The distribution of dyers naturally follows that of textiles generally; they are most numerous in the three western revenue divisions and Allahabad.

Dress and toilet.

Textiles.

Food industries.

Next come food industries, which show a steady and material decline since 1911. The bulk of those returned under this head are found to be grain parchers or rice-pounders, huskers, or flour-grinders. The latter occupation is carried on almost entirely by females, and high figures occur in the three western and Lucknow revenue divisions. The figures of each sex under this head show a decline since last census. There are also more women working as grain parchers than men, but this is due entirely to their prevalence in the eastern divisions of Gorakhpur, Fyzabad, and Benares. There has been an increase for both sexes under this head.

Butchers have declined; they are naturally more numerous where Muslims are in larger numbers.

The bulk of sugar makers are found in Rohilkhand, a great sugarcane-growing division.

The somewhat uneven nature of the figures for sweetmeat and condiment makers suggests that both at past and present censuses in some districts "makers" have been returned as "sellers" in spite of the clear instructions on the point.

The other figures call for no special comment.

Miscellaneous industries.

The bulk of those returned under this head are employed in scavenging (this excludes sweepers employed as private servants). The numbers are evenly divided between males and females, and are notably higher in the three western and Allahabad and Lucknow Divisions than elsewhere as has always been the case.

There has been a marked decrease in the number of those employed on making jewellery and ornaments. They are evenly distributed over the province.

Hides, skins, etc.

The extension of the leather industry noticed in 1921 has continued during the last decade. It is fairly evenly distributed.

Furriers and ivory or bone carving are alike rare, more so than in 1911 or 1921.

Wood.

Sawyers (mostly found in forest areas), carpenters, turners and joiners have increased since 1921 but are still much fewer than in 1911. Such is the case also with those working in other woody materials.

Metals.

Workers under this head show but little change, though blacksmiths and makers of iron implements have increased somewhat.

Workers in brass and copper are found chiefly in Moradabad (where the famous industry is reported to be flourishing), Farrukhabad and Benares.

Workers in other metals are unimportant everywhere.

Ceramics.

The bulk of those returned under this head are the ordinary village potters found everywhere.

Brick and tile makers have increased very materially since 1921 and are 50 per cent. above what they were twenty years ago. There has been some increase under the manufacture of glass beads, necklaces, etc., which occupies many people in Agra district.

Chemical products.

The majority under this head are employed on manufacturing and refining vegetable oils, in which occupation women also largely share.

There are noteworthy increases since 1921 in the numbers employed on the manufacture of matches and explosives, of aerated and mineral waters and ice.

Other minor industries.

The number employed under building industries has increased since 1921 but is still below the 1911 figure.

A marked increase has taken place in those employed on the production and transmission of physical force, chiefly due to the extension of the electrical supplies of the province.

Industry, as a whole, employs far more people in the west than in the east of the province.

Some account of the economic condition of industrial workers will be found in paragraph 52 of Chapter I.

Transport.

18. Earners and working dependents (workers) under transport show a marked increase since 1921 and are now 2 per cent. above what they were in 1911. Below are shown the actuals of 1931 and the number per mille of all

earners and working dependents under transport engaged on each of the main occupations falling under this head at the last three censuses.

Transport (by orders).	Actual number returned as earners or working dependents, 1931.	Number per mille of earners and working dependents employed on transport engaged under each head.		
		1931.	1921.	1911.
Transport	201,931	1,000	1,000	1,000
Transport by water	17,005	84	62	82
" " road	112,216	556	522	594
" " rail	61,763	306	375	275
Post office, telegraph and telephone services	10,947	54	41	49

Transport by water occupies a few more people now than twenty years ago. Boatmen are naturally most numerous in Allahabad, Benares, and Gorakhpur divisions where the great rivers Ganges, Ghagra and Gandak are navigable; their numbers have declined slightly since 1911. Persons, other than labourers, employed on canals are naturally to be found where the canals exist. There has been an increase under this head owing to the construction of the Sarda system. Labourers on canal work are chiefly employed at the head-works of the Sarda Canal. Figures for employees (both direct and indirect) of the Irrigation Department will be found in Subsidiary Table VI at the end of this chapter.

Transport by water.

Over half those employed on transport are to be found under this head, the actual numbers showing a marked increase over the dubious figures of 1921 and a slight decline from the 1911 level. The number of persons other than labourers employed on roads and bridges seems low and I suspect some have been returned as servants of the state or of local bodies. Including labourers the returns are considerably higher than ten years ago but lower than in 1911.

Transport by road.

There are now four times as many persons (excluding personal servants) returned under mechanically driven vehicles as there were ten years ago, and the total employed on all vehicles is 26 per cent. higher than in 1911, showing the extent to which road travel has increased, especially in respect of non-mechanical conveyances. *Palki* bearers and owners have naturally decreased considerably in the last twenty years, and pack animal owners and drivers have been reduced by half. The latter are found chiefly in the Meerut, Agra and Kumaun divisions.

Porters and messengers show a substantial decline since 1911. They are found where there are large towns, especially in the Agra and Rohilkhand divisions.

The actuals are almost identical with those of 1921, some 13 per cent. higher than twenty years ago.

Transport by rail.

The figures in Subsidiary Table VI (supplied by the railway authorities) of those employed direct by the railways amount to 89,454 as against 63,711 returned in Table X. The difference is mainly due to classification, some railway employees finding their way either designedly or by accident under other heads, *e.g.*, doctors, state servants, sweepers, *bhistis*, coolies, general labourers, etc., and others yet again being on leave out of the province or having two more lucrative occupations (these will be few). The distribution appears normal, large numbers of railway employees occurring at big railway centres like Lucknow, Jhansi, Agra and Saharanpur.

There has been some increase under this head since 1911. The distribution is normal. Figures of those employed in the Post Office and Telegraph Departments, as supplied by those departments will be found in Subsidiary Table VI. The difference between them and those exhibited in Table X are due to the same causes as in the case of the railway returns.

Post office, telegraph and telephone services.

19. The number of workers in trade are 12 per cent. higher than twenty years ago, and 15 per cent. higher than in 1921, the actual figures being, 1911—1,018,217; 1921—985,819; 1931—1,137,691. Below are given the actual number

Trade.

of earners and working dependents returned under each order in 1931 and the number per mille of all earners and workers at trade returned under each order.

Trade (by orders).						Actual number of earners and working dependents returned in 1931.	Number per mille of earners and working dependents employed in trade returned under each order.		
							1931.	1921.	1911.
Trade						1,137,691	1,000	1,000	1,000
Banks, establishments of credit, exchange and insurance ..						35,279	31	44	50
Brokerage, commission and export						5,209	5	10	10
Trade in textiles						59,244	52	56	49
„ skins, leather and furs						4,562	4	4	4
„ wood (not firewood)						7,680	7	2	4
„ metals						2,004	2	1	3
„ pottery, bricks and tiles						1,342	1	1	2
„ chemical products						6,067	5	5	8
Hotels, cafés, restaurants, etc.						19,723	17	10	13
Other trade in foodstuffs						831,419	730	723	704
Trade in clothing and toilet articles						13,425	12	10	22
„ furniture						6,444	6	5	7
„ building materials						871	1	1	1
„ means of transport						25,876	23	26	17
„ fuel						44,805	39	49	55
„ articles of luxury and those pertaining to letters and the arts and sciences.						30,491	27	19	28
Trade of other sorts						43,250	38	34	23

Trade in foodstuffs.

No less than 73 per cent. of workers in trade are concerned with foodstuffs, and if to these we add those employed in hotels, cafés, etc., and hawkers of drink and foodstuffs the figure rises to 75 per cent. The figures under other trade in foodstuffs show an actual increase of 16 per cent. since 1911, large increases occurring under grain and pulse dealers, dealers in sweetmeats, etc., (here I suspect some “makers” may have been wrongly returned as “sellers” only) dealers in dairy products, eggs and poultry (a most remarkable and steady increase since 1911), and dealers in fodder for animals. Although there is a marked increase under the head “Owners and managers of hotels, cook-shops, sarais, etc., and their employees” I suspect that still many who should appear here have been returned under the particular work they do, such as domestic service, clerk, sweeper, watchman, etc. Again the comparatively small numbers returned as hawkers of drink and foodstuffs suggest that enumerators often failed to distinguish between those who “hawked” and those who sold from a shop. Dealers in tobacco, opium and *ganja* have fallen to half their numbers since 1911.

Other trades.

The decreases under banks, establishments of credit, exchange and insurance, brokerage, commission and export, reflect the trade depression that spread over the country towards the end of the decade. The other figures call for no particular comment.

As observed in the last report* in the ordinary way in this province the maker of a commodity also sells it; and the organization of rural trade is still as primitive as ever. The great bulk of the population is served commercially by small rural markets held once or twice a week, supplemented by the permanent *bazars* of country towns. To these markets the agricultural population brings its surplus grain for sale, and buys with the proceeds those necessities which it does not provide for itself—mainly cloth, salt and oil. In

* *Vide Census Report 1921, Part I, page 165.*

the ordinary way the wholesale or even the retail trader who deals in articles other than of local origin, himself journeys to the place of manufacture and there obtains his stock. The rural merchant has little idea of seeking for new commodities and the manufacturers have no idea of advertising their wares in new places. The present state of affairs is much the same as in 1921, and there is little or no sign of any development of organizations for collecting, advertising and distributing the simple useful commodities such as the rural community cannot provide for itself. On the other hand the old system to a large extent cuts out the profits of middlemen.

20. The total number of earners and working dependents in this class are 452,998 as against 414,607 in 1921 and 486,279 in 1911. The proportions to all earners and working dependents and to those who work at pastoral and agricultural occupations (Order 1) are shown for the last three censuses below.

Class C : Public administration and liberal arts.

Year.				Earners and working dependents in Class C per mille of workers at—	
				All occupations.	Pasture and agriculture.
1931	..	..	..	19	25
1921	..	..	..	17	21
1911	..	..	..	20	27

There has been an increase in the actual numbers since 1921 though they are still below the 1911 figures. The same is true of the proportional figures, but in their case the movements are exaggerated by the large temporary increase in agriculturists (especially women) in 1921 and subsequent decline in 1931. As a result of the decline in agricultural prosperity after the close of the decade the number of unproductive employed under this head will have decreased and this must have resulted in further educated unemployment both of those formerly employed and of those subsequently qualifying for employment.

21. The figures under Public Force show a material decline, mainly owing to the great reduction effected in *chaukidars* (village watchmen), and this in spite of the fact that some ordinary *chaukidars* (watchmen) appear to have been included wrongly under this head, for some of the cities show unusually large figures.

Public force.

22. The figures call for no special comment. I would mention that it seems the Fyzabad Central Office may have confused some "Estate" servants with "State" servants, though the figures include some servants of the Kapurthala and other States which own land in that division, rightly so classified.

Public administration.

23. Under this head were returned 273,346 earners and working dependents in 1931, as against 206,409 in 1921, and 239,319 in 1911.

Professions and the liberal arts.

Below I give the actual numbers of workers returned under each order in 1931, and the number per mille of all workers returned under the sub-class by orders.

Professions and the liberal arts (by orders).					Actual number of earners and working dependents returned in 1931.	Number per mille of all earners and working dependents under this sub-class, by orders.		
						1931.	1921.	1911.
All professions	..	..	..	..	273,346	1,000	1,000	1,000
Religion	..	..	..	..	131,832	482	518	515
Law	..	..	..	..	22,401	82	57	43
Medicine	..	..	..	..	30,920	113	116	129
Instruction	..	..	..	..	52,064	191	167	116
Letters, arts and sciences (other than those who fall under public administration).					36,129	132	142	197

Religion.

Religion claims almost half, and although its proportion has declined the absolute figures show an increase of 14 per cent. above the 1911 figure. The considerable increase in priests, etc., and fall in religious mendicants suggest that some of the latter have been included with the former. The low figures under Group 166 (servants in religious edifices, etc.) suggest that this group has been confused with Groups 163 and 165. I notice this was suspected in 1921 also.*

Law.

It is regrettable to note that there are now more than double the number of lawyers, *mukhtars*, etc., than there were ten years ago. That profession is terribly over-crowded. Petition-writers, lawyers' clerks, etc., show a corresponding rise.

Medicine.

Medicine does not appear so attractive, for although the figures are higher now than in 1921, they are approximately the same as in 1911. The figures for dentists and veterinary surgeons do not look very reliable (the latter have in many cases probably gone under state or local service), nor would I put much faith in the distinction between registered medical practitioners and others. The somewhat low figures of midwives, vaccinators, compounders, nurses, *masseurs*, etc., suggest that some who should rightly have come into this group have found their way under domestic service (Group 187).

Instruction.

The number of persons employed in connexion with education has risen rapidly since 1911 and is now almost double what it then was. The uneven nature of the district figures for clerks and servants connected with education suggests that some of those who should have appeared here have gone under other clerks and domestic service.

Other professions.

The only important occupation under this heading is "Musicians, actors, dancers, etc." The great decline in 1921 has in part, been made good again. They are found in greatest number in the Meerut and Rohilkhand revenue divisions.

Persons living on their incomes.

24. The heavy decline in this group in 1921 was ascribed to the fact that the cost of living had so increased that pensioners could no longer subsist upon their pensions but had to find employment of some kind. It may also have been due to the fact that cultivation, in which most pensioners indulge, became the most lucrative source of income on account of the rise in the price of agricultural produce. With the recent fall in prices and drop in the cost of living it is natural to find a very substantial increase in the figures under this head, though they are still 13 per cent. below the 1911 level.

Domestic service.

25. There has been an increase under this head since 1921, but the figure is still a long way below the 1911 level. Private motor-drivers and cleaners have increased nearly sevenfold in the last ten years. They are more numerous in the revenue divisions of Agra, Rohilkhand and Lucknow than elsewhere. Other domestic servants are more numerous in the west than the east, as might be expected.

Insufficiently described occupations.

26. The heading of this sub-class is somewhat of a misnomer, consisting as it does mainly of general labourers rightly so classed. As has already been explained the number of general labourers is largely dependent on agricultural conditions. The very material decrease between 1911 and 1921 was partly due to the rise in prices of agricultural produce which resulted in a movement of labour to the land because of increased agricultural prosperity. The collapse in prices at the end of the past decade caused a movement the other way and this is reflected in the increase in general labourers of 20 per cent. since 1921. General labourers are naturally more numerous where there is a larger urban population.

Unproductive.

27. The numbers under this head have fallen very materially at successive censuses. In 1931 owing to the Civil Disobedience Movement the jails were fuller than usual, otherwise the decline would have been still greater. The figures for procurers and prostitutes are for obvious reasons, not reliable. Taking beggars, vagrants, prostitutes and procurers altogether there has been a large decline at each census, the decrease on the present occasion being in no way due to the fact that wizards and witches have for the first time been transferred to the "arts and sciences" (under Group 181 into which they have

* *Vide Census Report 1921, Part I, page 166.*

gone, only 208 persons were returned most of whom would be astrologers, etc.). Some may have gone into Group 182 (Musicians, actors, dancers, etc.,) but even so there appears to be a considerable decrease in beggars and vagrants, a satisfactory point to note. They are more numerous in the west than in the east of the province. The high figure in district Sitapur is accounted for by the considerable number who had congregated with the Paikarma Fair which was enumerated at Nimsar on census night.

28. As a measure of retrenchment occupation has not been tabulated by religion at this census, but it is not likely that any material changes have occurred in the distribution since 1921 or even 1911. For information on this point the reader is referred to the Census Report 1911, Part I, pages 411-412. Such tabulation would still as Mr. Blunt then wrote "reflect faithfully the well known characteristics of the various communities." The most important feature is that as a larger proportion of Muslims than Hindus reside in towns, Muslims follow urban pursuits to a greater extent than do Hindus. The figures in the next few paragraphs throw some light on this subject.

29. Imperial Table XI gives the statistics of the occupations of certain

Caste.	Number per mille (of both sexes together) who were returned as—			Caste.	Number per mille (of both sexes together) who were returned as—		
	Earners.	Working dependents.	Non-working dependents.		Earners.	Working dependents.	Non-working dependents.
Brahman ..	365	50	585	Lohar ..	386	72	542
Rajput ..	369	98	533	Kumhar ..	450	80	470
Bhainhar ..	355	29	616	Luniya ..	452	129	419
Kayastha ..	323	24	653	Dhobi ..	496	64	440
Vaishya ..	378	28	594				
Jat ..	370	43	587				
Taga ..	356	19	625				
Bhat ..	386	40	574				
				Pasi ..	446	121	433
				Chamar ..	499	61	440
				Bhangi ..	408	59	533
				Saiyid ..	329	21	650
Kurmi ..	432	122	446	Pathan ..	341	55	604
Lodh ..	405	106	489	Shaikh ..	349	30	621
Gujar ..	378	59	563	Darzi ..	433	65	502
Gadariya ..	422	84	494	Julaha ..	407	61	532
Ahir ..	428	129	443				
Sonar ..	372	37	591				
Halwai ..	409	38	553				
Teli ..	456	58	486				
Barhai ..	380	45	575	Anglo-Indian	273	5	722

selected castes (no matter what religion they returned) for the province as a whole including the states. In the margin I give for certain of those castes the number per mille (of both sexes together) who returned themselves as earners working and non-working dependents. The proportions are dependent on three main factors—

Occupation by religion.

*Occupation by caste.
(a) Distribution between earners, working and non-working dependents.*

(i) the extent to which women and children are allowed to work at anything except the ordinary household duties, which depends on the social position and custom of the caste,

(ii) the proportion of females and children to male adults in the caste, and

(iii) the nature of the occupations that the caste chiefly follows.

Each of these factors has to be taken into account when considering the above figures.

It will be seen that generally speaking the higher castes (both Hindu and Muslim), in spite of including a smaller proportion of females and of children,* and hence a greater proportion of males at the working ages, and in spite of the

* *Vide* paragraph 17 of Chapter V, and paragraph 12 of Chapter IV.

fact that the occupations at which those castes are mainly employed are often such as could be followed by women and children, include lower proportions of earners and working dependents. This is due to their social customs, they are stricter about *parda* and consider it derogatory to their social status to allow their women and children to work (or to admit it if they do work). In the case of Kayasthas the proportions are very low due to the large proportion of this caste who are engaged in their traditional occupation of clerical work of all kinds in which women can take no appreciable part. Agriculturists and pastorals although including a larger proportion of women and children, because their occupations are suitable to the latter and because their social customs permit them to work, return a much larger proportion of earners and working dependents. The Gujar figures are strikingly low. This caste consists mainly of Hindus in the west of the province and of Muslims in Oudh and the east of the province. As is the case of all the western people the Hindu Gujar women and children take less part in the family occupation than Hindu females elsewhere in the province, and with the Muslim Gujars women and children work no more than is the case with the other Muslim castes. Hence the low figures.

The highest proportions of earners and working dependents are to be found among the lower castes, but the figures are naturally affected by the nature of the occupation. Thus earners and working dependents are relatively low among Barhais and Lohars a large proportion of whom are carpenters and blacksmiths by profession, which occupations women as a rule cannot be expected to follow. On the other hand the figures of both earners and working dependents for Luniyas are high as they are largely agriculturists and labourers and their women and children assist or work on their own at these occupations.

Anglo-Indians, as would be expected, return a low proportion of both earners and working dependents.

(b) *The sex of earners and working dependents.*

30. In column 3 of Subsidiary Table V of this chapter will be found the proportion of females to males who were returned as earners (principal occupation only) at any occupation and at the chief occupations at which each caste works. Below I give the highest and lowest proportions of females returned as earners (principal occupation only) at any occupation.

High proportion of female earners.				Low proportion of female earners.			
Caste.			Number of female earners per mille male earners.	Caste.			Number of female earners per mille male earners.
Saharia	..	..	860	Taga	..	..	46
Gidhiya	..	..	755	Khatttri	..	..	47
Bhangi	..	..	600	Jat	..	..	51
Kanjar	..	..	598	Kayastha	..	..	65
Indian Christians	..	..	580	Rajput	..	..	68
Nat	..	..	554	Bhainhar	..	..	84
Barwar	..	..	548	Brahman	..	..	88
Chamar	..	..	529	Gujar	..	..	90
Khangar	..	..	503	Barhai	..	..	98
Dhobi	..	..	487	Saiyid	..	..	102
Kewat	..	..	450	Pathan	..	..	104
Kahar	..	..	421	Shaikh	..	..	111
Pasi	..	..	406	Sonar	..	..	112
Koeri	..	..	395	Mochi	..	..	130
Luniya	..	..	373	Vaishya	..	..	135

The factors mentioned in paragraph 26 *supra* are largely instrumental in determining these figures also. As would be expected the lower castes and tribes and those with occupations at which women and children can work are found with the highest proportion of female earners. The figures for Nats and Kanjars are influenced by the large proportion of female beggars, prostitutes, etc. It is, however, of more interest to examine the proportion of female earners *plus* working dependents at all occupations to males. Below I give the figures of representative castes and tribes and compare them with the corresponding figures (of workers) for 1921 and 1911 where these are available.

Caste.	Number of female workers per mille male workers at all occupations.			Caste.	Number of female workers per mille male workers at all occupations.		
	1931.	1921.	1911.		1931.	1921.	1911.
Barwar ..	908	..	..	Gadariya ..	445	518	493
Saharia ..	903	..	..	Nai ..	437	488	519
Kewat ..	767	..	913	Dhunia ..	422	..	..
Gidhiya ..	750	..	..	Khatik ..	415	304	290
Tharu ..	717	..	..	Julaha ..	399	521	543
Khangar ..	703	..	..	Bhat ..	328	434	362
Pasi ..	701	707	706	Halwai ..	317	348	332
Luniya ..	700	839	812	Lohar ..	309	373	389
Koeri ..	669	842	834	Rajput ..	307	243	186
Chamar ..	654	673	660	Anglo-Indian ..	257	390	265
Kanjar ..	633	..	..	Gujar ..	222	127	99
Bhangi ..	628	735	729	Pathan ..	209	242	238
Dhobi ..	628	620	643	Barhai ..	202	239	244
Nat ..	621	..	..	Brahman ..	198	187	184
Arakh ..	587	..	..	Vaishya ..	191	..	272
Ahir ..	558	646	598	Sonar ..	174	139	138
Kahar ..	558	602	616	Shaikh ..	170	258	236
Kumhar ..	536	646	646	Saiyid ..	144	194	192
Kurmi ..	524	545	539	Jat ..	133	78	75
Teli ..	493	588	624	Bhuinhar ..	120	..	188
Kachhi, Mali, Murao, Rain and Saini.	483	486	488	Kayastha ..	110	98	104
Lodh ..	464	491	491	Khatttri ..	89	..	..
Darzi ..	453	..	..	Taga ..	79	..	66

The greater extent to which women assist in the support of the home is very apparent among the lower and agricultural castes and tribes.

In view of the decrease since 1911* in the sex-ratio at all ages in the higher castes and among Muslims, the sex-ratio in female earners and working dependents might be expected to show a decline. This is found in the case of Bhuinhars and Vaishyas, and all the Muslims castes, but for Brahmans, Rajputs, Kayasthas, Jats, and Tagas the sex-ratio has increased, showing that the women-folk are gradually taking a larger share in augmenting the family income. Khatiks, Gujars and Sonars all show substantial increases in the sex-ratio of workers, but every other caste shows a decline, in the case of some of the lower castes the decline being very marked.

In 1921 owing to the influenza epidemic and the rise in the cost of living there were in most castes a greater percentage of women working than either in 1911 or 1931.

* *Vide* paragraph 17 of Chapter V.

Traditional occupations.

31. Imperial Table XI shows to what extent any particular caste still follows its traditional occupation. As in previous censuses traditional has been somewhat freely interpreted to mean the occupation with which a caste has been particularly associated in the past. There is for instance nothing to show that the castes which have been mostly agricultural in the last three or four decades are agricultural by "tradition." It is certain that they were never so in the same way as Barhais are "traditionally" carpenters. They were probably never tied down by custom and caste to agriculture as Barhais were to wood-work, Lohars to working with iron, Sonars to working in precious metals. In the majority of cases, however, the occupation assigned in Imperial Table XI as "traditional" represents faithfully enough the really "traditional" occupation of the caste.

Subsidiary Table V of this chapter shows the proportion of earners (principal occupation only) who are still working at the traditional occupation of their caste. The list is headed by Bhuinhars (landowners and cultivators), 94 per cent. of their earners returning the traditional occupation as their principal source of income. Next come Sainthwars (cultivators—92 per cent.), Tagas (landowners and cultivators—90 per cent.), Arakhs (cultivators, agricultural and general labourers—88 per cent.), Lodhs (cultivators and agricultural labourers—88 per cent.), Jats (landowners and cultivators—87 per cent.), Kurmis (cultivators—84 per cent.), Koeris (cultivators—83 per cent.). All the high figures are for agriculturists, which is not a matter for surprise seeing the part that agriculture plays in this province and the love of the soil that is in-born in most Indians. If to the above occupations we add the other agricultural and pastoral pursuits the percentages become even more striking—Bhuinhars 96, Sainthwars 98, Tagas 96, Arakhs 92, Lodhs 91, Jats 94, Kurmis 95, and Koeris 94.

Next come the artisan and trading classes the first of whom are Sonars (goldsmiths, silversmiths and jewellers—71 per cent.), then come Darzis (tailors—69 per cent.), Bhangis (scavengers—66 per cent.), Vaishyas (traders—61 per cent.), Mochis (shoemakers and cobblers—61 per cent.), Halwais (confectioners—59 per cent.), Dhobis (washermen—56 per cent.), Gidhiyas (bird-catchers—55 per cent.), Nais (barbers—54 per cent.) In the case of each of these castes, of whom more than 50 per cent. of earners returned their traditional occupation as their principal source of income, by far the greater proportion of the remaining earners returned some agricultural or pastoral employment as their principal source of livelihood.

Between 40 and 50 per cent. of the earners of the following castes returned their traditional occupation as their principal source of income—Khatris (traders), Julahas (weavers), Rajputs (soldiers, Government servants and landowners), Barhais (carpenters), Telis, (oilmen) and Kumhars (potters). Of these again the vast majority of those who did not return their traditional as principal occupation returned some agricultural or pastoral head.

Kayasthas (clerical workers), Lohars (blacksmiths), Kahars (personal servants), Khatiks (fruit and vegetable sellers and butchers), Gadariyas (shepherds, goatherds and blanket-weavers), Kachhis etc., (market gardeners), Dhunias (cotton carders), Luniyas (salt-petre workers and earth-workers), and Gujars (cattle and sheep-breeders, herdsmen, etc.) returned between 20 and 40 per cent. of their earners as principally supported by their traditional occupations, and again the vast majority of their other earners returned agricultural or pastoral occupations.

At the bottom of the list come Bhats (bards and genealogists—9 per cent.), Brahmans (priests—8 per cent.), Kalwars (liquor distillers and sellers—6 per cent.), Chamars (leather-workers—5 per cent.), Kewats (boatmen, fishermen and riverain occupations—5 per cent.), and Pasis (*tari*-makers—2 per cent.); and here again the great majority of the remaining earners returned as principal occupation some agricultural or pastoral head.

But to all these figures must be added considerable numbers of those who returned their traditional occupation as their subsidiary source of income, which as will be seen from columns 11 and 12 of Imperial Table XI were often very numerous. In the case of Babelias, Barhais, Dhobis, Kachhis etc., Kumhars, Lohars, Luniyas, Nais, and Telis such persons exceeded one-third of the number who returned the traditional occupation as principal.

In order to ascertain what changes have occurred since previous censuses the working dependents who returned the traditional occupations must be added to those who returned this as their principal occupation at this census before comparisons can be made with the workers of 1921 and 1911 for they were then included.

Below I give for selected castes the proportion to all workers of earners (principal occupation) *plus* working dependents, and of earners (subsidiary occupation) who returned their traditional occupation in 1911 and 1931.

Caste.	1931.			1911.		
	Number per mille of workers who returned their traditional caste occupation as—					
	Principal occupation.*	Subsidiary occupation.	Principal or subsidiary.	Principal occupation.*	Subsidiary occupation.	Principal or subsidiary.
Bhuinhar	905	27	932	896	1	897
Taga	871	8	879	896	..	896
Jat	834	10	844	848	2	850
Koeri	774	28	802	879	1	880
Loth	788	13	801	861	3	864
Kurmi	729	20	749	843	2	845
Sonar	654	63	717	740	9	749
Bhangi	647	14	661	767	21	788
Dhobi	526	113	639	527	74	601
Nai	501	134	635	532	66	598
Halwai	553	36	589	678	5	683
Barhai	403	141	544	415	116	531
Teli	408	80	488	436	82	518
Rajput	462	24	486	482	10	492
Julaha	428	38	466	505	14	519
Kumhar	365	95	460	432	79	511
Lohar	313	126	439	318	100	418
Kayastha	361	16	377	327	10	337
Kahar	302	45	347	349	44	393
Gadariya	216	46	262	229	59	288
Khatik	227	24	251	145	8	153
Luniya	107	32	139	58	53	111
Ahir	111	21	132	92	20	112
Gujar	95	16	111	128	9	137
Brahman	77	20	97	79	35	114
Chamar	48	9	57	37	11	48
Kewat	40	9	49	11	2	13
Pasi	22	4	26	5	3	8

*Includes working dependents as well.

Comparing the fourth and seventh columns it will be observed that speaking generally those castes who have the lower proportion working at their traditional occupation show some increase in the proportion in the last 20 years, and those who have higher proportions show some decrease. A very notable decrease occurs in the case of Bhangis, who are taking up other occupations. Chamars, Luniyas, and Dhobis on the other hand show some increase, as also do Lohars and Barhais. Khatiks show a very striking increase. The Kumhar is being ousted from his traditional occupation to some

extent by the introduction of metal utensils, and the Teli by the modern product, but the changes are small. Taken as a whole the figures reveal a remarkably small change in the state of affairs that existed 20 years ago. When comparing the figures of columns 17-66 of Imperial Table XI with those of 1921 and 1911 it must be borne in mind that the 1931 figures do not include working dependents whereas the others do.

Columns 15 and 16 of Imperial Table XI show the extent to which those who returned the traditional occupation of their caste as their principal source of income supplement that income by following some subsidiary occupation. The proportions are large in the case of Ahirs, Barhais, Bhats, Bhuinhars, Brahmans, Chamars, Darzis, Dhobis, Dhunias, Gadariyas, Kalwars, Kewats, Koeris, Kumhars, Lohars, Luniyas, Nais, Pasis, Rajputs, Sonars, and Telis. It will be observed that with the exception of Koeris and Rajputs the traditional occupation is other than actual cultivation. The bulk of the subsidiary occupations of all these castes are agricultural or pastoral.

Occupations of females.

32. In paragraph 5 *supra* we saw the proportion of female to male workers. In 1931 there were in the whole province including the states, 7,183,842 females returned as earners or working dependents, as against 8,429,755 in 1921, and 7,840,190 in 1911. These figures represent 305, 381, and 342 respectively per mille of the female population. Female earners and working dependents are therefore actually and proportionally lower now than they have been at the last two censuses. The large proportion of children in the present population has kept down the proportion but this is not the explanation of the decrease, for based on females aged 15 years and over the proportions become 499, 605, and 536. The exceptionally high figure in 1921 is explained by the rise in the cost of living and the heavy mortality caused by the influenza epidemic. These two factors necessitated every available woman lending a hand in the fields and it will be seen that the increase took place solely under the agricultural heads of occupation. In the same way now in 1931, on the return to more normal conditions it is the falling off in female agricultural workers that is responsible for almost the whole decrease.

The occupations of females (omitting, of course, household duties) may be studied from Subsidiary Table III, which shows for all sub-classes and for selected orders and groups the actual number of female earners and working dependents, and the number of female per mille male earners and working dependents under each of those occupations.

Below I give the number of female earners and working dependents returned under each sub-class per mille of all female earners and working dependents based on the actual figures shown in column 4 of that subsidiary table, and the corresponding figures for 1921 and 1911.

Occupation (by sub-classes).	Number of female earners and working dependents per mille of all female earners and working dependents in—		
	1931.	1921.	1911.
All occupations	1,000	1,000	1,000
I.—Exploitation of animals and vegetation	754	784	711
II.—Exploitation of minerals .. .. .	..	..	..
III.—Industry	126	122	154
IV.—Transport	1	1	1
V.—Trade	48	35	42
VI.—Public force .. .. .	..	..	..
VII.—Public administration .. .. .	..	..	..
VIII.—Professions and liberal arts	7	5	8
IX.—Persons living on their income	1	..	1
X.—Domestic service	26	23	29
XI.—Insufficiently described occupations	29	20	41
XII.—Unproductive	8	10	13

Three-quarters of all female workers are engaged on the exploitation of animals and vegetation, the bulk of them on agriculture pure and simple. Industry employs one-eighth, and trade one-twentieth; for the rest they are chiefly domestic servants and general labourers. Between 1911 and 1921 all occupations lost to agriculture. Since 1921 they have regained some of the lost ground though only trade has reached, and in fact exceeded, its proportion of 1911.

The actual figures of female agriculturists returned under the main heads are shown below together with the proportions at the last three censuses :—

Agriculture.

Agricultural heading.	Actual number of females returned as earners or working dependents.			Number per mille of all female agriculturists.		
	1931.	1921.	1911.	1931.	1921.	1911.
All agricultural heads	5,282,728	6,449,745	5,437,749	1,000	1,000	1,000
Landlords, non-cultivating	42,324	84,194	30,168	8	13	6
Tenants, non-cultivating	59,238		56,805	11		10
Estate agents and managers of private owners and of Government, rent collectors, clerks, etc.	1,564	2,248	858	..	..	..
Landlords, cultivating	556,015	5,301,401	252,168	105	822	46
Tenants, cultivating	3,069,921		3,728,796	582		686
Agricultural labourers	1,543,307	1,056,876	1,357,760	292	164	250
Cultivators of special crops, market gardeners, etc.	10,359	5,026	11,194	2	1	2

Female landlords (both cultivating and non-cultivating) appear to have more than doubled since 1911, having increased from 282,336 to 598,339 but this is only the result of the difference in classification of the *khaikars* of Kumaun and of those holding direct from His Highness the Maharaja of Tehri-Garhwal State as explained in paragraph 14 *supra*. The figures of tenants have been disturbed by the same factor. Agricultural labourers have increased beyond the 1911 figures.

As already mentioned taken as a whole female agriculturists have decreased by over a million since 1921 and are now slightly fewer than in 1911. Tenants (cultivating and non-cultivating) account for 59 per cent., agricultural labourers for 29 per cent., and landlords (cultivating and non-cultivating) for 11 per cent.

Some 84 thousand females are engaged on stock-raising or work as herdsmen, etc. The corresponding figure in 1921 was 139 thousand, and in 1911 it was 111 thousand, so there has been a very marked decline.

Pasture.

Industry accounts for the next largest proportion nearly (13 per cent.) to agriculture. This, needless to say, does not represent organized industry, but the indigenous system. The industries at which the greater number of females work are shown below together with the number per mille of all females engaged on industry, at each of the last three censuses :—

Industry.

Industry.	Number of female workers.			Number per mille of females engaged on all industries.		
	1931.	1921.	1911.	1931.	1921.	1911.
All industries	901,845	1,029,966	1,208,172	1,000	1,000	1,000
Cotton industry	131,664	216,305	187,164	146	210	155
Rice pounders and huskers, and flour grinders.	120,138	159,154	227,568	133	154	188
Scavengers	113,223	114,972	123,012	126	112	102
Manufacture and refining of vegetable oils	105,203	106,023	112,519*	117	103	93
Washing and cleaning	104,096	96,853	100,286	115	94	83
Grain parchers, etc.	73,358	70,083	90,699	81	68	75
Potters and makers of earthenware ..	60,983	57,578	73,125	68	56	61
Barbers, hairdressers, etc.	50,544	37,175	66,722	56	36	55
Other industries	142,636	171,823	227,077	158	167	188

*This includes mineral oils, but the figures for them are negligible.

The number of females employed on industry has declined steadily since 1921, in spite of the increase in population. Of all industries cotton ginning, cleaning, pressing, spinning, sizing and weaving occupies the greatest number of females, though on account of the increase in the number of mills there has been a marked decrease in the number of females so employed. Again because of the growing number of flour mills the number of females employed on rice pounding and husking and flour grinding has decreased by almost half in the past 20 years.

Scavengers show a much smaller decrease, and so do those employed with vegetable oils. Grain parchers, potters and hairdressers show an increase since 1921 but the figures are still well below those of 1911. Washerwomen show an increase on both the 1921 and 1911 figures.

Trade.

Trade occupies less than 5 per cent. of female earners and working dependents, and this consists very largely of women selling the articles made or produced by their husbands. Below I give the figures for the last three censuses of the main headings of trade under which females were returned.

Trade.	Actual number of females returned as earners or working dependents.			Number per mille of all female traders.		
	1931.	1921.	1911.	1931.	1921.	1911.
All trades	345,689	295,338	327,217	1,000	1,000	1,000
Other foodstuffs	109,699	98,770	125,492	318	334	384
Grain and pulse dealers	69,496	49,265	61,635	201	167	188
Dealers in dairy products, eggs and poultry.	67,815	43,153	37,867	196	146	116
Dealers in fodder for animals ..	24,691	25,380	15,042	71	86	46
Trade in fuel	24,187	25,458	32,451	70	86	99
Other trades	49,801	53,312	54,730	144	181	167

The number of females employed on trade fell in 1921 but has now risen to a higher figure than in 1911. The sale of foodstuffs of all kinds takes pre-eminence, and there has been a remarkable increase under sale of *ghi*, milk and other dairy products. Trade in fuel shows a decline.

Professions and liberal arts.

The figures under this head are small, totalling only 48,804, which include mostly religious workers, midwives, and dancing girls. The corresponding figure in 1921 was 44,170, and in 1911 it was 60,193.

Domestic service.

Domestic service accounts for 187,459 females as against 189,604 in 1921 and 227,451 in 1911.

General labourers.

Female general labourers numbered 209,225 as against 163,825 in 1921 and 321,236 in 1911.

Unproductive.

Female beggars, vagrants, prostitutes, etc., continue to show a satisfactory decline from 103,629 in 1911 to 82,003 in 1921, and now to 55,482.

To sum up as far as we have gone then, female workers show a marked decline since 1921, chiefly at the most general occupation of agriculture. Nevertheless three-quarters still follow that occupation and the rest are employed in industry, trade, domestic service and general labour. Apart from the decrease in agriculturists the only notable change since 1921 has been the increase in those engaged in trade in foodstuffs.

Before leaving this subject it may be of interest to trace how far the proportions of females to males are changing in certain occupations. Below I give

the occupations at which women work most and least relatively to men, together with the corresponding figures for 1911.

Occupation.	Female workers per 1,000 male workers.		Occupation.	Female workers per 1,000 male workers.	
	1931.	1911.		1931.	1911.
Collectors of lac	*170,500	..	Wool industry	687	877
Rice pounders and huskers and flour grinders.	13,735	1,977	Basket-makers and other industries of woody materials.	628	691
Midwives, vaccinators, etc. ..	6,177	5,606	Domestic service	627	752
Embroiderers, etc.	2,116	786	Public force	1	15
Collectors of forest produce ..	1,401	..	Law	1	8
Dealers in fodder for animals ..	1,395	949	Public administration ..	9	6
Rope, twine, string, etc. ..	1,264	1,880	Makers of sugar, etc. ..	11	42
Trade in fuel	1,173	1,353	Brokerage, etc.	15	43
Grain parchers, etc.	1,133	1,249	Trade in means of transport ..	17	89
Upholsterers, etc.	*1,132	NIL	Transport (all kinds)	26	51
Dealers in dairy products ..	1,115	1,293	Production and transmission of physical force.	*35	14
Servants in religious edifices, etc.	*1,049	125	Makers of jewellery and ornaments	35	47
Scavenging	1,031	1,340	Inmates of jails, almshouses, etc...	36	54
Other religious workers ..	*945	331	Trade in precious stones, etc. ..	*38	148
Bone, ivory, horn, shell, etc., workers (except buttons).	*879	1,345	Trade in skins, etc.	42	134
Manufacture and refining of vegetable oils.	845	893	Metal industries	46	78
Washing and cleaning ..	835	825	Trade in pottery	*55	366
Dealers in other food-stuffs ..	826	934	Construction of means of transport	*58	22
Agricultural labourers ..	823	845	General storekeepers, etc. ..	59	78
Trade in thatches and other forest produce.	823	..	Trade in textiles	63	111
Dealers in common bangles and small articles.	697	788	Medical practitioners	66	56
Trade in bamboos and canes ..	*688	..	Butchers	67	165
			Instruction	76	71
			Trade in furniture	91	197

*The actual numbers are very small.

†In 1911 Army nurses were included under this head, but in 1931 they went into Group 172 (under professions and liberal arts).

Lac-collecting is done entirely by females. Flour grinding by hand, always largely a female occupation, has been made over almost entirely to women, and so to a large extent has embroidery work. Collecting forest produce, firewood, grass, reeds, etc., has always been largely woman's work, and selling the same as well, though whereas more women than men have taken up selling fodder for animals, more females than males have given up selling fuel including firewood, cowdung, etc. Rope and twine-making has always attracted more women than men though now more men and fewer women work at it. Women appear to have taken to upholstery work and tent-making since 1911 when none were returned at this occupation. The figures for other religious workers and servants in religious edifices are small and none too reliable. The change is insignificant. More women than men have abandoned the occupations of scavenging and of the manufacture and refining of vegetables oils. On the other hand more females than males have taken up washing and cleaning. Agricultural labourers have increased by more males than females. The wool industry has lost far more females than males, and so strangely enough has domestic service. The occupations in which women workers are uncommon need no comment, the names of the occupations themselves explain the position.

The following points may be noted :—

- (1) Women, as is natural, are occupied in the simpler and lighter forms of employment. For instance, those who work at agriculture neither dig nor plough, and those engaged on earthwork do not dig. Much of their work is carrying work and even then their loads are usually lifted on to their heads by the menfolk.
- (2) Women workers form a valuable supplement in agriculture, and the numbers can be swelled at necessity very considerably, to shrink again when the need is past.
- (3) Women industrial workers are employed almost without exception under the old indigenous system. Organized industry has little or no attraction for them. (*Vide* paragraph 53 of Chapter I.)
- (4) There is no tendency for females to usurp the work of males in this province, a tendency so insistent in Western countries. Nor is there any likelihood of such a development for some time to come. The vast majority are married and married young. They have their domestic duties to perform and other work has to be done at home or nearby. Their general lack of education excludes them from engaging in any but the simplest forms of labour.

Subsidiary occupations.

33. Most people follow more than one occupation from the point of view of the scheme of classification. In many cases, however, combined callings which have been so analysed for purposes of the classification would normally be regarded as different aspects of the same calling. For instance, the landlord who cultivates part of his estate and lets the rest, the cultivating and sub-letting tenant, the man who tans leather and makes shoes out of it, and the man who truthfully returned his occupations at this census as "*ekka* driver—horse-breaker." On the other hand there are many who follow distinct occupations, such as grain-dealing and money-lending, cultivation and some cottage industry, Government service and cultivation. In this province there is only one really important combination of occupations and that is agriculture (in some form or other) with any non-agricultural occupation. This combination may be divided into two, those for whom agriculture provides the principal source of income and those for whom it provides a subsidiary income to that derived from a non-agricultural occupation. Economically the former class is far more important in this province so in Provincial Table III have been tabulated the subsidiary occupations of agriculturists. The latter have been divided into six classes, *viz* :—landlords who let their land, landlords who cultivate, tenants who sub-let, tenants who cultivate, agricultural labourers (including ploughmen), and cultivators of special crops, market gardeners, etc. As the non-agricultural income may, as a result of outside factors like the fall or rise of agricultural prices, become secondary to the non-agricultural income it is important to have statistics of those with a non-agricultural principal occupation and an agricultural subsidiary occupation. The information is considered so important for this province that, with the agreement of the local Government, Imperial Table X has been expanded to show for each occupation in the classification scheme the numbers who returned such occupation as principal occupation with—

- (i) no subsidiary occupation of any kind,
- (ii) an agricultural subsidiary occupation, and
- (iii) a non-agricultural subsidiary occupation.

This has made the table longer, but it is hoped that the extra information so provided will be found of considerable assistance to economists in the province.

All subsidiary occupations.

34. In Subsidiary Tables I(b) and II(b) will be found proportional figures showing the distribution of the subsidiary occupations returned between the various orders of occupation, and between cities and the rest of the province, and the distribution by sub-classes for natural divisions, districts and states.

(i) *By occupation*

Out of every 10,000 total population of the province as a whole including the states, 4,174 were returned as earners, and out of these 595 (or 14 per cent.) returned a subsidiary occupation. Of these 364, *i.e.*, three-fifths

returned an agricultural or pastoral head, which was only to be expected from the nature of those heads; 104 returned an industrial head; 50 returned trade; and 31 general labour. The bulk of subsidiary occupations were naturally returned from outside the 23 cities of the province, the only exceptions being those who returned the Army, and the production and transmission of physical force as their subsidiary occupations.

The proportions of earners by sexes who returned subsidiary occupations can be seen from the following table:—

Earners with—	Persons.	Males.	Females.
	Per cent.	Per cent.	Per cent.
<i>Total</i> ..	100	100	100
No subsidiary occupation ..	86	85	89
An agricultural subsidiary occupation ..	8	8	7
A non-agricultural subsidiary occupation ..	6	7	4

Relatively fewer females returned subsidiary occupations and they returned proportionally less of the non-agricultural pursuits.

As regards natural divisions the greatest proportions of earners who returned subsidiary occupations are to be found in Indo-Gangetic Plain East (209 per mille of earners), Sub-Himalaya East (182), Indo-Gangetic Plain Central (141), and the Central India Plateau (140) whilst the lowest was Indo-Gangetic Plain West (104). The district figures are none too reliable, for they reflect to a very large extent the views and personal zeal of the local officials who were responsible for the enumeration. These factors even out in the larger areas.

35. Of the 14,673,510 persons (males 12,003,696, females 2,669,814) who returned a purely agricultural head as principal occupation 12,514,584 (males 10,149,674, females 2,364,910) returned no subsidiary occupation at all, i.e., 85 per cent. (males 85, females 89).

(ii) *By locality*

Subsidiary occupations of agriculturists.

Below I give for the whole province including the states the proportion of earners returned under the six agricultural heads who returned no subsidiary occupation, an agricultural*, or a non-agricultural subsidiary occupation:—

Occupation.	Number per mille of earners who returned subsidiary occupations—								
	None.			Agricultural.			Non-agricultural.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
All agricultural occupations ..	853	845	885	76	76	77	71	79	38
Non-cultivating landlords ..	587	553	798	342	370	171	71	77	31
Cultivating landlords ..	803	802	816	147	148	139	50	50	45
Non-cultivating tenants ..	789	770	853	145	161	92	66	69	55
Cultivating tenants ..	854	852	870	58	56	73	88	92	57
Agricultural labourers (including ploughmen).	893	883	908	77	80	72	30	37	20
Growers of special crops, market gardeners, etc.	817	808	841	130	130	129	53	62	30

Landlords taking rent returned the greatest proportion of subsidiary occupations because many (especially males) derive income as well from their own cultivation as landlords or tenants. Next come those who returned sub-letting their tenancies as their most profitable occupation, among

* I have included in this category both here and in Imperial Table X and Provincial Table III only the six occupations shown in the above table.

whom many cultivate part of their holdings and others work as ploughmen or labourers. Agricultural labourers returned fewest subsidiary occupations, by far the most frequent subsidiary occupation being that of cultivating tenant. Ploughmen mostly fall under this category.

Cultivating tenants return the smallest proportion of agricultural subsidiary occupations, as is but natural; it may also be noted that they return the greatest proportion of non-agricultural subsidiary occupations among both males and females.

Agricultural labourers return the lowest proportion of non-agricultural subsidiary occupations for each sex.

36. Little need be said on this subject as the figures in Provincial Table III are self-explanatory.

Among non-cultivating landlords the chief subsidiary non-agricultural occupations are money-lending, grain-dealing and other forms of trade; among cultivating landlords—the above occupations and in addition cattle-breeding, Government service and pensioners (the figures for blacksmiths and carpenters and for general labourers are swollen by the inclusion as landlords of the *khaikars* of Kumaun and those who hold land direct from the State in Tehri-Garhwal); among non-cultivating tenants—trade, money-lending and grain-dealing, stock-raising, village artisans and priests; among cultivating tenants—the above occupations and in addition general labourers, and a much larger proportion of village artisans such as blacksmiths, carpenters, barbers, oil-pressers, washermen, potters, etc.; among agricultural labourers—general labourers, cattle-breeders and milkmen, traders and village artisans; and among market gardeners—traders and general labourers.

37. Of all agriculturists the most important economically are the actual cultivators, especially the cultivating tenants. Below I give for cultivating owners and tenants proportional figures for subsidiary occupations by natural divisions.

Natural division.	Cultivating landlords.			Cultivating tenants.		
	Number per mille of earners (principal occupation) who have—			Number per mille earners (principal occupation) who have—		
	No subsidiary occupation.	An agricultural subsidiary occupation.	A non-agricultural subsidiary occupation.	No subsidiary occupation.	An agricultural subsidiary occupation.	A non-agricultural subsidiary occupation.
United Provinces (British territory)	789	161	50	853	59	88
Himalaya, West ..	893	7	100	813	24	163
Sub-Himalaya, West ..	768	204	28	874	37	89
Indo-Gangetic Plain, West ..	803	173	24	897	41	62
Indo-Gangetic Plain, Central ..	725	241	34	857	59	84
Central India Plateau ..	617	339	44	853	44	103
East Satpuras ..	817	162	21	871	67	62
Sub-Himalaya, East ..	789	185	26	818	66	116
Indo-Gangetic Plain, East ..	681	257	62	803	108	89

The figures in the fourth and seventh columns (proportion of cultivators who have a non-agricultural subsidiary occupation) are of considerable importance in determining the economic condition of cultivators. (*Vide* page 46 of Chapter I.) These figures would have been greater but for the numerous agricultural heads of occupation and the fact that only the two main occupations were recorded. Nevertheless this affects the natural divisions much about the same and so the above figures illustrate the relative position in the different divisions.

As regards cultivating landlords the high proportion with non-agricultural subsidiary occupations in Himalaya, West is due to the inclusion of *khaikars* and small landholders of Tehri-Garhwal State. Conditions in this natural division (and also in East Satpuras) are different from elsewhere in the province, there being no big landlords. We need consider these figures no further. The high proportion in Indo-Gangetic Plain East is, however, illuminating and largely explains the high proportion of debt-free landlords in this natural division (*vide* the second table on page 42 of Chapter I).

The non-agricultural occupations of agriculturists.

Subsidiary occupations of cultivators by locality.

Turning to cultivating tenants, the high proportion of non-agricultural occupations in Sub-Himalaya, East largely explains the fact that in spite of the great density in population and the increase therein in the past decade, and the fact that a large proportion of tenants cultivate less than the economic holding (*vide* page 45 of Chapter I), still there is in this natural division a larger proportion of unindebted tenants than in Indo-Gangetic Plain, West where the average holding is well above the economic holding, but subsidiary occupations are less frequent. The chief non-agricultural subsidiary occupations in Sub-Himalaya, East are—blacksmiths and carpenters, barbers, washermen, oil-pressers, stock-raising, general labourers, potters, grain-dealers and other traders, weavers, fishermen and boatmen. These subsidiary sources of income and remittances from emigrants have made it possible for the families of this natural division to make ends meet in spite of the large size of their families and their uneconomic holdings. The same is true to a less extent of Indo-Gangetic Plain, East and Indo-Gangetic Plain, Central.

From this state of affairs it is evident, as mentioned on page 48 of Chapter I, how important it is in this province to foster existing village industries and to introduce new ones in order to employ the $4\frac{1}{2}$ idle months of the agricultural year and the other intermittent spare time of cultivators in subsidiary occupations which can be followed at home, so augmenting the family income.

38. Below I give for the province as a whole including the states, the proportion of earners by sex returning a non-agricultural principal occupation who returned no subsidiary occupation, an agricultural subsidiary occupation, or a non-agricultural subsidiary occupation.

Subsidiary occupations of those who returned non-agricultural principal occupations.

Earners with a non-agricultural principal occupation who returned—	Persons.	Males.	Females.
<i>Total</i>	<i>Per cent.</i>	<i>Per cent.</i>	<i>Per cent.</i>
No subsidiary occupation . .	87	86	90
An agricultural subsidiary occupation.	9	10	7
A non-agricultural subsidiary occupation.	4	4	3

Proportionally more persons returned no subsidiary occupation than in the case of agriculturists (85 per cent. with no subsidiary occupation), more returned an agricultural subsidiary occupation and fewer a non-agricultural.

39. An attempt was made at this census for the first time to collect statistics of the educated unemployed, and the results are given in Imperial Table XII. The return was confined to males who could read and write English, and who were out of employment and seeking it, or unsuitably employed in view of their educational qualifications. The innovation failed to a large extent, as many people refused to fill in the forms for various reasons, among which may be mentioned the following :—

Educated unemployment.

- (1) Some thought it undignified to fill in the forms.
- (2) Others were apathetic and thought that no good would result from so doing.
- (3) Congress was, at the time of the Census, employing and paying as volunteers many who would otherwise have been unemployed.
- (4) The political boycott of the Census in general was especially strong in towns where most of the educated unemployed were to be found. In some parts Congress volunteers spread a rumour that this was a ruse on the part of Government to secure the names of those unemployed and so probably taking part in the Civil Disobedience Movement, with a view to barring them from future employment in Government service, or to meting them out punishment in some form or other later on. Another rumour had it that Government was trying to win over the unemployed by falsely raising their hopes of securing employment.

The return of those unsuitably employed was not worth tabulating though after scrutiny and rejection of absurd entries the number of those who had passed the S. L. C. or higher examination and returned obviously

Those unsuitably employed,

unsuitable occupations was abstracted and shown; they total 208. The present employment was to be given and then came the query "Employment for which fitted by education." This, as can readily be imagined, evoked some refreshing replies. One S. L. C. man thought he was fit to be a Collector. Personally I should not have been surprised to find an "S. L. C. plucked" who thought himself fit to be a "Lard Sahib", but the highest aspiration from this qualification was to be a "Tahsildar". One man with no qualification save an almost illiterate scrawl replied "Fit for all if luck help". Those already employed in Municipal and other local service seem one and all convinced that they are far better fitted for Government service. Another man's opinion of commercial life was summed up by his entry that he is at present "Employed in trade by reason of unemployment". Yet another returned his present occupation as "Reading novels and newspapers." It is quite evident that the results of such a query are very difficult to tabulate, and I think in future, full of possibilities (or impossibilities) as it is, this query might be omitted.

The unemployed.

As regards the unemployed proper, their chief aim seemed to be Government service, clerical work or any post carrying a specified minimum pay. In one case the minimum was a modest Rs. 3 per mensem. Another modest entry was by a man who had passed no examination and realizing his short-comings expressed the view that the employment for which he was suited should be "simple". He probably had grown to appreciate the peace and quiet of the local jail.

One point that struck me in scrutinizing the filled-in schedules was the low standard of literacy that the S. L. C., and sometimes even the Intermediate Examinations, seem to demand. The writing was often almost illegible and spelling execrable, and the number who entered their father's name on the line provided for father's occupation was incredible. One man filled into this column "He breathed his last on"

The educated unemployed have been tabulated by community in Part I of Table XII, and those statistics probably represent the relative state of affairs as between communities though the actuals are in my opinion low. It is estimated that an addition of 25-30 per cent. to the figures of the S. L. C. passed, and below S. L. C. groups would give figures more nearly approximating to the actual facts as they stood in February 1931.

The "Other Hindus" include a very large proportion of Kayasthas, as would be expected, they being the most literate caste. Under this head also were placed the unemployed reformed Hindus, such as Aryas, Radhaswamis, etc. The total unemployed in Table XII is 2,414 of whom 1,272 had passed the S. L. C. Examination and were aged 20-39 years. The unemployed are mostly sons of agriculturists and traders.

In Part II of Table XII the unemployed aged 20-39 are tabulated by their educational qualifications. They include 91 graduates (50 B.A.'s), of whom 49 (26 B.A.'s) had been unemployed for over a year.

The bulk of the unemployed were returned from cities and towns as would be expected.

Period of unemployment.

Throughout Table XII the unemployed have been tabulated according as their period of unemployment is under or over one year. Of those aged 20-39 years one quarter have been unemployed for less than a year and the other three-quarters for over a year. I noticed from the schedules that many of the returns, especially at the higher ages, were from men who had been employed but lost their employment. These probably represent "unemployables".

A pathetic note was struck by a man 52 years of age who returned himself as unemployed "since ever".

Industrial survey and cottage industries.

40. An industrial survey of this province was undertaken districtwise in 1922-3 and the results published in a series of reports in 1923-4. These reports embraced both centralized and cottage industries, described the various processes, and included suggestions for resuscitating and developing both forms of industry. There is no need for me to go over the same ground but in Appendix B are given a few notes on the state of cottage and other small industries collected from various districts.

APPENDIX A.

A note on the organized industrial workers of Cawnpore City.

1. Information concerning those employed in organized industries was collected for the whole of the province in a column introduced into the general schedule for the first time at this census. Much thought and energy was devoted to securing returns as exhaustive and accurate as possible but after the enumeration, on account of the financial crisis and consequent retrenchment, it was reluctantly decided by the Government of India that this information should not be abstracted and tabulated. As, however, Cawnpore City (*i.e.* Cawnpore Municipality plus Cantonment) is the industrial centre of the province, I felt that at least some figures should be prepared for that area. Below are produced the few figures it was financially possible to abstract. In considering them it must be borne in mind that they are the figures for persons who were enumerated within the limits of Cawnpore Municipality and Cantonment on the night of February 26, 1931. As such they exclude many who reside outside the city and work in factories or other industrial concerns either in or on the outskirts of the City, and so the figures are lower than those of "Greater Cawnpore," *e.g.* the railway workshops are situated at Juhi outside municipal and cantonment limits, the water-works and many brickworks are likewise outside, and many of those employed therein live outside the city proper.

Introductory.

2. For the purposes of this enquiry workers in organized industries were defined by the Government of India as those persons (including managers, clerks, operatives, and work-people of all kinds) who are employed by other persons or by a company or firm, and paid wages for the work they do, and who work together with others similarly employed and paid. The minimum number of employees in one company or concern in the case of these figures for Cawnpore was taken as 20. It was further laid down that if the owner himself worked in the concern in any capacity he too would be included. Immature operatives were defined as those under 17 years of age. The differences between the definitions here used and those of the Indian Factories Act referred to in paragraph 53 of Chapter I must be borne in mind when comparing the figures.

Definition of organized industry.

3. Table I shows by sex the numbers employed in each industry (i) in supervisory and welfare work (by race); and (ii) as operatives adult and immature (the latter being under 17 years of age).

Distribution by industries.

TABLE I.

Industrial community enumerated in Cawnpore City distributed by industry, race and sex.*

Industry.			Supervisory and welfare staff.				Operatives.†				Total.	
			Indians.		Others.		Adult.		Immature.‡			
			Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.
1			2	3	4	5	6	7	8	9	10	11
All industries	..	..	2,318	2	60	1	20,255	459	1,019	7	23,652	469
1. Dairy farms	..	..	9	..	..	..	65	..	8	..	82	..
2. Grass farms	..	..	1	..	..	..	5	..	..	..	6	..
3. Lac cultivation	..	..	3	..	..	..	2	..	..	..	5	..
4. Cotton weaving mills	..	..	1,002	1	16	..	11,955	162	539	6	13,512	169
5. Cotton carpet factories	..	..	1	..	..	..	19	..	..	..	20	..
6. Jute weaving mills.	..	..	7	..	..	..	183	2	15	..	205	2
7. Woollen mills	..	..	275	..	35	..	1,467	118	105	..	1,882	118
8. Dye works	..	..	1	..	..	..	86	..	..	..	87	..
9. Cotton printing works	..	..	..	..	..	..	2	..	..	..	2	..
10. Leather and leather dyeing works.	..	..	192	1	4	..	1,396	86	66	..	1,658	87
11. Saddlery and harness factories	..	..	15	..	1	..	48	23	1	..	65	23
12. Brush factories	..	..	5	..	..	..	26	..	4	..	35	..
13. Timber yards	..	..	2	..	..	..	18	..	..	..	20	..

* For notes on industrial figures for the province as a whole see paragraph 53 of Chapter I.

† These are all Indian.

‡ Under 17 years of age.

TABLE I.

Industrial community enumerated in Cawnpore City distributed by industry, race and sex—(concluded).*

Industry.	Supervisory and welfare staff.				Operatives†.				Total.	
	Indians.		Others.		Adult.		Immature‡.		Males.	Fe-males.
	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.		
1	2	3	4	5	6	7	8	9	10	11
14. Saw mills .. ..	..	..	..	..	5	..	..	..	5	..
15. Iron and steel works ..	29	..	..	..	205	..	6	..	240	..
16. Iron piping, machinery and engineering workshops.	74	..	..	..	640	1	59	..	773	1
17. Brass, copper, bronze and tin foundries.	1	..	..	..	3	..	..	..	4	..
18. Brick works	41	..	..	..	453	..	23	..	517	..
19. Sodawater factories ..	1	..	..	..	3	..	..	..	4	..
20. Ice factories	7	..	..	..	51	..	..	..	58	..
21. Oil mills	84	..	..	..	440	22	40	..	564	22
22. Soap factories	1	..	..	..	4	..	..	..	5	..
23. Chemicals, drugs, antiseptic and pharmaceutical works generally.	19	..	..	..	42	1	..	..	61	1
24. Flour mills	93	..	..	1	416	33	53	..	562	34
25. Biscuit factories .. ..	..	..	..	..	2	..	..	..	2	..
26. Bakeries, confectionery and chocolate factories.	10	..	..	..	13	..	..	..	23	..
27. Sugar factories and refineries ..	63	..	..	..	141	2	2	..	206	2
28. Distilleries	1	..	..	..	13	..	1	..	15	..
29. Tobacco, snuff, biri and cigarette factories.	15	..	..	..	37	..	5	..	57	..
30. Water works	1	..	..	..	7	..	..	..	8	..
31. Boot and shoe factories ..	22	..	..	..	576	3	3	..	601	3
32. Hosiery factories	3	..	..	..	57	2	3	..	63	2
33. Tailoring works	21	..	..	..	42	..	4	..	67	..
34. Furniture factories. .	2	..	..	..	30	..	..	..	32	..
35. Tent factories .. ..	..	..	..	..	48	..	1	..	49	..
36. Lime works	31	..	..	..	152	..	18	..	201	..
37. Bicycle works	10	..	..	..	28	..	2	..	40	..
38. Motor car works (including motor cycles).	11	..	..	..	32	..	..	1	43	1
39. Railway works	174	..	..	..	1,226	..	46	..	1,446	..
40. Electric light and power works	25	..	3	..	118	..	3	..	149	..
41. Printing presses	49	..	..	..	145	..	12	..	206	..
42. Electro-plating	3	..	..	..	11	..	..	..	14	..
43. Makers of jewellery, gold and silver ornaments, etc.	..	..	..	..	1	..	..	..	1	..
44. Motor transport .. ..	..	..	1	..	4	..	..	..	5	..
45. Tramways	10	..	..	..	32	..	..	..	42	..
46. Unspecified	4	..	..	..	6	4	..	..	10	4

*For notes on industrial figures for the province as a whole see paragraph 53 of Chapter I.

†These are all Indian.

‡Under 17 years of age.

The only important figures are those for cotton mills including ginning, baling, spinning and weaving (13,681); woollen mills (2,000); leather and leather-dyeing works (1,745); and railway workshops (1,446). The figure for cotton mills is far lower than those shown on pages 22 and 28 of the Annual Reports on the working of the Indian Factories Act for 1930, due partly to the fact that the latter figures are for the whole of Cawnpore district, and partly to the boycott that was in progress at the time of the enumeration. Nevertheless a considerable increase is shown under this head since 1921.

The number employed in woollen mills shows a marked decline.

Of every 1,000 operatives 932 are male adults, 21 are female adults and 47 are boys aged less than 17 years.

For further information on this subject the reader is referred to the Annual Reports on the working of the Indian Factories Act.

4. The next table shows the birthplaces of these industrial workers, keeping the supervisory and welfare staff separately from the operatives.

Birth-place of industrial community.

TABLE II.

Industrial community enumerated in Cawnpore City distributed by birth-place.

(a) Males.

Birth-place.	Nature of work.				Birth-place.	Nature of work.			
	Supervisory and welfare.		Operatives.			Supervisory and welfare.		Operatives.	
	Actuals.	Percent- age of total.	Actuals.	Percent- age of total.		Actuals.	Percent- age of total.	Actuals.	Percent- age of total.
1	2	3	4	5	1	2	3	4	5
Total ..	2,378	100·0	21,274	100·0	III.—Rest of United Provinces—(concl'd.).				
I.—Cawnpore district	1,231	51·8	10,998	51·7	Sultanpur ..	22	0·9	269	1·3
(a) Municipality ..	1,159	48·8	10,334	48·6	Partabgarh ..	21	0·9	432	2·0
(b) Rest of district	72	3·0	664	3·1	Bara Banki ..	31	1·3	586	2·7
II.—Contiguous dis- tricts.	423	17·8	4,299	20·2	Other districts ..	106	4·5	682	3·2
Unao ..	139	5·8	1,858	8·7	States ..	..	..	8	0·0
Fatehpur ..	94	4·0	570	2·7	IV.—Contiguous provinces and states.	77	3·2	221	1·0
Hamirpur ..	30	1·3	211	1·0	Bihar and Orissa ..	11	0·4	53	0·3
Jalaun ..	20	0·8	274	1·3	Central Provinces and Berar.	..	..	7	0·0
Etawah ..	42	1·8	181	0·8	Delhi ..	7	0·3	9	0·0
Farrukhabad ..	67	2·8	399	1·9	Punjab ..	38	1·6	45	0·2
Hardoi ..	31	1·3	806	3·8	Central India Agency	2	0·1	30	0·1
III.—Rest of United Provinces.	502	21·1	5,647	26·5	Rajputana Agency	3	0·1	1	0·0
British districts ..	502	21·1	5,639	26·5	Gwalior ..	14	0·6	52	0·3
Agra ..	20	0·8	109	0·5	Other States ..	2	0·1	24	0·1
Bareilly ..	11	0·5	231	1·1	V.—Other provinces and states.	64	2·7	97	0·5
Allahabad ..	36	1·5	328	1·5	Ajmer-Merwara ..	..	..	3	0·0
Jhansi ..	8	0·3	203	1·0	Bengal..	48	2·0	56	0·3
Jaunpur ..	9	0·4	312	1·5	Bombay ..	7	0·3	17	0·1
Basti ..	2	0·1	139	0·7	Burma..	1	0·0	1	0·0
Lucknow ..	60	2·5	495	2·3	Madras ..	6	0·3	6	0·0
Rae Bareli ..	104	4·4	872	4·1	States ..	2	0·1	14	0·1
Sitapur ..	10	0·4	400	1·8	VI.—Outside India	81	3·4	12	0·1
Fyzabad ..	35	1·5	245	1·2	Nepal ..	33	1·4	12	0·1
Gonda ..	27	1·1	336	1·6	Elsewhere ..	48	2·0	..	..

(b) Females.

(5) Females.

Birth-place.	Nature of work.				Birth-place.	Nature of work.			
	Supervisory and welfare.		Operatives.			Supervisory and welfare.		Operatives.	
	Actuals.	Percentage of total.	Actuals.	Percentage of total.		Actuals.	Percentage of total.	Actuals.	Percentage of total.
1	2	3	4	5	1	2	3	4	5
Total ..	3	100·0	466	100·0	III.—Rest of United Provinces.	1	33·3	86	18·5
I.—Cawnpore district.	2	66·6	156	33·4	Allahabad ..	..	..	7	1·5
(a) Municipality ..	2	66·6	140	30·0	Mirzapur ..	..	..	6	1·3
(b) Rest of district ..	..	..	16	3·4	Jaunpur ..	..	..	8	1·7
II.—Contiguous districts.	..	..	216	46·4	Lucknow ..	1	33·3	9	1·9
Unao ..	..	..	61	13·1	Rae Bareli ..	..	..	17	3·7
Fatehpur ..	..	..	49	10·5	Gonda ..	..	..	7	1·5
Hamirpur ..	..	..	16	3·4	Other districts ..	..	..	32	6·9
Jalaun ..	..	..	11	2·4	IV.—Contiguous provinces and states.	..	..	5	1·1
Etawah ..	..	..	9	1·9	Central Provinces and Berar.	..	..	4	0·9
Farrukhabad ..	..	..	38	8·2	States ..	..	..	1	0·2
Hardoi ..	..	..	32	6·9	V.—Other provinces and states.	..	..	3	0·6
					Bengal ..	..	..	1	0·2
					Bombay ..	..	..	2	0·4

Males.

Slightly over half the male workers of both classes were born in Cawnpore district, the bulk of them actually within municipal limits. Contiguous districts supplied one-sixth of the supervisory and welfare workers and one-fifth of the operatives; of these Unao provided one-third of the former and over two-fifths of the latter.

Other districts of the province supplied over one-fifth of the supervisory and welfare male staff and over one-quarter of the male operatives; Oudh (especially Rae Bareli) and the eastern districts figuring very prominently.

Altogether nine-tenths of the supervisory and welfare male staff were born in the province and no less than 98·4 per cent of the male operatives.

As regards females the actual figures are very small. Only one-third of the operatives were born in the district of Cawnpore, the majority of these within municipal limits. The lower percentage of female than male operatives born in the district is presumably due to marriage immigration. This is borne out by the fact that nearly half the female operatives come from neighbouring districts. The whole of the United Provinces claims 98·3 per cent. of the female operatives, practically the same as in the case of males.

It is obvious that Cawnpore can still secure all the industrial labour it requires from within the province.

5. Table III shows the distribution of the industrial community by race, tribe or caste.

TABLE III.

Industrial community enumerated in Cawnpore City distributed by race, tribe or caste.

(a) Males.

(a) Males.

Race, tribe or caste.	Nature of work.				Race, tribe or caste.	Nature of work.			
	Supervisory and welfare.		Operatives.			Supervisory and welfare.		Operatives.	
	Actuals.	Percentage of total.	Actuals.	Percentage of total.		Actuals.	Percentage of total.	Actuals.	Percentage of total.
1	2	3	4	5	1	2	3	4	5
<i>Total</i> ..	2,378	100·0	21,274	100·0	Khatttri ..	65	2·7	114	0·5
Ahir ..	52	2·2	483	2·3	Kori ..	37	1·6	2,717	12·8
Brahman ..	561	23·6	2,048	9·6	Lodh ..	9	0·4	243	1·2
Chamar ..	29	1·2	2,923	13·7	Mughal ..	26	1·2	86	0·4
European ..	60	2·5	10	0·0	Pasi ..	11	0·4	483	2·3
Indian Christian ..	7	0·3	225	1·1	Pathan ..	164	6·9	1,391	6·5
Julaha ..	1	0·0	241	1·1	Rajput ..	202	8·5	781	3·7
Kachhi ..	10	0·4	254	1·2	Saiyid ..	71	3·0	640	3·0
Kahar ..	24	1·0	206	1·0	Shaikh ..	333	14·0	5,073	23·8
Kayastha ..	555	23·3	1,19	5·6	Vaishya ..	74	3·1	262	1·2
					Others* ..	87	3·7	1,904	9·0

* Includes ..

* Includes castes for which the figures in both columns are less than 1 per cent.

Females.

Caste of industrial community.

(b) Females.

Race, tribe or caste.	Nature of work.				Race, tribe or caste.	Nature of work.			
	Supervisory and welfare.		Operatives.			Supervisory and welfare.		Operatives.	
	Actuals.	Percent- age of total.	Actuals.	Percent- age of total.		Actuals.	Percent- age of total.	Actuals.	Percent- age of total.
1	2	3	4	5	1	2	3	4	5
<i>Total</i> ..	3	100·0	466	100·0	Kori ..	..	..	86	18·5
Bhangi	33	7·1	Lohar ..	..	..	11	2·4
Chamar	79	17·0	Mallah ..	..	..	7	1·5
Darzi	9	1·9	Manihar ..	..	..	5	1·1
Dom (plains)	25	5·3	Mughal ..	..	..	7	1·5
European ..	1	33·3	2	0·4	Pasi ..	..	..	29	6·2
Indian Christian	11	2·4	Pathan ..	..	..	7	1·5
Kaohhi	7	1·5	Saiyid ..	1	33·3	3	0·6
Kayastha	16	3·4	Shaikh ..	1	33·3	34	7·3
Khatik	11	2·4	Others*	..	..	84	18·0

Of the male supervisory and welfare workers Brahmans and Kayasthas each amount to nearly one quarter; Shaikhs, Rajputs and Pathans are also prominent; these five castes between them claim just over three-quarters of the total. As regards male operatives Shaikhs are by far the most numerous, amounting to nearly one quarter of the total; then come Chamars (leather-workers), Koris (weavers), Brahmans, Pathans and Kayasthas; these six castes between them claim nearly three quarters of the total. The considerable percentage of Brahmans (9·6) is noteworthy; also the fact that three-tenths of the operatives are untouchables. Only a further 0·3 per cent. belong to the depressed but touchable classes.

Males.

As regards the three females employed in supervisory or welfare work one is a European, one a Saiyid and one a Shaikh.

Females.

Of the female operatives Koris (weavers) are most numerous (18·5 per cent.) followed by Chamars (17·0 per cent.).

It is noteworthy that nearly three-fifths of the female operatives belong to untouchable castes. Here again only a further 0·2 per cent. of them belong to castes which are touchable but depressed.

* Includes castes for which the figures in both columns are less than 1 per cent.

APPENDIX B.

Indigenous industries.

Introductory.

1. For a full account of these the reader is referred to the Reports of the Industrial Survey of the Province printed in 1923-4, which also give some account of the various processes employed, many of which are fast disappearing.

General.

2. Generally speaking the indigenous industries of the province are rapidly declining for the following among other reasons.—

- (1) Competition from machine-made articles both from within India and from outside. Machine-made articles are usually cheaper and often have a more showy if not a better finish. They are better advertised and present a wider range of choice.
- (2) Small industries in articles of luxury are subject to changes of fashion and ideas.
- (3) Both the former patrons and producers are, for various reasons, poorer than they used to be, or to put it another way, as regards patrons owing to the rise in cost of living the purchasing power of their money has fallen, and as regards producers they have often failed on account of improvident and intemperate habits.
- (4) Lack of co-operation among workers which results in under-cutting in prices, and the selling of the products of these small industries at rates which scarcely represent the bare wages of the producers. As the latter are mostly poor men they have to sell for what they can get to keep body and soul together. The price at which the neediest worker sells generally rules the market. If the workers could have combined a little they might have succeeded in keeping prices up and fewer would have failed and abandoned these industries.
- (5) Loss of skill and knowledge. In the past knowledge of the processes in these industries was handed on as a valuable possession from father to son. Partly because of the falling off in the demand for the products and partly as a result of the present views about education held by many in this country, prosperous workers now prefer to educate their sons for clerical work. The business thus passes out of the hands of the family with the knowledge and skill, into the hands of others less well trained and probably without the secrets of the industry.

The improvement and extension of the cottage industries of the province is of vital importance. It would seem that the only remedy is for commercial men to pick out the cottage industries the products of which are likely to meet with a demand in this country, improve the processes as far as possible, and advertise and make arrangements for distribution. If there are any products of cottage industries that are likely to find profitable markets outside India, so much the better; these markets also can be attempted. But in the face of cheap machine-made products there is little hope abroad for the cottage industries of this province. Competition with machine-made goods in other countries can only be considered by the organized industries of this province. This is, however, of secondary importance to the development of cottage industries.

3. The following notes were received from districts :—

Some district details.

Bijnor district.

Budaun district.

Bijnor reports that cloth-printing in Sherkot, ebony work at Nagina and cloth-weaving at Najibabad and Afzalgarh are progressing fairly well.

The *papier mâché* industry in Budaun City has fallen on evil times. The crude articles manufactured there cannot find even a local sale in the face of the showy Japanese and German goods sold everywhere. The perfume industry of Sahaswan is reported to be doing well, though it suffers from lack of advertisement and capital. The manufacturers, who employ indigenous methods, are of opinion that machinery appreciably destroys the perfume.

Moradabad district.

Moradabad reports that many small industries have been destroyed by money-lenders. The workers have usually been improvident. In a period of prosperity they have spent freely and have continued this standard of living when slumps occurred by borrowing. Ultimately they have either had to sell up and take to other occupations or have fled without meeting their liabilities. The cotton pile carpets of Amroha City enjoyed a great reputation in the past and adorned palaces at Delhi and Agra. The decline of Muslim court life saw a decreased demand. In more recent times the products of Mirzapur and Shahjahanpur have deprived Amroha of the market of Agra. Where 1,000 carpets went to Agra 20 years ago, not 10 go now. Most of the former workers (chiefly Muslims) became indebted and have been sold up or have decamped. One of the most famous firms was bought up by a *bania* when the proprietor died. The purchaser promptly proceeded to destroy his rivals by advancing them loans which they were unable to repay or by undercutting their prices with a view to securing a monopoly and then ruling the market.

He succeeded in destroying his rivals only to find that he could obtain quicker and more substantial returns for his invested money from his original business of money-lending. So he gave up the carpet business which he had ruined.

Amroha also produces *durries*, but here again the output has seriously declined owing to the cheapness and better appearance of the machine-made article. In this industry prices were low due to individual undercutting and lack of advertisement, and the present product is nothing like so good as in the past. The workmanship is poorer and grows worse with a decreasing demand. Aniline dyes have been substituted for vegetable dyes with the result that the colouring is neither so good nor so lasting as hitherto. Caps embroidered with silk and gold were formerly exported from Amroha in large quantities especially to Lahore and Amritsar. The demand has declined partly as a result of the *fez* becoming more fashionable and partly because of their costliness. Money-lenders have played havoc in this industry also. Embroidered waistcoats are still fashionable and in demand. Silk embroidery was formerly carried on in the *zenanas* on a considerable scale. Cloth was embroidered and stocked for sale or exported, likewise *saris* and dresses. Now this is only done to order and the industry has greatly declined, partly because the workmanship has deteriorated and designs have grown poorer lacking the incentive of a brisk demand in the absence of advertisement and marketing facilities. Another small industry in Amroha was the making of brass fittings for carts and palanquins. Only 15 years ago there were many as 30 shops employing 150 workers, now there are ten shops employing 30 workers. The decline is in part due to the advent of trains and motor lorries. Marriage parties usually travel by these now and so do *zamindars*. In village Rahrai a famous glass industry flourished 25 years ago, which has completely disappeared due to imported articles from Bombay and Japan, and from other nearer centres. This local industry disappeared by degrees. One manufacturer bought some land with his savings and finding that it paid better than glass-making abandoned the latter completely. Others followed his example, but at first retained glass-making as a subsidiary source of income. Ultimately they abandoned it altogether in favour of agriculture.

The one industry which continues to flourish in Moradabad is brassware, which extended its foreign markets very considerably as a result of the publicity it was given at the Wembley Exhibition. Electrical machinery is now being used to fashion the vessels and it is reported that mass production methods are resulting in a deterioration from the high standard of the hand-made products. Sheet brass from outside is displacing *bharat* brass or the brass formerly bought from pedlars and villagers. *Kalai* (tinning) is being displaced by "yellow polish." These changes are causing a reduction in the number of people employed in the industry.

Other small industries which are fast disappearing in the Moradabad district are the making of swords in Moradabad City, *dholaks* (a musical instrument) and pottery in Amroha, combs and other horn articles in Sambhal.

Etawah reports that whereas thirty years ago almost every village had its shoemaker, oil presser, cloth weaver, *Chamar*, etc., owing to the supply of machine-made articles at cheaper rates such village artisans are becoming fewer and fewer and are taking to agriculture for a livelihood. Glass bangles are still made in Bidhuna tahsil but the industry is not doing at all well. Etawah silk and cotton cloth is said to have some reputation at present in the market. Etawah district.

The *phul* ware industry is still carried on at Turtipar in Ballia district. *Phul* is a special alloy of copper and tin and certain other metals. The actual composition is generally a well guarded secret. As the proportion of copper increases the quality of the *phul* deteriorates, and becomes in turn *kuta*, *sau-satais* (127), *bedha* and *kansa*. *Sau-satais* is a speciality of Turtipar and is said to include some silver in its composition. *Phul* ware is produced by casting the metal in earthen pots and turning and polishing the rough ware on crude lathes. Turtipar also produces some well-known brassware. Both industries are at present suffering acute depression. Ballia district.

The Kumhars of village Nagpur (tahsil Rasra), in addition to their ordinary productions, make polished earthenware jars which are used for storing jam and pickles. These jars are decorated with geometrical designs or flowers and the art has been handed down from generation to generation in these families. They also prepare earthenware wall brackets on which to put ornaments, often adorning them with figures chiselled out of the earthenware. The industry is declining and has only been kept alive so long through the local fairs at which they are sold. Some are sent to neighbouring districts.

Sikandarpur is the centre of a perfume industry which employs the usual indigenous methods. *Keora*, *chameli*, *bela* and roses are grown locally and the leaves interpressed with *til* seeds. The oil is then pressed out and scent prepared therefrom. This industry is reported to be losing ground in the face of competition from imported chemically-prepared perfumes.

Sahatwar has a cottage industry of making palanquins. They are made of *semar* wood and noted for their lightness, strength and artistic designs.

Garhwal reports that cotton growing and spinning has died out completely in the last 50 years in the face of outside competition. The preparation of jute was almost a Garhwal district.

hereditary occupation of the Khasiyas living in Rath and Chandpur, but they now look down upon this occupation and it is consequently dying out. Another local industry which is disappearing is the manufacture of wooden cooking and drinking utensils, as a result of the import of metal wares. Basket-making is also dying as a result of outside competition.

Rae Bareilly
district.

Crude glass phials are made in the Rae Bareilly district for containing Ganges water which the pilgrims to Dalmau take back to their homes and which others carry away for sale in this and other districts. Domestic utensils are made from *kaskut* (a bronze alloy) for local sale. A curious product is iron nut-crackers. The fine muslim weaving of Jais, Nasirabad and other places is now reported to be extinct, as a result of the spread of the cheaper machine-made varieties. Jais was in the past very famous for this industry.

Fyzabad
district.

Weaving has much declined in the face of cheap imported machine-made cloth. Tanda is still the centre of this industry. The cloth is also dyed or printed and exported, mainly to Nepal where the Tanda people have some nine regular shops in which 75 to 80 emigrants from Tanda permanently reside and work. Steel trunks are made in and exported from Fyzabad City, likewise *phul* ware (mostly *gagars*).

Gonda district.

The Chippis of Katra are still famous for calico printing and chintz stamping and export the finished products to Nepal. Calico printing is also carried on at Tulshipur, Balrampur and Colonelganj, but at Gonda it is fast disappearing. Gadarias make blankets and *lois* (a light kind of blanket). The *phul* ware industry at Khargupur is flourishing but produces only ordinary articles suitable for village consumption. The export to surrounding districts is considerable. The Chhais collect catechu in large quantities, both men and women work on the trees, and export it to Cawnpore.

Bankas grass, found in the forest near the hills, is cut every year by thousands of labourers, brought into various centres such as Kawapur, Tulshipur, and Pachperwa, tied into bundles and exported to paper mills. *Patwa* fibre is pressed and exported from Colonelganj and Nawabganj.

Bahraich
district.

Cloth weaving as a cottage industry in Bahraich is reported to have declined as a result of the cheap imported machine-made article. Calico printing has declined for a similar reason.

Kaisarganj and Nanpara tahsils still make good printed *razais* (quilts) some of which are exported to Nepal. Gadarias weave some blankets but not enough to supply even local needs. This industry might expand under organization. *Phul* ware is made in Bahraich and Bhinga and the industry is said to be flourishing and capable of expansion. There has been a slump in the better kinds of earthenware platters made by Kumhars owing to the decline in the practice of giving feasts in connexion with religious and social ceremonies. *Babka* grass is made into ropes and exported. *Patwa* fibre is pressed and exported.

Nearly all districts comment on the decline in the indigenous sugar industry. Factories have replaced the village workers and the upper classes seem to prefer the imported Java sugar. Flour mills have replaced hand grinding in most towns though the women still grind by hand in the rural areas.

SUBSIDIARY TABLE I.—*General distribution of occupation.*
 (a) Earners (principal occupation) and working dependents.

Class, sub-class, and order.	Number per 10,000 of total population.	Number per mille recorded—		Class, sub-class, and order.	Number per 10,000 of total population.	Number per mille recorded—	
		In cities.	Elsewhere.			In cities.	Elsewhere.
1	2	3	4	1	2	3	4
Non-working dependents ..	5,132	60	940	27. Trade in wood ..	2	222	778
All occupations ..	4,868	40	960	28. Trade in metals ..	*	389	611
(i) Earners (principal occupation) ..	4,174	45	955	29. Trade in pottery, bricks and tiles ..	*	128	872
(ii) Working dependents ..	694	9	991	30. Trade in chemical products ..	1	182	818
A.—PRODUCTION OF RAW MATERIALS.	3,704	7	993	31. Hotels, cafés, restaurants, etc. ..	4	266	734
<i>I. Exploitation of animals and vegetation.</i>	3,703	7	993	32. Other trade in foodstuffs ..	168	177	883
1. Pasture and agriculture ..	3,698	7	993	33. Trade in clothing and toilet articles ..	3	275	725
(a) Cultivation ..	3,574	7	993	34. Trade in furniture ..	1	500	500
(b) Cultivation of special crops ..	6	175	825	35. Trade in building materials ..	*	503	497
(c) Forestry ..	6	70	930	36. Trade in means of transport ..	5	126	874
(d) Stock-raising ..	112	16	984	37. Trade in fuel ..	9	149	851
(e) Raising of small animals and insects ..	*	133	867	38. Trade in articles of luxury and those pertaining to letters and the arts and sciences ..	6	145	855
2. Fishing and hunting ..	5	112	888	39. Trade of other sorts ..	9	310	690
<i>II.—Exploitation of minerals</i> ..	1	78	922	C.—PUBLIC ADMINISTRATION AND LIBERAL ARTS. ..	91	255	745
3. Metallic minerals ..	..	..	..	<i>VI.—Public force</i> ..	20	407	593
4. Non-metallic minerals ..	1	78	922	40. Army ..	7	650	350
B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.	807	122	878	41. Navy ..	..	..	1,000
<i>III.—Industry—</i> ..	537	97	903	42. Air Force ..	..	264	736
5. Textiles ..	101	112	888	43. Police ..	13	268	732
6. Hides, skins and hard materials from the animal kingdom ..	19	150	850	<i>VII.—Public administration</i> ..	16	268	732
7. Wood ..	37	84	916	44. Public administration ..	16	268	732
8. Metals ..	22	145	855	<i>VIII.—Professions and liberal arts</i> ..	55	196	804
9. Ceramics ..	41	60	940	45. Religion ..	27	162	838
10. Chemical products, properly so-called and analogous ..	47	42	958	46. Law ..	5	394	606
11. Food industries ..	68	73	927	47. Medicine ..	6	194	806
12. Industries of dress and the toilet ..	129	85	915	48. Instruction ..	10	219	781
13. Furniture industries ..	*	527	473	49. Letters, arts and sciences (other than 44). ..	7	166	834
14. Building industries ..	8	275	725	D.—MISCELLANEOUS ..	266	169	831
15. Construction of means of transport. ..	*	629	371	<i>IX.—Persons living on their income</i> ..	5	360	640
16. Production and transmission of physical force ..	*	593	407	50. Persons living principally on their income ..	5	360	640
17. Miscellaneous and undefined industries ..	64	131	869	<i>X. Domestic service</i> ..	98	203	797
<i>IV.—Transport</i> ..	41	312	688	51. Domestic service ..	98	203	797
18. Transport by air ..	..	..	..	<i>XI.—Insufficiently described occupations</i> ..	121	145	855
19. Transport by water ..	3	140	860	52. General terms which do not indicate a definite occupation. ..	121	145	855
20. Transport by road ..	23	280	720	<i>XII.—Unproductive</i> ..	42	131	869
21. Transport by rail ..	13	411	589	53. Inmates of jails, asylums and alms houses ..	7	501	499
22. Post office, telegraph and telephone services ..	2	348	652	54. Beggars, vagrants, prostitutes ..	34	51	949
<i>V.—Trade</i> ..	229	147	853	55. Other unclassified non-productive industries. ..	*	..	1,000
23. Banks, establishments of credit, exchange and insurance ..	7	184	816				
24. Brokerage, commission and export ..	1	311	689				
25. Trade in textiles ..	12	261	739				
26. Trade in skins, leather and furs ..	1	189	811				

* Indicates that the number per 10,000 of population does not exceed 0.5.

SUBSIDIARY TABLE I.—General distribution of occupation—(concluded).

(b)—Earners as subsidiary occupation.

Class, sub-class, and order.	Number per 10,000 of total population.	Number per mille recorded—		Class, sub-class, and order.	Number per 10,000 of total population.	Number per mille recorded—	
		In cities.	Elsewhere.			In cities.	Elsewhere.
1	2	3	4	1	2	3	4
All occupations (Earners as subsidiary occupation).	595	17	983				
A.—PRODUCTION OF RAW MATERIALS	366	12	988	30. Trade in chemical products ..	*	64	936
I.—Exploitation of animals and vegetation. ..	364	12	988	31. Hotels, cafés, restaurants, etc. ..	*	22	978
1. Pasture and agriculture ..	364	12	988	32. Other trade in foodstuffs ..	35	23	977
(a) Cultivation ..	340	12	988	33. Trade in clothing and toilet articles. ..	*	263	737
(b) Cultivation of special crops ..	3	27	973	34. Trade in furniture ..	*	210	790
(c) Forestry ..	1	1	959	35. Trade in building materials ..	*	222	778
(d) Stock-raising ..	20	8	992	36. Trade in means of transport ..	1	49	951
(e) Raising of small animals and insects ..	*	..	1,000	37. Trade in fuel ..	2	47	953
2. Fishing and hunting ..	2	14	986	38. Trade in articles of luxury and those pertaining to letters and the arts and sciences ..	1	10	990
II. Exploitation of minerals ..	*	3	997	39. Trade of other sorts. .	1	64	936
3. Metallic minerals ..	..	..	..	C.—PUBLIC ADMINISTRATION AND LIBERAL ARTS.	16	49	951
4. Non-metallic minerals ..	..	3	997	VI.—Public force ..	3	155	845
B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.	162	17	983	40. Army ..	1	659	341
III.—Industry ..	104	10	990	41. Navy ..	..	..	..
5. Textiles ..	9	31	969	42. Air Force ..	*	..	1,000
6. Hides, skins and hard materials from the animal kingdom ..	3	5	995	43. Police ..	2	24	976
7. Wood ..	14	9	991	VII.—Public administration ..	2	54	946
8. Metals ..	10	6	994	44. Public administration ..	2	54	946
9. Ceramics ..	11	2	998	VIII.—Professions and liberal arts. ..	11	24	976
10. Chemical products, properly so-called and analogous ..	12	2	998	45. Religion ..	8	11	989
11. Food industries ..	8	17	983	46. Law ..	*	126	874
12. Industries of dress and the toilet ..	32	5	995	47. Medicine ..	1	44	956
13. Furniture industries ..	*	20	980	48. Instruction ..	1	74	926
14. Building industries ..	1	59	941	49. Letters, arts, and sciences (other than 44). ..	1	40	960
15. Construction of means of transport. ..	*	83	917	D.—MISCELLANEOUS ..	51	36	964
16. Production and transmission of physical force ..	*	700	300	IX. Persons living on their income ..	2	90	910
17. Miscellaneous and undefined industries ..	4	24	976	50. Persons living principally on their income. ..	2	90	910
IV.—Transport ..	8	39	962	X.—Domestic service ..	13	33	967
18. Transport by air ..	..	..	..	51. Domestic service ..	13	33	967
19. Transport by water ..	*	14	986	XI.—Insufficiently described occupations. ..	31	37	963
20. Transport by road ..	7	36	964	52. General terms which do not indicate a definite occupation ..	31	37	963
21. Transport by rail ..	*	108	892	XII.—Unproductive ..	5	13	987
22. Post office, telegraph and telephone services ..	*	14	986	53. Inmates of jails, asylums and almshouses ..	..	..	..
V.—Trade ..	50	30	970	54. Beggars, vagrants, and prostitutes ..	5	13	987
23. Banks, establishments of credit, exchange and insurance ..	8	39	961	55. Other unclassified non-productive industries ..	..	..	..
24. Brokerage, commission and export ..	*	62	938				
25. Trade in textiles ..	2	26	974				
26. Trade in skins, leather and furs ..	*	35	965				
27. Trade in wood ..	*	38	962				
28. Trade in metals ..	*	92	908				
29. Trade in pottery, bricks, and tiles ..	*	318	682				

* Indicates that the number per 10,000 of total population does not exceed 0.5.

SUBSIDIARY TABLE II.—*Distribution by sub-classes in natural divisions and districts.*

(a) Earners (principal occupation) and working dependents.

District and natural division.	Per mille—			Number per mille of the total population recorded as earners (principal occupation) and working dependents in—											
	Non-working dependents.	Working dependents.	Earners (principal occupation).	Sub-class I—Exploitation of animals and vegetation.	Sub-class II—Exploitation of minerals.	Sub-class III—Industry.	Sub-class IV—Transport.	Sub-class V—Trade.	Sub-class VI—Public force.	Sub-class VII—Public administration.	Sub-class VII—Professions and liberal arts.	Sub-class IX—Persons living on their income.	Sub-class X—Domestic service.	Sub-class XI—Insufficiently described occupations.	Sub-class XII—Unproductive.
I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
United Provinces ..	513	69	418	370	..	54	4	22	2	2	5	2	10	12	4
British Territory ..	514	68	418	368	..	54	4	23	2	2	6	1	10	12	4
Himalaya, West ..	372	263	365	552	..	25	4	12	6	2	5	1	7	11	3
Dehra Dun ..	484	103	413	317	..	51	8	29	25	4	12	3	28	33	6
Naini Tal ..	428	154	418	441	..	48	11	24	2	2	5	3	9	23	4
Almora ..	314	318	368	652	..	12	1	6	1	1	4	1	3	2	3
Garhwal ..	358	330	312	602	..	15	2	4	5	1	4	..	3	3	3
Sub-Himalaya, West ..	565	32	403	290	..	72	5	23	2	2	6	..	13	17	5
Saharanpur ..	578	12	410	236	..	88	7	26	2	2	10	..	18	28	5
Bareilly ..	597	29	374	269	..	57	6	23	4	2	5	1	10	20	6
Bijnor ..	592	24	384	234	..	101	4	26	1	3	7	..	14	12	6
Pilibhit ..	542	50	408	345	..	59	4	21	1	2	6	..	9	8	3
Kheri ..	500	57	443	399	..	53	2	18	1	1	3	..	10	9	4
Indo-Gangetic Plain, West.	596	22	382	268	..	68	5	25	2	2	6	1	12	11	4
Muzaffarnagar ..	601	21	378	225	..	86	4	28	1	2	7	..	11	29	6
Meerut ..	606	19	375	223	..	82	5	29	5	2	6	..	11	26	5
Bulandshahr ..	596	25	379	264	..	80	4	25	2	1	5	..	13	5	5
Aligarh ..	600	22	378	244	..	77	7	31	2	2	6	..	17	10	4
Muttra ..	584	33	383	269	..	61	7	37	3	2	11	1	9	6	10
Agra ..	622	10	368	218	..	73	9	33	4	2	7	1	15	11	5
Mainpuri ..	602	12	386	297	..	51	3	19	1	2	6	1	10	4	4
Etah ..	612	4	384	282	..	56	4	21	1	2	6	..	10	3	3
Budaun ..	526	50	424	370	..	61	2	20	1	2	4	..	8	2	4
Moradabad ..	622	14	364	252	..	65	5	21	2	2	5	..	14	8	4
Shahjahanpur ..	594	23	383	304	..	48	5	18	2	2	4	1	8	11	3
Farrukhabad ..	609	16	375	283	..	56	4	19	2	2	5	1	10	3	6
Etawah ..	546	42	412	323	..	64	4	20	3	2	10	..	13	12	3
Indo-Gangetic Plain, Central.	490	76	434	393	..	53	4	21	2	2	6	1	9	14	5
Cawnpore ..	552	45	403	287	..	65	6	32	4	2	8	2	15	24	3
Fatehpur ..	459	100	441	433	..	57	2	18	1	1	4	1	9	10	5
Allahabad ..	467	77	456	387	..	55	6	35	2	2	12	1	10	17	6
Lucknow ..	525	83	392	253	..	64	17	40	8	4	11	2	24	41	11
Unao ..	481	103	416	406	..	60	3	18	1	1	5	1	6	14	4
Rao Bareli ..	452	110	438	452	..	45	2	18	1	1	3	1	8	13	4
Sitapur ..	489	76	435	402	..	53	2	16	2	1	6	..	10	13	6
Hardoi ..	528	48	424	366	..	55	2	19	2	1	5	..	9	9	4
Fyzabad ..	461	101	438	448	..	40	2	16	2	2	4	..	8	14	3
Sultanpur ..	527	56	417	405	..	39	1	9	1	1	2	1	4	7	3
Partabgarh ..	463	21	516	458	..	42	2	13	1	2	2	1	6	6	4
Bara Banki ..	472	99	429	429	..	60	3	15	1	1	4	..	5	5	5
Central India Plateau.	457	70	473	401	..	66	6	29	3	2	9	..	13	10	4
Jhansi ..	453	94	453	389	..	65	14	31	7	2	7	..	16	12	4
Jalaun ..	438	61	501	424	..	64	3	26	2	3	7	..	13	15	5
Hamirpur ..	471	35	494	408	..	65	2	25	2	2	5	..	11	5	4
Banda ..	460	80	460	393	..	68	3	34	2	2	14	..	12	9	3
East Satpuras ..	473	75	452	399	1	49	8	30	1	1	8	..	14	13	3
Mirzapur ..	473	75	452	399	1	49	8	30	1	1	8	..	14	13	3
Sub-Himalaya, East ..	459	99	442	478	..	26	2	15	1	1	2	..	5	7	4
Gorakhpur ..	453	76	471	484	..	26	2	15	..	1	2	..	5	10	2
Basti ..	435	117	448	512	..	24	1	12	..	1	2	..	5	4	4
Gonda ..	492	115	393	441	..	26	3	16	1	2	3	..	6	5	5
Bahraich ..	479	117	404	448	..	31	2	17	1	2	3	..	5	8	4
Indo-Gangetic Plain, East	487	83	430	375	..	60	4	35	1	1	7	..	10	16	4
Benares ..	502	89	409	316	1	72	9	42	2	2	15	1	13	21	4
Jaunpur ..	443	110	447	390	..	70	3	45	1	..	6	..	9	27	6
Ghazipur ..	514	80	406	353	1	52	6	35	1	1	7	..	14	13	3
Ballia ..	517	40	443	338	1	63	4	41	1	1	7	..	11	14	2
Azamgarh ..	480	85	435	433	..	46	1	19	1	1	2	..	8	6	3
States ..	494	116	390	421	..	34	2	19	2	3	5	..	8	9	3
Rampur ..	603	19	378	292	..	40	3	25	4	6	5	..	10	12	3
Tehri-Garhwal ..	347	296	357	630	..	10	..	2	..	..	2	..	2	2	2
Benares ..	497	70	433	389	1	48	3	27	2	1	7	..	10	12	3

SUBSIDIARY TABLE II—*Distribution by sub-classes in natural divisions and districts—(concluded).*

(b) Earners (as subsidiary occupation).

District and natural division.	Number per mille of total population who returned a principal and a subsidiary occupation.	Number per mille of earners who returned a subsidiary occupation.			Number per mille of the total population, recorded as earners (as subsidiary occupation).											
		Persons.	Males.	Females.	Sub-class I—Exploitation of animals and vegetation.	Sub-class II—Exploitation of minerals.	Sub-class III—Industry.	Sub-class IV—Transport.	Sub-class V—Trade.	Sub-class VI—Public force.	Sub-class VII—Public administration.	Sub-class VIII—Professions and liberal arts.	Sub-class IX—Persons living on their income.	Sub-class X—Domestic service.	Sub-class XI—Insufficiently described occupations.	Sub-class XII—Unproductive.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
United Provinces ..	59	143	152	108	37	..	10	1	5	..	..	1	..	1	3	1
British Territory ..	60	144	153	108	37	..	11	1	5	..	..	1	..	1	3	1
Himalaya, West ..	48	131	134	103	16	..	12	1	4	1	1	5	1	1	5	1
Dehra Dun ..	40	97	106	22	14	..	5	2	8	1	..	3	1	2	4	..
Naini Tal ..	63	150	148	171	28	..	12	1	6	..	..	4	..	3	8	..
Almora ..	36	97	101	31	12	..	9	1	2	1	..	6	1	1	3	1
Garhwal ..	57	182	182	179	16	..	18	..	4	1	..	6	1	1	3	..
Sub-Himalaya, West ..	44	109	119	46	23	..	10	1	4	..	1	6	2	1	7	1
Saharanpur ..	25	60	67	21	15	..	4	..	3	..	..	1	..	2	1	..
Bareilly ..	59	159	169	69	27	..	14	2	7	..	..	1	..	1	1	..
Bijnor ..	25	64	70	29	11	..	7	..	3	..	..	1	..	2	6	..
Pilibhit ..	57	140	150	70	23	..	17	3	7	..	..	2	..	1	2	..
Kheri ..	59	133	148	60	36	..	11	1	4	1	..	1	..	1	4	..
Indo-Gangetic Plain, West.	40	104	112	42	23	..	7	1	4	1	..	1	..	1	2	..
Muzaffarnagar ..	31	81	89	33	18	..	5	1	3	..	..	1	..	1	2	..
Meerut ..	28	74	86	19	17	..	5	1	3	..	..	1	..	..	..	..
Bulandshahr ..	28	73	82	23	17	..	4	..	4	..	..	1	..	1	1	..
Aligarh ..	34	89	95	48	20	..	5	1	5	..	..	1	..	1	1	..
Muttra ..	36	95	104	32	23	..	4	1	5	..	..	1	..	1	1	..
Agra ..	39	106	110	61	22	..	6	1	5	1	..	1	..	1	2	1
Mainpuri ..	40	102	106	68	23	..	8	1	5	..	..	1	..	1	1	..
Etah ..	48	125	131	53	29	..	8	1	6	..	..	1	..	1	1	..
Budaun ..	91	214	230	43	59	..	16	1	10	..	..	2	..	1	1	1
Moradabad ..	37	102	108	43	17	..	11	..	4	..	..	1	..	1	3	..
Shahjahanpur ..	40	104	111	40	21	..	10	1	3	..	..	1	..	1	3	..
Farrukhabad ..	36	97	104	36	20	..	7	1	3	..	..	1	..	1	3	..
Etawah ..	37	89	98	39	19	..	9	..	4	..	..	1	..	1	3	..
Indo-Gangetic Plain, Central.	61	141	155	96	39	..	10	1	4	..	..	1	..	1	4	1
Cawnpore ..	26	65	71	35	15	..	5	1	2	..	..	..	..	1	2	..
Fatehpur ..	42	94	115	38	23	..	8	1	4	..	..	1	..	1	4	..
Allahabad ..	57	125	127	122	29	..	5	1	6	..	..	1	..	1	4	..
Lucknow ..	42	106	106	109	27	..	4	1	4	1	..	1	..	1	4	..
Unao ..	59	143	162	61	39	..	8	1	5	..	..	1	..	1	3	..
Rae Bareilly ..	46	104	118	68	28	..	7	..	4	..	..	1	..	1	4	..
Sitapur ..	70	161	174	97	42	..	12	1	5	..	..	1	..	2	5	1
Hardoi ..	53	128	140	62	35	..	9	..	4	..	..	1	..	1	5	..
Fyzabad ..	101	230	248	177	67	..	17	1	5	1	..	2	..	1	5	..
Sultanpur ..	67	163	181	109	42	..	13	1	2	..	..	1	..	2	4	1
Partabgarh ..	74	144	183	88	47	..	14	..	4	..	..	1	..	2	4	1
Bara Banki ..	84	195	220	109	54	..	14	1	5	1	..	2	..	2	4	1
Central India Plateau	66	140	164	89	40	..	13	..	6	..	..	2	..	2	3	..
Jhansi ..	63	139	160	84	37	..	12	1	6	..	..	2	..	2	3	..
Jalaun ..	80	160	197	86	47	..	16	..	8	..	..	2	..	2	3	..
Hamirpur ..	66	134	174	50	42	..	13	..	5	..	..	1	..	2	4	..
Banda ..	61	132	135	126	37	..	13	..	5	..	..	2	..	1	3	..
East Satpuras	52	115	121	103	36	..	4	1	4	..	..	1	..	1	3	..
Mirzapur ..	52	115	121	103	36	..	4	1	4	..	..	1	..	1	3	..
Sub-Himalaya, East ..	80	182	194	146	49	..	18	1	6	..	..	2	..	1	5	1
Gorakhpur ..	81	173	185	142	53	..	16	1	5	..	..	2	..	2	3	1
Basti ..	84	183	207	121	50	..	22	1	6	..	..	1	..	1	3	..
Gonda ..	71	182	190	157	41	..	16	1	5	..	..	1	..	1	2	1
Bahraich ..	83	205	205	205	43	..	20	2	7	..	..	2	..	1	3	2
Indo-Gangetic Plain, East.	89	209	223	174	64	..	8	1	9	..	..	1	..	2	4	..
Benares ..	44	112	120	92	32	..	3	..	5	..	..	..	..	1	3	..
Jaunpur ..	134	300	300	300	96	..	11	1	15	1	..	2	..	2	5	1
Ghazipur ..	80	198	202	186	60	..	5	..	7	..	..	1	..	1	5	..
Ballia ..	85	191	212	137	55	..	8	1	11	..	1	2	..	1	5	..
Azamgarh ..	92	211	243	118	67	..	12	1	5	..	..	2	..	2	3	..
States ..	34	87	87	85	19	..	7	..	3	..	..	2	..	1	3	..
Rampur ..	19	84	88	48	6	..	5	..	1	..	1	4	..	..	2	..
Tehri-Garhwal ..	42	72	75	30	18	..	12	..	5	..	..	..	..	2	3	1
Benares ..	43	100	97	106	35	..	3	..	3	..	..	..	..	2	3	..

SUBSIDIARY TABLE III.—*Occupations of females by sub-classes and selected orders and groups (whole province including the states).*

Selected orders and groups.	Occupation.	Number of earners (principal occupation) and working dependents.		Number of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	All occupations	16,966,432	7,183,842	423
	CLASS A.—PRODUCTION OF RAW MATERIALS	12,953,138	5,424,238	419
	<i>Sub-class I.—Exploitation of animals and vegetation</i>	<i>12,948,396</i>	<i>5,422,343</i>	<i>419</i>
Order 1	Pasture and agriculture	12,929,507	5,417,942	419
Sub-order 1(a)	Cultivation	12,460,923	5,272,369	423
Group 1A	Non-cultivating proprietors taking rent in money or kind ..	218,286	42,324	194
" 1B	Non-cultivating tenants taking rent in money or kind ..	134,639	59,238	440
" 2	Estate agents and managers of owners	5,020	1,191	237
" 5	Cultivating owners	1,239,521	556,015	449
" 6	Cultivating tenants	8,941,700	3,069,921	343
" 7	Agricultural labourers	1,875,878	1,543,307	823
Sub-order 1(b)	Cultivation of special crops, fruit, etc.	21,780	10,359	476
Group 16	Market gardeners, flower and fruit growers	21,501	10,241	476
Sub-order 1(c)	Forestry	16,190	11,275	696
Group 18	Wood-cutters and charcoal-burners	7,309	2,722	372
" 19	Collectors of forest produce	5,860	8,212	1,401
" 20	Collectors of lac	2	341	170,500
Sub-order 1(d)	Stock-raising	430,572	123,936	288
Order 2	Fishing and hunting	18,889	4,401	233
Group 27	Fishing and pearling	16,660	4,317	259
	<i>Sub-class II.—Exploitation of minerals</i>	<i>4,742</i>	<i>1,895</i>	<i>400</i>
Order 4	Non-metallic minerals	4,742	1,895	400
Group 37	Building materials (including stone materials for cement manufacture and clays)	1,270	278	219
" 40	Salt, saltpetre and other saline substances	3,372	1,617	480
	CLASS B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.	2,757,061	1,252,727	454
	<i>Sub-class III.—Industries</i>	<i>1,768,321</i>	<i>901,845</i>	<i>510</i>
Order 5	Textiles	336,174	163,385	486
Group 42	Cotton ginning, cleaning and pressing	27,845	10,381	373
" 43	Cotton spinning, sizing and weaving	260,917	121,283	465
" 45	Rope, twine, string and other fibres	13,339	16,858	1,264
" 46	Wool carding, spinning and weaving	11,573	7,954	687
" 47	Silk spinning and weaving	4,771	1,091	229
" 49	Dyeing, bleaching, printing, preparation and sponging of textiles	13,488	3,748	278
" 50	Lace, crape, embroideries, fringes, etc., and insufficiently described textile industries	3,685	1,511	410
Order 6	Hides, skins and hard materials from the animal kingdom	77,720	16,436	211
Group 51	Working in leather	76,852	15,741	205
" 53	Bone, ivory, horn, shell, etc., workers (except buttons) ..	788	693	879
Order 7	Wood	158,152	24,781	157
Group 55	Carpenters, turners and joiners, etc.	119,560	2,320	19
" 56	Basket-makers and other industries of woody materials ..	35,735	22,449	628
Order 8	Metals	106,321	4,886	46
Group 59	Blacksmiths, other workers in iron, makers of implements ..	91,323	4,243	46
" 60	Workers in brass, copper and bell metal	12,632	495	39
Order 9	Ceramics	135,851	68,986	508
Group 63	Potters and makers of earthenware	116,631	60,983	523
" 64	Brick and tile makers	10,588	3,222	304
" 65A	Makers of glass bangles, glass beads and necklaces, glass ear-studs, etc.	8,504	4,772	561
Order 10	Chemical products, properly so-called and analogous	128,079	105,657	825
Group 67	Manufacture of aerated and mineral waters and ice	960	337	351
" 68	Manufacture and refining of vegetable oils	124,460	105,203	845
Order 11	Food industries	138,368	199,743	1,444
Group 71	Rice pounders and huskers, and flour grinders	8,747	120,138	13,735
" 72	Grain parchers, etc.	64,745	73,358	1,133
" 73	Butchers	31,088	2,083	67
" 74	Makers of sugar, molasses and gur	6,952	74	11
" 75	Sweetmeat and condiment makers	20,821	3,102	149
Order 12	Industries of dress and the toilet	444,823	196,695	442
Group 82	Boot, shoe, sandal and clog makers	56,288	7,111	126
" 83	Tailors, milliners, dress-makers and darners	92,513	33,071	358
" 84	Embroiderers, hat-makers, and makers of other articles of wear	430	910	2,116
" 85	Washing and cleaning	124,665	104,096	835
" 86	Barbers, hair-dressers and wig-makers	169,702	50,544	298

SUBSIDIARY TABLE III.—Occupations of females by sub-classes and selected orders and groups (whole province including the states)—(continued).

Selected orders and groups.	Occupation.	Number of earners (principal occupation) and working dependents.		Number of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	CLASS B, Sub-class III.—Industries—(concluded).			
Order 13 ..	Furniture industries	1,549	370	239
Group 89 ..	Upholsterers, tent makers, etc. .. .	265	300	1,132
Order 14 ..	Building industries	38,118	3,913	103
" 15 ..	Construction of means of transport .. .	1,076	62	58
" 16 ..	Production and transmission of physical force .. .	1,293	45	35
" 17 ..	Miscellaneous and undefined industries .. .	200,797	116,886	582
Group 98 ..	Makers of jewellery and ornaments .. .	82,226	2,846	35
" 100 ..	Scavenging	109,779	113,223	1,031
	Sub-class IV.—Transport			
		196,738	5,193	26
Order 19 ..	Transport by water	16,059	946	59
" 20 ..	Transport by road	108,794	3,422	31
Group 106 ..	Labourers employed on roads and bridges .. .	5,223	1,090	209
" 108 ..	Owners, managers and employees, connected with other vehicles. .. .	70,964	1,228	17
" 111 ..	Porters and messengers	12,979	891	69
Order 21 ..	Transport by rail	60,947	816	13
Group 112 ..	Railway employees of all kinds, other than porters and coolies. .. .	50,630	675	13
" 114 ..	Post office, telegraph and telephone services .. .	10,938	9	1
	Sub-class V.—Trade			
		792,002	345,689	436
Order 23 ..	Banks, establishments of credit, exchange and insurance .. .	30,892	4,387	142
" 24 ..	Brokerage, commission and export	5,130	79	15
" 25 ..	Trade in textiles	55,759	3,485	63
" 26 ..	Trade in skins, leather and furs	4,377	185	42
" 27 ..	Trade in wood	5,738	1,813	316
Group 119 ..	Trade in wood (not firewood)	4,561	1,097	241
" 121 ..	Trade in bamboos and canes	889	612	688
" 122 ..	Trade in thatches and other forest produce .. .	283	233	823
Order 28 ..	Trade in metals	1,804	200	111
" 29 ..	Trade in pottery, bricks and tiles	1,272	70	55
" 30 ..	Trade in chemical products	5,282	785	149
" 31 ..	Hotels, cafés, restaurants, etc.	17,487	2,236	128
" 32 ..	Other trade in food-stuffs	543,095	288,324	531
Group 129 ..	Grain and pulse dealers	271,446	69,496	256
" 130 ..	Dealers in sweetmeats, sugar and spices .. .	46,751	13,949	298
" 131 ..	Dealers in dairy products, eggs and poultry .. .	60,795	67,815	1,115
" 133 ..	Dealers in fodder for animals	17,697	24,691	1,395
" 134 ..	Dealers in other foodstuffs	131,558	109,699	826
" 135 ..	Dealers in tobacco	12,331	2,481	201
Order 33 ..	Trade in clothing and toilet articles	10,925	2,500	229
" 34 ..	Trade in furniture	5,906	538	91
" 36 ..	Trade in means of transport	25,444	432	17
" 37 ..	Trade in fuel	20,618	24,187	1,173
" 38 ..	Trade in articles of luxury and those pertaining to letters and the arts and sciences. .. .	19,097	11,394	597
Group 146 ..	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc. .. .	1,808	68	38
" 147 ..	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc. .. .	16,170	11,275	67
Order 39 ..	Trade of other sorts	38,397	4,853	126
Group 150 ..	General store-keepers and shop-keepers otherwise unspecified. .. .	25,714	1,521	59
" 151 ..	Itinerant traders, pedlars and hawkers (of other than food, etc.). .. .	11,556	3,284	284
	CLASS C.—PUBLIC ADMINISTRATION AND LIBERAL ARTS ..			
		403,345	49,653	123
	Sub-class VI.—Public force			
		98,350	128	1
Order 40 ..	Army	36,414	..	..
" 42 ..	Air Force	2	..	..
" 43 ..	Police	61,934	128	2
	Sub-class VII.—Public administration			
		80,453	721	9
Order 44 ..	Public administration	80,453	721	9

SUBSIDIARY TABLE III.—*Occupations of females by sub-classes and selected orders and groups (whole province including the states)—(concluded).*

Selected orders and groups.	Occupation.	Number of earners (principal occupation) and working dependents.		Number of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	<i>Sub-class VIII.—Professions and liberal arts</i>	<i>224,542</i>	<i>48,804</i>	<i>217</i>
Order 45 ..	Religion	112,148	19,684	176
Group 163 ..	Priests, ministers, etc. .. .	107,560	15,409	143
" 165 ..	Other religious workers .. .	1,822	1,722	945
" 166 ..	Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc. .. .	2,365	2,480	1,049
Order 46 ..	Law	22,371	30	1
" 47 ..	Medicine	15,083	15,837	1,050
Group 169 ..	Registered medical practitioners including oculists .. .	5,043	477	95
" 170 ..	Other persons practising the healing arts without being registered. .. .	6,301	292	46
" 172 ..	Midwives, vaccinators, compounders, nurses, masseurs, etc. .. .	2,439	15,065	6,177
Order 48 ..	Instruction	48,377	3,687	76
Group 174 ..	Professors and teachers of all kinds .. .	37,302	3,327	89
Order 49 ..	Letters, arts and sciences (other than 44) .. .	26,563	9,566	360
Group 182 ..	Musicians (composers and performers other than military), actors, dancers, etc. .. .	21,864	8,660	396
" 184 ..	Conjurors, acrobats, reciters, exhibitors of curiosities and wild animals, etc. .. .	1,956	814	416
	<i>CLASS D.*—MISCELLANEOUS</i>	<i>861,193</i>	<i>458,117</i>	<i>532</i>
	<i>Sub-class IX.—Persons living on their income</i>	<i>19,176</i>	<i>4,678</i>	<i>244</i>
Order 50 ..	Persons living principally on their income	19,176	4,678	244
	<i>Sub-class X.—Domestic service</i>	<i>298,820</i>	<i>187,459</i>	<i>627</i>
Order 51 ..	Domestic service	298,820	187,459	627
Group 186 ..	Private motor-drivers and cleaners	5,599	..	..
" 187 ..	Other domestic service	293,221	187,459	639
	<i>Sub-class XI.—Insufficiently described industries</i>	<i>393,174</i>	<i>209,225</i>	<i>532</i>
Order 52 ..	General terms which do not indicate a definite occupation .. .	393,174	209,225	532
Group 191 ..	Labourers and workmen otherwise unspecified .. .	370,926	209,180	564
	<i>Sub-class XIII*—Unproductive</i>	<i>150,023</i>	<i>56,755</i>	<i>378</i>
Order 53* ..	Inmates of jails, asylums and alms houses	35,675	1,273	36
" 54 ..	Beggars, vagrants and prostitutes.	114,332	55,482	485
Group 193 ..	Beggars and vagrants	114,216	51,296	449
" 194 ..	Prostitutes and procurers	116	4,186	36,086
Order 55 ..	Other unclassified non-productive industries	16	..	..

* These figures include all inmates of jails, asylums and alms houses, whereas the figures shown against, 'All occupations' at the beginning of this table include from Order 53 only those undergoing rigorous imprisonment in jails.

SUBSIDIARY TABLE IV.—*Selected occupations, 1911–1931. (Whole province including the states).*

Group number.	Occupation.	1931.†		1921.	1911.	Percentage variation between—	
		Earners (principal occupation) and working dependents	As subsidiary to some other occupation.	Actual workers.	Actual workers.	Columns 5 and 3.	Columns 6 and 3.
1	2	3	4	5	6	7	8
	<i>Sub-class I.—Exploitation of animals and vegetation.</i>	18,370,739	1,812,937	19,348,521	18,018,081	—5	+2
	Order 1.—Pasture and agriculture ..	18,347,449	1,803,890	19,334,802	17,995,031	—5	+2
	Sub-order 1(a).—Cultivation ..	17,733,292	1,685,926	18,704,909	17,292,124	—5	+3
1A	Non-cultivating proprietors taking rent in money or kind.	260,610	170,143	333,065	147,616	+36	+77
1B	Non-cultivating tenants taking rent in money or kind.	193,877	74,976		199,042		—3
2–4	Estate agents and managers of owners; estate agents and managers of Government. rent-collectors, clerks, etc.	52,463	10,779	58,190	86,736	—10	—40
5	Cultivating owners ..	1,795,536	147,182	15,804,983	1,368,995	—13	+31
6	Cultivating tenants ..	12,011,621	790,278		12,525,183		—4
7	Agricultural labourers ..	3,419,185	492,568	2,508,671	2,964,552	+36	+15
	Sub-order 1(b).—Cultivation of special crops, fruit, etc. (Planters, managers, clerks and labourers).	32,139	14,616	15,852	33,314	+103	—4
9–12, 14 and 15	Cinchona, coconut, coffee, <i>ganja</i> , rubber and tea.	41	11	387	1,826	—89	—98
13 and 16	Pan-vine, market gardeners, flower and fruit growers.	32,098	14,605	15,465	31,488	+108	+2
	Sub-order 1(c).—Forestry ..	27,465	4,145	19,755	36,285	+39	—24
17	Forest officers, rangers, guards, etc. ..	3,019	875	3,766	4,370	—22	—31
18–20	Wood-cutters and charcoal-burners, collectors of forest produce and collectors of lac.	24,446	3,270	15,989	31,915	+53	—23
21–23	Sub-order 1(d).—Stock-raising (all kinds) ..	554,508	99,190	594,132	632,681	—7	—12
24–26	Sub-order 1(e).—Raising of small animals and insects, birds, bees, silkworms and lac cultivation.	45	13	154	627	—71	—93
	Order 2.—Fishing and hunting ..	23,290	9,047	13,719	23,050	+70	+1
27	Fishing and pearling ..	20,977	8,671	11,579	20,277	+81	+3
28	Hunting ..	2,313	376	2,140	2,773	+8	—17
	<i>Sub-class II.—Exploitation of minerals</i> ..	6,637	960	4,870	4,612	+36	+44
	Order 4.—Non-metallic minerals ..	6,637	960	4,303	4,585	+54	+45
35	Coal ..	100	..	134	31	—25	+223
37–41	Building materials (including stone, materials for cement manufacture and clays,) mica, precious and semi-precious stones, salt, saltpetre and other saline substances and other non-metallic minerals.	6,537	960	4,169	4,554	+57	+44
	<i>Sub-class III.—Industry</i> ..	2,670,166	518,130	2,650,863	3,084,667	+1	—13
	Order 5.—Textiles ..	499,559	46,017	553,958	613,853	—10	—19
42	Cotton ginning, cleaning, pressing ..	38,226	6,902	52,763	59,240	—28	—35
43	Cotton spinning, sizing and weaving ..	382,200	25,833	442,090	443,955	—14	—14
44	Jute pressing, spinning and weaving ..	1,087	113	1,388	3,883	—22	—72
45	Rope, twine, string and other fibres ..	30,197	8,989	22,461	34,423	+34	—12
46	Wool carding, spinning and weaving ..	19,527	2,785	14,393	23,474	+36	—17
47	Silk spinning and weaving ..	5,862	6	1,999	7,614	+193	—23
48	Hair (horse-hair, etc.) ..	28	2	139	601	—80	—95
49	Dyeing, bleaching, printing, preparation and sponging of textiles.	17,236	943	10,433	23,685	+65	—27
	Order 6.—Hides, skins and hard materials from the animal kingdom.	94,156	16,301	83,294	57,978	+13	+62
51	Working in leather ..	92,593	16,205	82,705	56,410	+12	+64
52	Furriers and persons occupied with feathers and bristles, brush-makers.	82	3	191	623	—57	—87
53	Bone, ivory, horn, shell, etc. workers (excepting buttons).	1,481	93	398	945	+3	+57
	Order 7.—Wood ..	182,933	69,203	170,470	220,549	+7	—17
54 and 55	Sawyers, carpenters, turners and joiners, etc.	124,749	55,647	117,833	139,667	+6	—11
56	Basket-makers and other industries of woody materials including leaves, and thatchers and builders working with bamboo, reeds or similar materials.	58,184	13,556	52,637	80,882	+11	—28
	Order 8.—Metals ..	111,207	49,182	108,389	115,448	+3	—4
59	Blacksmiths, other workers in iron, makers of implements.	95,566	48,016	91,252	95,278	+5	+0
60	Workers in brass, copper and bell metal ..	13,127	813	12,638	15,153	+4	—13
	Order 9.—Ceramics ..	204,837	54,742	170,849	202,055	+20	+1

† The figures in column 3 for 1931 are exactly comparable with those in columns 5 and 6 for 1921 and 1911.

SUBSIDIARY TABLE IV.—*Selected occupations, 1911–1931. (Whole province including the states) —(continued).*

Group number.	Occupation.	1931.†		1921.	1911.	Percentage variation between—	
		Earners (principal occupation) and working dependents.	As subsidiary to some other occupation.	Actual workers.	Actual workers.	Columns 5 and 3.	Columns 6 and 3.
1	2	3	4	5	6	7	8
63	Potters and makers of earthenware ..	177,614	50,386	151,798	184,800	+17	—4
64	Brick and tile makers ..	13,810	2,543	5,395	9,111	+156	+52
65A	Makers of glass bangles, glass beads and necklaces, glass ear-studs, etc.	13,276	1,805	12,042	7,300	+10	+82
	Order 10.—Chemical products, properly so-called and analogous.	233,736	58,174	229,767	247,493	+2	—6
68	Manufacture and refining of vegetable oils	229,663	57,944	224,764	238,523	+2	—4
	Order 11.—Food industries ..	338,111	40,480	361,916	492,181	—7	—31
71	Rice pounders and huskers and flour grinders	128,885	7,281	172,578	238,977	—25	—46
72	Grain parchers, etc. ..	138,103	23,525	132,280	163,450	+4	—16
73	Butchers ..	33,171	3,125	40,429	41,778	—18	—21
74	Makers of sugar, molasses and gur ..	7,025	3,513	7,012	14,704	+0	—52
75	Sweetmeat and condiment makers ..	23,923	2,703	7,421	27,913	+222	—14
76	Toddy drawers ..	1,901	38	124	607	+1,433	+213
	Order 12.—Industries of dress and the toilet	641,518	157,945	610,474	703,853	+5	—9
82	Boot, shoe, sandal and clog makers ..	63,399	9,259	74,696	70,745	—15	—10
83	Tailors, milliners, dress-makers and darners	125,584	23,861	138,317	161,898	—9	—22
85	Washing and cleaning ..	228,761	60,244	210,152	221,838	+9	+3
86	Barbers, hair-dressers and wig-makers ..	220,246	64,268	185,074	242,863	+19	—9
	Order 13.—Furniture industries ..	1,919	153	1,737	2,640	+10	—27
	Order 14.—Building industries ..	42,031	5,620	37,119	62,209	+13	—32
	Order 15.—Construction of means of transport.	1,138	24	357	1,379	+219	—17
	Order 16.—Production and transmission of physical force (heat, light, electricity, motive-power, etc., gas works and electric light and power).	1,338	10	256	290	+423	+361
	Order 17.—Miscellaneous and undefined industries.	317,683	20,279	322,277	364,739	—1	—13
95	Printers, engravers, book-binders, etc. ..	3,494	45	2,519	5,227	+28	—33
98	Makers of jewellery and ornaments ..	85,072	10,175	110,736	115,215	—23	—26
99	Other miscellaneous and undefined industries (toy-making, taxidermy, etc.).	4,636	311	1,404	3,927	+230	+18
100	Scavenging ..	223,002	9,727	216,098	235,904	+3	—5
	Sub-class IV.—Transport ..	201,931	37,997	165,256	198,942	+22	+2
	Order 19. Transport by water ..	17,005	2,057	10,226	16,289	+66	+4
102	Ship-owners, boat-owners and their employees, officers, mariners, etc., ship-brokers, boatmen and tow men.	9,816	1,463	4,294	10,564	+129	—7
103	Persons (other than labourers) employed in harbours, docks, rivers and canals including pilots.	5,765	352	5,088	112	+13	+5,047
104	Labourers employed on harbours, docks, rivers and canals.	1,424	242	844	5,613	+69	—75
	Order 20.—Transport by road ..	112,216	33,263	86,370	118,165	+30	—5
105 and 106	Persons (including labourers) employed on the construction and maintenance of roads and bridges.	6,727	1,033	4,830	10,596	+39	—37
107	Owners, managers and employees (excluding personal servants) connected with mechanically driven vehicles (including trams).	4,661	191	1,108	60,759	+33	+26
108	Owners, managers and employees (excluding personal servants) connected with other vehicles.	72,192	23,688	56,815			
109	Palki, etc. bearers and owners ..	6,598	3,135	3,773	10,863	+75	—39
110	Pack elephant, camel, mule, ass and bullock owners and drivers.	8,168	2,941	10,506	17,312	—22	—53
111	Porters and messengers ..	13,870	2,275	9,338	18,635	+49	—26
	Order 21.—Transport by rail ..	61,763	1,948	61,891	54,644	—0	+13
	Order 22.—Post office, telegraph and telephone services.	10,947	729	6,769	9,844	+62	+11
	Sub-class V.—Trade. ..	1,137,691	249,899	985,819	1,018,217	+15	+12
	Order 23.—Banks, establishments of credit, exchange and insurance (bank managers, money-lenders, exchange and insurance agents, money changers, and brokers and their employees).	35,279	37,951	43,098	50,704	—18	—30

† The figures in column 3 for 1931 are exactly comparable with those in columns 5 and 6 for 1921 and 1911.

SUBSIDIARY TABLE IV.—*Selected occupations, 1911–1931. (Whole province including the states)—(continued).*

Group number.	Occupation.	1931.†		1921.	1911.	Percentage variation between —	
		Earners (principal occupation) and working dependents.	As subsidiary to some other occupation.	Actual workers.	Actual workers.	Columns 5 and 3.	Columns 6 and 3.
1	2	3	4	5	6	7	8
	Order 24.—Brokerage, commission and export (brokers, commission agents, commercial travellers, warehouse owners, and their employees).	5,209	1,017	10,134	10,599	—49	—51
	Order 25.—Trade in textiles (trade in piece-goods, wool, cotton, silk, hair and other textiles).	59,244	10,926	56,208	49,838	+5	+19
	Order 26.—Trade in skins, leather and furs. (Trade in skins, leather, furs, feathers, horn, etc., and the articles made from these).	4,562	400	3,612	4,036	+26	+13
	Order 27.—Trade in wood (not firewood).	7,680	703	1,664	4,273	+362	+80
	Order 28.—Trade in metals (trade in metals, machinery, knives, tools, etc.).	2,004	87	1,076	3,393	+86	—41
	Order 29.—Trade in pottery, bricks and tiles	1,342	22	955	1,696	+41	—21
	Order 30.—Trade in chemical products (drugs, dyes, paints, petroleum, explosives, etc.).	6,067	976	5,202	8,569	+17	—29
	Order 31.—Hotels, cafés, restaurants, etc.	19,723	2,229	9,520	12,882	+107	+53
	Order 32.—Other trade in foodstuffs	831,419	172,105	713,429	716,985	+17	+16
129	Grain and pulse dealers	340,942	58,903	254,014	305,518	+34	+12
130	Dealers in sweetmeats, sugar and spices	60,700	9,161	52,313	33,002	+16	+84
131	Dealers in dairy products, eggs and poultry	128,610	36,250	95,819	67,155	+34	+92
133	Dealers in fodder for animals	42,388	6,466	42,325	30,895	—1	+37
135-7	Dealers in tobacco, opium and <i>ganja</i>	15,576	1,941	26,682	33,330	—41	—50
	Order 33.—Trade in clothing and toilet articles.	13,425	1,253	9,372	22,510	+43	—40
	Order 34.—Trade in furniture	6,444	404	4,638	6,714	+39	—4
	Order 35.—Trade in building materials	871	45	765	1,511	+14	—42
	Order 36.—Trade in means of transport	25,876	2,664	25,216	16,932	+3	+53
144	Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc.	23,783	2,492	24,702	16,932	—4	+40
	Order 37.—Trade in fuel	44,805	8,819	48,469	56,433	—8	—21
	Order 38.—Trade in articles of luxury and those pertaining to letters and the arts and sciences.	30,491	3,040	19,069	28,057	+60	+9
147	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	27,445	2,881	16,327	25,201	+68	+9
	Order 39.—Trade of other sorts	43,250	7,258	33,392	23,085	+30	+87
150	General store-keepers and shop-keepers otherwise unspecified.	27,235	4,637	18,899	10,914	+44	+150
	<i>Sub-class VI.—Public force</i>	98,478	13,517	123,181	159,815	—20	—38
	Order 40.—Army	36,414	2,628	42,549	41,213	—14	—12
153	Army (Imperial)	34,350	2,537	40,356	38,450	—15	—11
154	Army (Indian States)	2,064	91	2,193	2,763	—6	—25
	Order 42.—Air Force	2	..	149	..	—99	..
	Order 43.—Police	62,062	10,889	80,388	118,598	—23	—48
157	Police	39,314	3,892	39,511	40,279	—0	—2
158	Village watchmen	22,748	6,997	40,877	78,319	—44	—71
	<i>Sub-class VII.—Public administration</i>	81,174	8,023	85,017	87,145	—5	—7
	Order 44.—Public administration	81,174	8,023	85,017	87,145	—5	—7
159	Service of the State	35,895	2,939	43,279	41,959	—17	—14
160	Service of Indian and Foreign States	5,010	574	1,797	5,830	+179	—14
161	Municipal and other local (not village) service	14,480	946	7,289	7,932	+99	+83
162	Village officials and servants other than watchmen.	25,789	3,564	32,652	31,424	—21	—18
	<i>Sub-class VIII.—Professions and liberal arts</i>	273,346	59,074	206,409	239,319	+32	+14
	Order 45.—Religion	131,832	41,755	106,967	123,430	+23	+7
163	Priests, ministers, etc.	122,969	40,607	101,669	90,447	+21	+36
	Order 46.—Law	22,401	894	11,702	10,257	+92	+118
167	Lawyers of all kinds, including <i>kazis</i> , law agents and mukhtars.	10,337	444	4,406	4,383	+135	+136
168	Lawyers' clerks, petition-writers, etc.	12,064	450	7,296	5,874	+65	+105
	Order 47.—Medicine	30,920	3,520	23,983	30,764	+29	+1
169-171 and 173	Registered medical practitioners including oculists, other persons practising the healing arts without being registered, dentists and veterinary surgeons.	13,416	2,099	10,125	9,300	+33	+44

* In these cases the increase is from nothing to something so the percentage increase is infinity.

† The figures in column 3 for 1931 are exactly comparable with those in columns 5 and 6 for 1921 and 1911.

SUBSIDIARY TABLE IV.—*Selected occupations, 1911-1931. (Whole province including the states)—(concluded).*

Group number.	Occupation.	1931.†		1921.	1911.	Percentage variation between —	
		Earners (principal occupation) and working dependents.	As subsidiary to some other occupation.	Actual workers.	Actual workers.	Columns 5 and 3.	Columns 6 and 3.
1	2	3	4	5	6	7	8
172	Midwives, vaccinators, compounders, nurses, masseurs, etc.	17,504	1,421	13,858	21,464	+26	-18
	Order 48.—Instruction	52,064	4,720	34,469	27,834	+51	+87
	Order 49.—Letters, arts and sciences (other than 44).	36,129	8,185	29,288	47,034	+23	-23
182	Musicians (composers and performers other than military), actors, dancers, etc.	30,524	7,886	23,949	42,271	+27	-28
	<i>Sub-class IX.—Persons living on their income.</i>	23,854	10,116	15,174	27,284	+57	-13
	Order 50.—Persons living principally on their income.	23,854	10,116	15,174	27,284	+57	-13
	<i>Sub-class X.—Domestic service ..</i>	486,279	64,572	472,932	550,770	+3	-12
	Order 51.—Domestic service	486,279	64,572	472,932	550,770	+3	-12
	<i>Sub-class XI.—Insufficiently described occupations.</i>	602,399	151,627	524,239	940,099	+15	-36
	Order 52.—General terms which do not indicate a definite occupation.	602,399	151,627	524,239	940,099	+15	-36
188	Manufacturers, businessmen and contractors otherwise unspecified.	7,662	1,703	8,484	6,243	-10	+23
189	Cashiers, accountants, book-keepers, clerks, and other employees in unspecified offices, warehouses and shops.	13,979	1,039	30,978	15,191	-55	-8
191	Labourers and workmen otherwise unspecified	580,106	148,857	483,943	917,861	+20	-37
	<i>Sub-class XII.—Unproductive</i>	206,778	24,644	248,154	312,495	-17	-34
	Order 53.—Inmates of jails, asylums, and almshouses.	36,948	..	16,193	23,365	+128	+58
	Order 54.—Beggars, vagrants, prostitutes	169,814	24,644	231,631	289,130	-27	-41
	Order 55.—Other unclassified non-productive industries.	16	..	330	..	-95	*

* In these cases the increase is from nothing to something so the percentage increase is in "ity.

† The figures in column 3 for 1931 are exactly comparable with those in columns 5 and 6 for 1921 and 1911.

SUBSIDIARY TABLE V.—*Occupation of selected castes.*

Caste and occupation.	Number per 1,000 earners (1) (principal occupation only) engaged in each occupation.	Number of female earners (1) (principal occupation only) per 1,000 male earners.	Caste and occupation.	Number per 1,000 earners (1) (principal occupation only) engaged in each occupation.	Number of female earners (1) (principal occupation only) per 1,000 male earners.
1	2	3	1	2	3
1. AHERIA	1,000	161	8. BHANGI	1,000	600
Cultivators	376	26	Scavengers	661	908
Agricultural labourers	213	55	Cultivators	124	71
Cattle and sheep breeders, herdsmen, etc.	31	89	Agricultural labourers	71	187
Industries, transport, etc.	148	436	Cattle and sheep breeders, herdsmen, etc.	21	111
Trade	200	483	Industry, transport, trade, and general labourers.	54	259
Others,	32	221	Domestic service	23	318
2. AHIB	1,000	263	Others	46	955
Cattle-owners and breeders, sellers of produce of cattle (milk, ghi, etc.).	121	562	9. BBAT	1,000	240
Cultivators	711	159	Bards and genealogists	91	382
Agricultural labourers	111	937	Cultivators	584	165
Industries, transport, and labourers	21	361	Agricultural labourers	83	507
Others	36	223	Industry, transport, and general labourers.	48	376
3. ANGLO-INDIAN	1,000	256	Trade	32	127
Agriculture (all kinds)	42	173	Arts and professions	19	139
Industry	62	226	Domestic service	17	252
Transport	407	32	Beggars, prostitutes, etc.	77	575
Trade	53	87	Others	49	174
Public force and administration	84	75	10. BHUNHAR	1,000	84
Arts and professions	216	1,115	Landholders and cultivators	942	83
Persons living on their income	70	612	Agricultural labourers	9	222
Others	66	538	Cattle and sheep breeders, herdsmen, etc.	5	40
4. ARAKH	1,000	332	Trade, arts and professions	17	73
Cultivators, agricultural and general labourers.	878	315	Domestic service	5	401
Cattle and sheep breeders, herdsmen, etc.	42	299	Others	22	53
Artisans	20	4,193	11. BRAHMAN	1,000	88
Transport	10	70	Priesthood	80	110
Trade	12	1,470	Non cultivating landlords and tenants	42	191
Public force and administration	10	..	Cultivators	718	71
Arts and professions	3	43	Agents and managers of landed estates	7	13
Domestic service	12	198	Agricultural labourers	22	197
Others	13	253	Industries, transport, and general labourers.	22	161
5. BAHELIA	1,000	215	Trade	29	73
Hunting and bird-catching	116	118	Public force and administration	12	..
Cultivators	585	118	Arts and professions (excluding religion)	16	43
Agricultural labourers	164	452	Domestic service	20	207
Cattle and sheep breeders, herdsmen, etc.	18	138	Others	32	249
Industries and transport	46	1,125	12. CHAMAR	1,000	529
Trade	27	713	Leather-workers	51	223
General labourers	18	541	Cultivators	355	251
Others	26	431	Agricultural labourers	469	830
6. BARHAI	1,000	98	Cattle and sheep breeders, herdsmen, etc.	24	229
Carpenters and wood workers	442	17	Industries, transport, and general labourers.	74	965
Cultivators	427	103	Trade	11	1,489
Agricultural labourers	50	720	Domestic service	3	649
Cattle and sheep breeders, herdsmen, etc.	11	142	Others	13	367
Industry, transport, trade, and general labourers.	45	515	13. DARZI	1,000	292
Others	25	204	Tailors	688	343
7. BARWAR	1,000	548	Cultivators	217	124
Cultivators	682	346	Agricultural labourers	35	477
Agricultural labourers	153	5,711	Other industries, transport, trade, and general labourers.	30	360
Industry, transport, trade, and general labourers.	103	265	Others	30	307
Others	62	763			

NOTES.—1. The figures in this table are calculated from Imperial Table XI and are based on the principal occupations of earners only. As the corresponding table of last census was based on workers which included both the earners and working dependents of the present census, the figures are not comparable.

2. The first occupation shown for each caste or race is the "traditional occupation" except in the case of nos. 1, 3, 7, 16, 20, 22, 28, 31, 35, 43, 45, 47, 49—51 and 55, where there is none.

SUBSIDIARY TABLE V.—Occupation of selected castes—(continued).

Caste and occupation.	Number per 1,000 earners (1) (principal occupation only) engaged in each occupation.	Number of female earners (1) (principal occupation only) per 1,000 male earners.	Caste and occupation.	Number per 1,000 earners (1) (principal occupation only) engaged in each occupation.	Number of female earners (1) (principal occupation only) per 1,000 male earners.
1	2	3	1	2	3
14. DHOBI	1,000	487	HABURA—(concluded).		
Washing clothes	556	758	Industries	140	918
Cultivators	329	167	Trade	152	427
Agricultural labourers	71	724	Domestic service	83	169
Cattle and sheep breeders, herdsmen, etc.	14	169	General labourers	48	250
Industries, transport, trade, and general labourers.	19	433	Beggars, prostitutes, etc.	135	1,897
Others	11	418	Others	38	67
15. DHUNIA	1,000	260	21. HALWAI	1,000	239
Cotton carders	191	297	Confectioners	586	275
Cultivators	466	143	Non-cultivating landlords and tenants.	11	169
Agricultural labourers	166	684	Cultivators	189	148
Cattle and sheep breeders, herdsmen, etc.	18	135	Agricultural labourers	46	342
Industries, transport, trade, and general labourers.	121	303	Industries	14	287
Public force and administration	5	..	Transport	14	36
Arts and professions	3	74	Trade	108	235
Domestic service	16	443	Domestic service	7	177
Others	14	176	General labourers	8	180
16. EUROPEAN (INCLUDING ARMENIAN)	1,000	74	Others	17	185
Industry	12	73	22. INDIAN CHRISTIAN	1,000	580
Transport	49	33	Cultivators	151	55
Trade	14	247	Agents and managers of landed estates	5	35
Public force and administration	812	8	Agricultural labourers	98	277
Arts and professions	76	1,484	Cattle and sheep breeders, herdsmen, etc.	32	94
Persons living on their income	16	732	Industries	496	1,304
Contractors' clerks, cashiers, etc.	8	37	Transport	14	38
Others	13	766	Trade	15	155
17. GAOARIYA	1,000	244	Public force and administration	21	..
Shepherds, goatherds and blanket weavers.	240	371	Arts and professions	62	1,110
Cultivators	567	134	Domestic service	62	189
Agricultural labourers	126	525	General labourers	25	345
Industries, transport, trade, and general labourers.	45	546	Others	19	233
Domestic service	8	313	23. JAT	1,000	51
Others	14	246	Landowners and cultivators	875	44
18. GLOHIYA	1,000	75 ^c	Agricultural labourers	50	45
Bird-catchers	549	2,268	Cattle and sheep breeders, herdsmen, etc.	17	121
Cultivators	94	..	Industries, transport, trade, and general labourers.	32	246
Agricultural labourers	107	..	Police force and administration	11	7
Industries, trade, and general labourers.	143	29	Others	15	63
Beggars, prostitutes, etc.	90	692	24. JULAHA	1,000	248
Others	17	1,000	Weavers	449	263
19. GUJAR	1,000	90	Cultivators	278	167
Cattle and sheep breeders, herdsmen, etc.	106	107	Agricultural labourers	101	557
Non-cultivating owners and tenants.	27	147	Cattle and sheep breeders, herdsmen, etc.	11	121
Cultivators	791	73	Industries	61	305
Agricultural labourers	38	285	Transport	13	15
Industries, transport, trade, and general labourers.	22	389	Trade	39	147
Domestic service	5	98	Domestic service	13	432
Others	11	44	General labourers	18	229
20. HABURA	1,000	340	Others	17	147
Cultivators	265	52	25. KACHHI, MALI, MURAO, RAIN AND SAINI.	1,000	245
Agricultural labourers	139	126	Opium, vegetable and flower produce: s and sellers, market gardeners	206	626
			Non-cultivating landlords and tenants.	8	289
			Cultivators (excluding special crops)	598	114
			Agricultural labourers	112	458
			Cattle and sheep breeders, herdsmen, etc.	18	189

NOTES.—1. The figures in this table are calculated from Imperial Table XI and are based on the principal occupations of earners only. As the corresponding table of last census was based on workers which included both the earners and working dependents of the present census, the figures are not comparable.

2. The first occupation shown for each caste or race is the "traditional occupation" except in the case of nos. 1, 3, 7, 16, 20, 22, 28, 31, 35, 43, 45, 47, 49—51 and 55, where there is none.

SUBSIDIARY TABLE V.—Occupation of selected castes—(continued).

Caste and occupation.	Number per 1,000 earners (1) (principal occupation only) engaged in each occupation.	Number of female earners (1) (principal occupation only) per 1,000 male earners.	Caste and occupation.	Number per 1,000 earners (1) (principal occupation only) engaged in each occupation.	Number of female earners (1) (principal occupation only) per 1,000 male earners.
1	2	3	1	2	3
KACHHI, ETC.—(concluded).			KEWAT—(concluded).		
Industries	12	1,154	Industries, transport, trade, and general labourers.	48	763
Transport	6	48	Domestic service	9	713
Trade	9	408	Others	7	521
Domestic service	9	381	31. KHANGAR	1,000	503
General labourers	12	402	Cultivators	386	164
Others	10	155	Agricultural labourers	414	1,383
26. KAHAR	1,000	421	Cattle and sheep breeders, herdsmen, etc.	67	137
Personal servants and palanquin bearers	329	1,043	Industries, transport, trade, and general labourers.	68	561
Non-cultivating landlords and tenants	5	180	Public force and administration	26	..
Cultivators	427	139	Domestic service	17	248
Agricultural labourers	99	434	Others	22	234
Cattle and sheep breeders, herdsmen, etc.	15	146	32. KHATTEI	1,000	47
Industries	43	1,366	Trade	473	27
Transport	13	81	Non-cultivating landlords and tenants	55	110
Trade	24	607	Cultivators	105	80
General labourers	23	376	Agents and managers of landed estates	26	..
Others	22	129	Industries	56	69
27. KALWAR	1,000	223	Transport	46	12
Liquor distillers and sellers	63	186	Public force and administration	54	4
Non-cultivating landlords and tenants	15	14	Arts and professions	57	37
Cultivators	475	187	Persons living on their income	22	303
Agricultural labourers	56	744	Domestic service	53	69
Cattle and sheep breeders, herdsmen, etc.	7	180	Contractor's clerks, etc.	21	..
Industries	17	207	Others	32	146
Transport	25	113	33. KHATTE	1,000	301
Trade	297	229	Fruit and vegetable sellers and butchers.	247	521
Domestic service	15	363	Cultivators	316	139
General labourers	11	665	Agricultural labourers	160	407
Others	19	95	Cattle and sheep breeders, herdsmen, etc.	82	181
28. KANJAR	1,000	598	Industries	57	701
Cultivators	198	232	Transport	21	67
Agricultural labourers	79	444	Trade	51	248
Cattle and sheep breeders, herdsmen, etc.	16	196	Domestic service	15	169
Fishing and hunting	15	151	General labourers	21	410
Industries and transport	257	937	Others	30	316
Trade	161	403	34. KOERI	1,000	395
Arts and professions	28	822	Cultivators	826	319
General labourers	32	560	Agricultural labourers	100	991
Beggars, prostitutes, etc.	194	1,243	Cattle and sheep breeders, herdsmen, etc.	11	343
Others	21	445	Industries, transport, and general labourers.	20	465
29. KAYASTHA	1,000	65	Trade	29	2,716
Clerical work	383	12	Domestic service	7	756
Non-cultivating landlords and tenants	69	221	Others	7	151
Cultivators	309	108	35. KORWA	1,000	208
Agents and managers of landed estates, planters, forest officers, etc.	17	13	Cultivators	556	151
Agricultural labourers	9	227	Agricultural labourers	172	368
Industries	32	110	Trade	159	..
Transport	17	10	General labourers	40	500
Trade	38	64	Beggars, prostitutes, etc.	59	2,000
Public force and administration	39	..	Others	14	..
Arts and professions	43	63	36. KUNHAR	1,000	348
Domestic service	18	83	Potters	401	463
Others	26	44	Non-cultivating landlords and tenants	3	311
30. KEWAT	1,000	450	Cultivators	373	182
Boatmen, fishermen and riverain occupations.	48	247	Agricultural labourers	106	805
Cultivators	634	248			
Agricultural labourers	241	1,516			
Cattle and sheep breeders, herdsmen, etc.	13	300			

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2. The first occupation shown for each caste or race is the "traditional occupation" except in the case of nos. 1, 3, 7, 16, 20, 22, 28, 31, 35, 43, 45, 47, 49—51 and 55 where there is none.

SUBSIDIARY TABLE V.—Occupation of selected castes—(continued).

Caste and occupation.	Number per 1,000 earners (1) (principal occupation only) engaged in each occupation.	Number of female earners (1) (principal occupation only) per 1,000 male earners.	Caste and occupation.	Number per 1,000 earners (1) (principal occupation only) engaged in each occupation.	Number of female earners (1) (principal occupation only) per 1,000 male earners.
1	2	3	1	2	3
KUMHAR—(concluded).			43. NAT	1,000	554
Cattle and sheep breeders, herdsmen, etc.	18	265	Cultivators	293	183
Industries	13	654	Agricultural labourers	95	643
Transport	19	66	Cattle and sheep breeders, herdsmen, etc.	24	273
Trade	14	263	Industries	29	574
Domestic service	6	707	Trade	31	312
General labourers	12	695	Arts and professions	93	773
Others	35	188	General labourers	39	373
37. KURMI	1,000	241	Beggars, prostitutes, etc.	369	1,072
Cultivators	837	190	Others	27	470
Non-cultivating landlords and tenants	11	186	44. PAST	1,000	406
Agricultural labourers	95	751	Tari-makers	23	239
Cattle and sheep breeders, herdsmen, etc.	12	299	Non-cultivating landlords and tenants	8	17
Industries, transport, trade, and general labourers.	31	590	Cultivators	559	223
Domestic service	7	776	Agricultural labourers	307	992
Others	7	165	Cattle and sheep breeders, herdsmen, etc.	26	368
38. LODH	1,000	194	Industries, transport, trade, and general labourers.	24	478
Cultivators and agricultural labourers	877	166	Public force	3	..
Non-cultivating landlords and tenants	10	343	Domestic service	8	265
Wood-cutters, etc.	25	656	Others	42	491
Cattle and sheep breeders, herdsmen, etc.	22	210	45. PATHAN	1,000	104
Industries, transport, trade, and general labourers.	54	529	Non-cultivating landlords and tenants	44	198
Others	12	269	Cultivators	498	97
39. LOHAR	1,000	153	Agents and managers of landed estates, forest officers and their clerks, etc.	18	1
Blacksmiths and workers in iron	357	43	Agricultural labourers	80	175
Non-cultivating landlords and tenants	7	83	Cattle and sheep breeders, herdsmen, etc.	13	80
Cultivators	484	167	Industries	81	167
Agricultural labourers	73	768	Transport	38	17
Cattle and sheep breeders, herdsmen, etc.	11	218	Trade	56	53
Industries	32	217	Public force	33	..
Transport and trade	14	127	Public administration	16	..
General labourers	10	548	Arts and professions	17	58
Others	12	344	Domestic service	56	186
40. LUNIYA	1,000	373	General labourers	33	88
Saltpetro-makers and earthwork	131	322	Others	17	170
Cultivators	596	239	46. RAJPUT	1,000	68
Agricultural labourers	200	982	Military service, Government service, and landholders.	448	64
Cattle and sheep breeders, herdsmen, etc.	19	533	Cultivators	440	55
Industries, transport, trade, and general labourers.	40	578	Agents and managers of landed estates, etc.	5	15
Others	14	445	Agricultural labourers	27	126
41. MOCHI	1,000	130	Cattle and sheep breeders, herdsmen, etc.	12	70
Shoemakers and cobblers	606	59	Industries	16	452
Cultivators	121	164	Transport	7	15
Agricultural labourers	61	558	Trade	13	146
Industries, transport, trade, and general labourers.	174	246	Domestic service	10	120
Others	38	282	General labourers	7	82
42. NAI	1,000	340	Others	15	141
Barbers	536	371	47. SAHARIA	1,000	860
Cultivators	319	144	Cultivators	98	43
Agricultural labourers	41	727	Agricultural labourers	783	1,049
Cattle and sheep breeders, herdsmen, etc.	11	149	Cattle and sheep breeders, herdsmen, etc.	57	1,081
Industries, transport, trade, and general labourers.	27	535	Trade	17	1,703
Domestic service	50	3,086	Domestic service	10	260
Others	16	206	General labourers	18	1,475
			Beggars, prostitutes, etc.	6	1,333
			Others	11	88

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SUBSIDIARY TABLE V.—*Occupation of selected castes—(concluded).*

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1	2	3	1	2	3
48. SAINTHWAR	1,000	212	52. SONAR	1,000	112
Cultivators	920	197	Goldsmiths, silversmiths, and jewelers.	707	63
Non-cultivating landlords and tenants	17	67	Non-cultivating landlords and tenants.	7	295
Agricultural labourers	36	976	Cultivators	191	205
Cattle and sheep breeders, herdsmen, etc.	7	197	Agricultural labourers	18	682
Industries, transport, trade, and general labourers.	9	121	Industries	21	349
Others	11	231	Trade	22	268
49. SANSIA	1,000	291	Domestic service	6	501
Non-cultivating landlords and tenants	27	..	General labourers	6	228
Cultivators	199	..	Others	22	194
Agricultural labourers	236	127	53. TAGA	1,000	46
Cattle and sheep breeders, herdsmen, etc.	106	..	Landholders and cultivators	902	41
General labourers	85	185	Agricultural labourers	37	43
Beggars, prostitutes, etc.	324	1,346	Cattle and sheep breeders, herdsmen, etc.	12	31
Others	23	..	Industries, transport, trade, and general labourers.	26	266
50. SAIYID	1,000	102	Arts and professions	5	9
Non-cultivating landlords and tenants	109	247	Domestic service	5	55
Cultivators	319	123	Others	13	98
Agents and managers of landed estates, forest officers, etc.	31	4	54. TELI	1,000	369
Agricultural labourers	53	94	Oil-pressers and oil-sellers	462	764
Cattle and sheep breeders, herdsmen, etc.	11	48	Cultivators	390	132
Industries	81	139	Agricultural labourers	67	358
Transport	51	5	Cattle and sheep breeders, herdsmen, etc.	12	115
Trade	75	64	Industries	26	366
Public force	52	..	Transport	12	50
Public administration	38	..	Trade	33	195
Arts and professions	65	37	General labourers	12	263
Domestic service	51	17	Others	16	186
General labourers	28	81	55. THARU	1,000	120
Others	36	144	Cultivators	837	85
51. SHAIKH	1,000	111	Agricultural labourers	92	298
Non-cultivating landlords and tenants	43	147	Cattle and sheep breeders, herdsmen, etc.	19	9
Cultivators	337	101	Beggars, prostitutes, etc.	37	1,026
Agents, managers of landed estates, forest officers, etc.	12	3	Others	15	50
Agricultural labourers	67	192	56. VAISHYA	1,000	135
Cattle and sheep breeders, herdsmen, etc.	12	240	Traders, merchants, brokers and shop-keepers of all kinds.	611	122
Industries	169	132	Non-cultivating landlords and tenants.	30	164
Transport	48	14	Cultivators	230	121
Trade	129	87	Agricultural labourers	25	504
Public force	17	..	Industries	21	539
Public administration	15	..	Transport	14	58
Arts and professions	31	79	Public administration	8	..
Domestic service	55	205	Arts and professions	13	75
General labourers	35	77	Domestic service	17	110
Beggars, prostitutes, etc.	11	495	General labourers	9	198
Others	19	82	Others	22	103

NOTES.—1. The figures in this table are calculated from Imperial Table XI and are based on the principal occupations of earners only. As the corresponding table of last census was based on workers which included both the earners and working dependents of the present census, the figures are not comparable.

2. The first occupation shown for each caste or race is the "traditional occupation" except in the case of nos. 1, 3, 7, 16, 20, 22, 28, 31, 35, 43, 45, 47, 49—51 and 55, where there is none.

SUBSIDIARY TABLE VI. — *Number of persons employed on February 26, 1931, (1) on Railways, (2) in the Irrigation Department, (3) in Posts and Telegraphs.*

Class of persons employed.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.
1	2	3	4	5
(1) RAILWAYS.				
Total persons employed	1,883	87,571	..	..
Persons directly employed	1,883	87,571	..	..
Officers	121	47	..	..
Subordinates on scales of pay rising to Rs. 250 per mensem or over ..	687	209	..	..
Subordinates on scales of pay rising from Rs. 30 to Rs. 249 per mensem	1,053	20,922	..	..
Subordinates on scales of pay under Rs. 30 per mensem	22	66,393	..	..
(2) IRRIGATION DEPARTMENT.				
Total persons employed	74	32,170	..	..
Persons directly employed	62	9,035	..	..
Officers	58	126	..	..
Upper subordinates	1	4	..	..
Lower subordinates .. .. .	..	414	..	..
Clerks	1	1,606	..	..
Peons and other servants	2	5,472	..	..
Coolies .. .. .	..	1,413	..	..
Persons indirectly employed	12	23,135	..	..
Contractors	8	2,049	..	..
Contractors' regular employees	4	1,470	..	..
Coolies .. .. .	..	19,616	..	..
(3) POSTS AND TELEGRAPHS.				
	<i>Postal department.</i>		<i>Telegraph department.</i>	
Total persons employed	40	15,123	329	1,106
(1) <i>Posts and Telegraphs.</i>	40	13,224	329	1,106
Supervising officers including Probationary Superintendents and Inspectors of Post Offices and Assistant and Deputy Superintendents of Telegraphs and all officers of higher rank than these.	12	104	18	3
Postmasters, including head clerks to Superintendents, Deputy Assistants, Sub and Branch Postmasters.	17	276	..	..
Signalling establishment, including warrant officers, non-commissioned officers, military telegraphists and other employees.	..	..	276	131
Miscellaneous agents, school-masters, station-masters, etc. ..	1	1,968	..	..
Clerks of all kinds	10	2,259	5	144
Postmen .. .. .	..	4,631	..	..
Skilled labour establishment, including foremen, instrument-makers, carpenters, blacksmiths, mechanics, sub-inspectors, linemen, line-riders and other employees.	..	..	30	561
Unskilled labour establishment, including line coolies, cable guards, battery-men, telegraph messengers, peons and other employees.	..	..	..	267
Road establishment, consisting of overseers, runners, clerks and booking agents, boatmen, syces, coachmen, bearers and others.	..	3,986	..	..
(2) <i>Railway Mail Service</i> .. .. .	..	1,123	..	..
Supervising officers, including Superintendents and Inspectors of Sorting.	..	..	..	..
Clerks of all kinds .. .. .	..	729	..	..
Sorters .. .. .	..	394	..	..
Mail guards, mail agents, van peons, porters, etc. .. .. .	..	776	..	..
(3) <i>Combined offices</i> .. .. .	..	..	..	..
Signallers .. .. .	..	450	..	..
Messengers and other servants .. .. .	..	286	..	..

* Included among supervising officers under (1).

Chapter IX.—LITERACY.

I.—INTRODUCTORY.

1. The statistics of literacy are exhibited in Imperial Tables XIII and XIV. The former table is divided into three parts : Part A gives provincial totals (for British territory and the States separately) of literates for each religion for the age-groups 5-10, 10-15, 15-20, 20 and over, by sex : Part B gives similar figures for each district and state for (1) all religions together, (2) Brahmanic Hindus, and (3) Muslims : Part C gives similar figures to those in Part B for each of the 23 cities of the province. Table XIV shows the number of literates aged 7 years and over in certain selected castes for the province as a whole including the states. Both tables show as well the figures of those literate in English. In Provincial Table II will be found the population of districts, states, and tahsils by religion and literacy. At the end of this chapter will be found the following subsidiary tables :—

*The figures :
where found.*

Subsidiary Table I.—The number per mille of each sex and of both sexes, in certain age-periods, of each religion, who are literate in any language, and the number per 10,000 who are literate in English.

Subsidiary Table II.—The number per mille of each sex and of both sexes, all religions together, in certain age-periods, in each natural division, district and state who are literate in any language or script.

Subsidiary Table III.—The number per mille of each sex of Brahmanic Hindus, Muslims, Aryas and Radhaswamis, who are literate in each natural division, district and state.

Subsidiary Table IV.—The number per 10,000 of each sex at certain ages, literate in English in 1931, and at all ages for the last four censuses, by natural divisions, districts and states.*

Subsidiary Table V.—The proportion of literates of each sex aged 7 years and over in 1931 in selected castes, and of literates at all ages in 1931 and 1921 ; similar figures for the literate in English per 10,000.

Subsidiary Table VI.—The number of literate per mille of each sex at all ages together since 1881, and at ages 15-20, and 20 and over since 1911, by natural divisions, districts and states.*

Subsidiary Table VII.—The proportion of the literate, by sex, at ages 7-13, 14-16, 17-23, 24 and over in British territory, and in the states ; similar figures for those literate in English.

Subsidiary Table VIII.—The number of educational institutions and pupils in British territory according to the returns of the Education Department, at each of the last 4 censuses.

It may be mentioned here that a few entries of "literate" that occurred against children aged less than 5 years were rejected, and that the age-groups of literates were smoothed like those of the general population (*vide* paragraph 2 of Chapter IV).

2. In the case of literacy possibly more than of any other census return it is essential to understand at the outset the basis of the figures before examining them. There are probably few census statistics more eagerly anticipated by those interested in the progress of this province and of India in general than those of literacy, and the extent to which the enormous mass of illiteracy in this country is being reduced is very naturally a matter of great interest. Unfortunately comparisons with the statistics of past censuses are rendered unusually difficult by the changes that have occurred from time to time in the method of collecting and presenting the returns.

*The figures :
how obtained.*

In 1881 and 1891 the population was divided in respect of literacy into three categories—Learning, Literate and Illiterate. The definition of these was as follows :—

"Learning" included those under instruction, either at home, at school or at college.

* Before attempting comparisons with the figures prior to 1911 the reader should refer to paragraphs 2, 3 and 8 of this chapter.

"Literate" included those able to read and write any language, but not at the moment under instruction.

"Illiterate" included the rest, viz., those not under instruction, and not able to read and write any language.

It was found, however, in tabulating the results that the returns were vitiated by the omission from the "Learning" at the one end of children who had not long been at school and were consequently returned as "Illiterate," and at the other, of the more advanced students who were classed as "Literate." There were thus great discrepancies between the census return of the number of "Learning" and the corresponding statistics of the Education Department, which were obviously increased by the fact that "Learners" at home or in private schools were not included in the returns of that Department. It was therefore decided in 1901 to confine the entries in the enumeration schedules to the two categories of "Literate" and "Illiterate." But in that year unfortunately no degree of proficiency in reading and writing was laid down. A clear definition was first adopted in 1911, and ran as follows:—"Those only are literate who can write a letter to a friend and read the answer to it." In the opinion of Mr. Blunt* this affected the figures in the direction of excluding many who could perhaps with difficulty piece together their signatures. This test was continued in 1921. At the present census the same two categories remain—Literate and Illiterate, and the 1911 degree of proficiency in reading and writing has been maintained. It follows that the statistics of 1911, 1921 and 1931 are exactly comparable while those of previous censuses are not.

Since 1911 the practice of recording the language or script in which any person is literate has been abandoned, and I think wisely, for language or script of literacy is immaterial and discrimination between Urdu and Hindi in this province has in the past led to bitter controversy. There is, of course, a separate column for those literate in English, for which the same standard of efficiency in writing and reading is prescribed. Those literate in English have also in the statistics been included everywhere among the general literates.

To obviate accidental omissions enumerators were instructed to put a cross in the literacy columns against the illiterate and those illiterate in English.

*The figures :
their accuracy.*

3. The statistics may safely be accepted as accurate. The definition was simple and everywhere well understood. Human nature tends to make a person who can merely scrawl a signature, or who can with difficulty spell out a clearly written sentence prefer a claim to literacy but the enumerator, who does not wish to cheapen his own literate status, just as naturally resists it, and the latter has the last word.

There is, however, one point that may be noted. The smoothing of age-groups bringing as it does some of each group into the next lower age-group has brought into the groups 5-10, 10-15 a greater proportion of literates than is correct, because there are more literates towards the latter years of the groups 7-13 and 14-16 than in the earlier years. This has to be remembered when comparing the literacy in these age-groups with the statistics of previous censuses.

II.—GENERAL LITERACY.

4. The number and proportion of literates in British territory at each of the last three censuses are given below :—

Year.	Actual number of literates (British territory).	Number of literates per mille of total population (British territory).
1931 ..	2,259,638	47
1921 ..	1,688,872	37
1911 ..	1,618,465	34

*The extent of
literacy :
(i) both sexes.*

* Vide Census Report 1911, Part I, pages 247 and 250.

The increase in the actual numbers in the last decade has thus been 34 per cent. as against 4 per cent. between 1911 and 1921. To some extent the small increase between 1911 and 1921 was the result of the fact that the influenza epidemic of 1918-19 discriminated markedly against persons between 20 and 35 years of age, which period may be expected to contain a greater proportion of literates than the average at all ages.* The increase in the proportional figures was by 27 per cent. between 1921 and 1931 as against 9 per cent. in the previous decade, *i.e.*, three times as great. The progress of education since 1921 must be a source of some gratification to the many who have devoted their energies to its furtherance. Nevertheless the fact that still less than 5 per cent. of the total population of the province are literate shows that primary education has as yet but touched upon the fringes of the population.

To form an accurate estimate of the progress of education it is, however, necessary to study literacy in the younger age-groups, preferably 15-20 years of age, for it is evident that illiterate people above this age will not attend primary schools nor are they very likely to become literate by any other means. This matter will be dealt with later.

Taking the figures by sex, the actual male literates and proportions are (ii) *Males*. shown below :—

Year.	Actual number of male literates (British territory).	Number of male literates per mille of total male population (British territory).
1931 ..	2,043,410	80
1921 ..	1,556,626	65
1911 ..	1,505,945	61

The increase in the actual number of literate males since 1921 has been 31 per cent. against an increase of 3 per cent. in the previous decade. The increase in the proportional figures was 23 per cent. between 1921 and 1931, as against 7 per cent. in 1911-21, *i.e.*, three times as great. Yet 8 per cent. of literates among males is extremely low.

The female figures are—

(iii) *Females*.

Year.	Actual number of female literates (British territory).	Number of female literates per mille of total female population (British territory).
1931 ..	216,228	10
1921 ..	132,246	6
1911 ..	112,520	5

Here the increase although absolutely small is proportionally far more considerable than in the case of males, being 64 per cent. between 1921 and 1931 as against 18 per cent. in 1911-21. The increase in the proportional figure was 66 per cent in 1921-31, as against 20 per cent. in 1911-21. Again the proportional increase is remarkable but any increase must be proportionally large when still only 1 per cent. of females are literate. This proportion is double what it was twenty years ago.

There are no literates under the age of 5 years. The proportion of literates per mille of the population aged 5 years and over are persons 55, males 94, females 11.

* *Vide Census Report 1921, Part I, page 113.*

The states.

In the margin I give for each of the states the proportions of the literate

State.	Number per mille of the population aged 5 years and over who were returned as literate.					
	1931.			1921.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
Rampur ..	20	34	3	22	37	5
Tehri-Garhwal ..	67	136	4	36	71	2
Benares ..	66	126	5	32	59	4

per mille of the population aged 5 years and over in 1931 and 1921. Tehri-Garhwal and Benares have made striking progress both in male and female literacy in the decade, but Rampur shows retrogression in the case of each sex. In 1911, Mr. Blunt* ascribed the low figures of Rampur

State to inaccuracies in the returns, stating that accuracy had been sacrificed to speed. It is true that the State has always prided itself on getting in its provincial totals first after the final enumeration, but the actual entries in the schedules are made at leisure during the preliminary enumeration stage and on census night only such entries have to be made as relate to the small proportion of the population who are enumerated away from their homes. These can scarcely affect the figures, so that I think the low proportion of literacy in the State cannot be ascribed to inaccuracies born of speed. Moreover this low proportion has been maintained at all censuses. On the present occasion the Rampur schedules were very carefully prepared and I have no reason to doubt their accuracy, yet we find a decline in the proportion of those literate aged 5 years and over from 22 per mille in 1921 to 20 in 1931. From paragraph 8 of Chapter III it will be seen that there has been considerable emigration from the State in the past decade and the conclusion is forced upon us that a large part of this emigration is of literate persons.

Comparison
with figures of
other provinces
and states of
India.

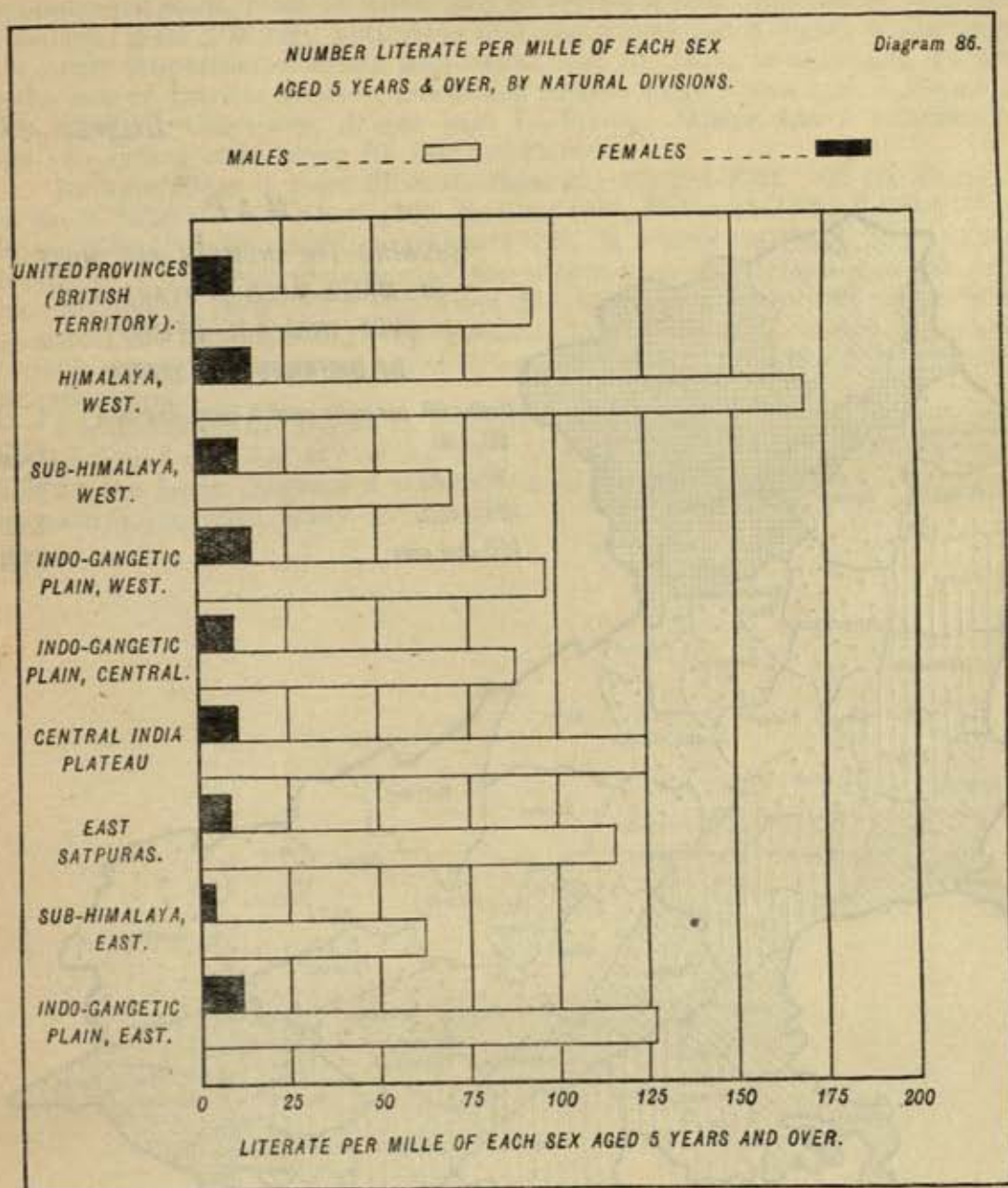
5. Below I give for both sexes together and for each sex separately, for all religions together, the number per mille aged 5 years and over who are literate, in the larger provinces and states of India. In each case the figures of the independent states are included.

Province or state	Number per mille of population aged 5 years and over who are literate.		
	Persons.	Males.	Females.
India	95	156	29
Burma	368	560	165
Delhi	163	226	72
Ajmer-Merwara ..	125	203	35
Bengal	110	180	32
Madras	108	188	30
Mysore	106	174	33
Bombay	102	167	29
Assam	91	152	23
Central Provinces and Berar	60	110	11
Punjab	59	95	15
United Provinces ..	55	94	11
Bihar and Orissa ..	52	95	8
Central India Agency ..	52	91	9
Hyderabad	50	85	12
North-West Frontier Province	49	80	12
Gwalior	47	78	11
Rajputana	43	76	6
Kashmir	40	70	6

It will be seen that this province is only about three-fifths as literate as India as a whole and takes a very low position relative to the other large provinces. Burma as usual easily holds first place as regards literacy, thanks to the traditional free instruction imparted in the monasteries and the absence of the *parda* system which hampers the education of females in other parts of India. The increase in the proportion of literates aged 5 years and over in the United Provinces in the last decade has been 31 per cent. as against an increase of 16 per cent. in India as a whole. This is gratifying especially as the increase is greater than in any of the other British provinces in India.

* *Vide* Census Report 1911, Part I, page 249.

6. The proportions by sex of those aged 5 years and over who are literate in each natural division are shown in columns 2-4 of Subsidiary Table II. These statistics are illustrated in diagram no. 86. *Literacy by locality.*



As at past censuses Himalaya, West easily leads the way in both male and female literacy (170 and 16 per mille respectively). This is partly due to the larger European population and European schools, but part is due to social reasons. All the people of the hills except the labouring community are of approximately equal and fairly high social status, and the absence of *parda* facilitates female education.

After Himalaya, West comes Indo-Gangetic Plain, East in point of male literacy (127), closely followed by Central India Plateau (125). East Satpuras (116) leads both Indo-Gangetic Plain, West (97) and Central (88). Sub-Himalaya, West (71) and East (63) bring up the rear.

Male literacy.

Although Indo-Gangetic Plain, West is only fifth in point of male literacy it holds as at previous censuses second place in respect of female literacy (15), then come Indo-Gangetic Plain, East (12) and Sub-Himalaya, East (12), followed closely by Central India Plateau (11), Indo-Gangetic Plain, Central (10) and East Satpuras (9). Far behind lags Sub-Himalaya, East (4). Female literacy is noticeably lower in the east than in the west, the outcome of the larger proportion of lower castes and classes in the east of the province.

Female literacy.

Literacy by
districts and
states :
(i) Male
literacy.

7. The figures for male literacy by districts and states shown in column 3 of Subsidiary Table II are illustrated in diagram no. 87.

Diagram 87.



The highest proportions of males aged 5 years and over who are literate are to be found in districts Benares (192), Dehra Dun (190), Garhwal (173), Almora (167) and Naini Tal (159). After these come Jalaun (145), Agra (143), Muttra (140), Cawnpore (139), Jhansi (137) and Tehri-Garhwal State (136). Other high figures are Ghazipur (130), Benares State (126), Ballia (124) and Lucknow (123).

The high proportion in Dehra Dun is not due to the number of Europeans living in the district because the figures for Hindus and Muslims are exceptionally high. The explanation lies in the fact that over a quarter of the population is urban and the Dun attracts many immigrants who go there for economic purposes, most of whom are enterprising and progressive. Outside Himalaya, West it is very noticeable that the proportion is higher where there is a larger proportion of urban population, and the effect is especially marked in the case of districts small in area which possess large towns such as Benares, Agra, Muttra, Cawnpore, Jhansi and Lucknow. Jalaun has a remarkably high proportion considering its rural character.

Rampur State is more illiterate than any district (34). Of the districts the most illiterate are Kheri (49), Budaun (52), Bahraich (53), Pilibhit (54), Sitapur (54), Bara Banki (57), and Gonda (59). It is very noticeable how low the proportion is in a belt including all the submontane districts across the province (excluding Dehra Dun and Naini Tal) and the neighbouring districts to the south, the belt widening very markedly in the centre to include the whole of Oudh except Lucknow where the large city and small district have raised the proportion.

I would warn the reader to be careful in comparing diagram no. 87 with that produced on page 117 of the 1921 Report, Part I. Although not made clear on the latter diagram it refers to male literates aged 5 years and over, but even so contains many inaccuracies.



The map shows very clearly the effect of large towns, and the fact that female illiteracy is greater towards the east especially in the submontane and neighbouring districts and Oudh.

8. The progress in literacy in the province as a whole since 1911 has been referred to in paragraph 4 *supra*. Below I show for the natural divisions the proportions by sex of those aged 5 years and over who were returned as literate in 1921 and in 1931, and the variations in those proportions.

Progress in
literacy :
(i) since 1921.

Natural division.	Number per mille aged 5 years and over returned as literate.				Increase 1921-31.	
	Males.		Females.		Males.	Females.
	1931.	1921.	1931.	1921.		
United Provinces (British territory)	94	74	11	7	20	4
Himalaya, West	170	143	16	14	27	2
Sub-Himalaya, West	71	59	12	8	12	4
Indo-Gangetic Plain, West	97	73	15	9	24	6
Indo-Gangetic Plain, Central	88	72	10	6	16	4
Central India Plateau	125	103	11	6	22	5
East Satpuras	116	80	9	6	36	3
Sub-Himalaya, East	63	49	4	3	14	1
Indo-Gangetic Plain, East	127	97	12	8	30	4

Progress has occurred in every natural division for both sexes. The greatest increase in male literates per mille males aged 5 years and over has occurred in East Satpuras (+36), and least in Sub-Himalaya, West (+12) and East (+14). The greatest increase in the female proportion has occurred in Indo-Gangetic Plain, West (+6) and least in Sub-Himalaya, East (+1).

The smoothing of ages has somewhat increased the proportions in 1931, for it has brought some of those returned at ages 5 and 6 (very few of whom are returned as literate) into the age-group 0-5, leaving less persons aged 5 and over whilst affecting the number of literates only to a negligible degree. The actual effect on the proportions is, however, very small indeed.

Below I give for 1931 and 1921 the proportion of literate males and females separately, aged 5 years and over, and the intercensal variation, by districts and states :—

District and natural division.	Number per mille of each sex aged 5 years and over, who were returned as literate.				Variation 1921-31.	
	Males.		Females.		Males.	Females.
	1931.	1921.	1931.	1921.		
United Provinces (British territory)	94	74	11	7	+20	+4
Himalaya, West	170	143	16	14	+27	+2
Dohra Dun	190	172	54	52	+18	+2
Naini Tal	159	126	26	21	+33	+5
Almora	167	135	10	7	+32	+3
Garhwal	173	148	5	4	+25	+1
Sub-Himalaya, West	71	59	12	8	+12	+4
Saharanpur	85	70	14	9	+15	+5
Bareilly	75	62	15	11	+13	+4
Bijnor	80	61	16	9	+19	+7
Pilibhit	54	56	9	6	-2	+3
Kheri	49	42	6	2	+7	+4
Indo-Gangetic Plain, West	97	73	15	9	+24	+6
Muzaffarnagar	79	61	15	7	+18	+8
Meerut	109	83	19	8	+26	+11
Bulandshahr	94	74	11	5	+20	+6
Aligarh	115	93	15	10	+22	+5
Muttra	140	90	17	10	+50	+7
Agra	143	114	26	18	+29	+8
Mainpuri	96	55	15	14	+41	+1
Etah	77	58	11	7	+19	+4
Budaun	52	42	10	6	+10	+4
Moradabad	73	60	17	11	+13	+6
Shahjahanpur	70	60	13	9	+10	+4
Farrukhabad	103	79	17	10	+24	+7
Etawah	107	77	13	10	+30	+3
Indo-Gangetic Plain, Central	88	72	10	6	+16	+4
Cawnpore	139	103	21	14	+36	+7
Fatehpur	118	89	9	5	+29	+4
Allahabad	118	81	20	14	+37	+6
Lucknow	123	114	27	13	+9	+14
Unao	85	71	8	5	+14	+3
Rae Bareli	70	83	5	3	-13	+2
Sitapur	54	53	7	5	+1	+2

District and natural division.	Number per mille of each sex aged 5 years and over, who were returned as literate.				Variation 1921-31.	
	Males.		Females.		Males.	Females.
	1931.	1921.	1931.	1921.		
<i>Indo-Gangetic Plain, Central—(concluded).</i>						
Hardoi	63	57	9	6	+6	+3
Fyzabad	83	58	6	4	+25	+2
Sultanpur	67	47	4	2	+20	+2
Partabgarh.. .. .	68	68	4	2	+0	+2
Baza Banki.. .. .	57	51	5	3	+6	+2
<i>Central India Plateau</i>						
Jhansi	125	103	11	6	+22	+5
Jalaun	137	155	16	9	—18	+7
Hamirpur	145	124	12	7	+21	+5
Banda	116	94	7	5	+22	+2
.. .. .	107	83	8	4	+24	+4
<i>East Satpuras</i>						
Mirzapur	116	80	9	6	+36	+3
.. .. .	116	80	9	6	+36	+3
<i>Sub-Himalaya, East</i>						
Gorakhpur	63	49	4	3	+14	+1
Basti	64	50	5	3	+14	+2
Gonda	69	54	4	2	+15	+2
Bahraich	59	48	4	3	+11	+1
.. .. .	53	42	4	3	+11	+1
<i>Indo-Gangetic Plain, East</i>						
Benares	127	97	12	8	+30	+4
Jaunpur	192	151	26	24	+41	+2
Ghazipur	113	87	7	4	+26	+3
Ballia	130	96	13	6	+34	+7
Azamgarh	124	100	11	6	+24	+5
.. .. .	96	69	8	3	+27	+5
States.						
Rampur	34	37	3	5	—3	—2
Tehri-Garhwal	136	71	4	2	+65	+2
Benares	126	59	5	4	+67	+1

The variations in districts and states have been more uneven. The changes in the male proportion vary between an addition of 67 per mille aged 5 years and over to the literate in Benares State and retrogression to the extent of 18 per mille in Jhansi district. Other districts and states showing large increases are Tehri-Garhwal State (+65), Muttra (+50), Benares (+41), Mainpuri (+41), Allahabad (+37), Cawnpore (+36), Mirzapur (+36), and Ghazipur (+34).

Besides Jhansi district retrogression is revealed in the proportion in Rae Bareilly (-13), Rampur State (-3), and Pilibhit (-2); while the figure for Partabgarh has remained stationary since 1921.

One of the most noticeable features is that where the standard of literacy was low in 1921 the improvement (if any) is small in 1931. This is very marked in the figures for the Oudh districts, which are very low, and which apart from Fyzabad (+25) and Sultanpur (+20) show very little improvement.

The proportions of literates aged 5 years and over are not available for 1911, nor can they be calculated, as literates were then only tabulated by the age-group 0-10. If such a comparison is desired it may be effected by assuming that all literates fell in the age-group 5-10, and by using the figures of total population for this age-group taken from Imperial Table VII of 1911. The figures would be accurate to a very close degree of approximation.

In order to provide some comparison with the figures back to 1881 the proportion returned as literate at all ages, by sexes, has been shown in columns 2-13 of Subsidiary Table VI. In considering these figures it is essential to remember the changes in the basis of their collection, referred to in paragraph 2 *supra*. As explained by Mr. Blunt*, had the age-periods adopted in 1881 and 1891 been the same as in 1901 and since, it would have been possible to obtain useful figures at the two age-periods 15-20, 20 and over by adding the number returned as "Learning" to the number returned as "Literate" at those two enumerations and comparing these figures with those returned as "Literate" in 1901 and since; but unfortunately the age-periods of 1881 and 1891 were 15-25, 25 and over, so that not even so much is possible. To do this for the total figures would result in nothing of value as though doubtless all those returned as "Learning" above the age of 15 were really "Literate," so also would be some of those returned as under 15. The figures for "Literate" in

* *Vide* Census Report 1911, Part I, page 257, paragraph 258.

(ii) since
1911.

(iii) since
1881.

Subsidiary Table VI for the years 1881 and 1891 merely include those returned as "Literate" in those years. To this extent those figures are low, but a greater cause of difficulty is the absence of any prescribed standard of literacy prior to 1911. For this reason the figures of 1881-1901 all include many who would not have been considered as literate under the test that has been applied since 1911, and the figures of 1901 are certainly too high on this account. It is thus evident that comparisons with the figures prior to 1911 are to be attempted with the utmost caution.

More will be said later on the progress of literacy when considering the figures by age-periods.

9. Literacy in cities needs very little comment. The figures for the 23

Literacy in cities.

Locality.	Number returned as literate per mille aged 5 years and over.		
	Per-sons.	Males.	Fe-males.
23 cities.	204	296	82
United Provinces (British territory).	55	94	11

cities of the province taken together are given in the margin and compared with those for the province as a whole. The male proportion is more than three times as high in the cities as in the province as a whole, and the female proportion is seven and a half times as great. This is but natural, for the cities are better provided with schools than the rural area,

and they contain most of the higher educational institutions at which persons who have already acquired their primary education come to pursue their studies. They contain the principal law courts and Government offices, and are a source of attraction to commercial industries and professional men. They are the great centres of social and intellectual life. Further several municipalities have now introduced compulsory primary education. Lastly in large towns there are fewer openings for the remunerative employment of children on wages, and they are required less for herding cattle, scaring birds from crops, and other simple occupations in which they join at a very early age in the rural areas.

Some idea of the difference in level of literacy in the larger cities and their surrounding rural areas can be gathered from the following figures :—

Locality.	Number per mille aged 5 years and over, who are literate.		
	Per-sons.	Males.	Fe-males.
Lucknow city	193	280	68
Rest of Lucknow district	18	28	6
Cawnpore city	184	258	72
Rest of Cawnpore district	62	105	9
Agra city	167	247	62
Rest of Agra district	69	113	16
Benares city	232	336	96
Rest of Benares district	81	149	10
Allahabad city	292	393	156
Rest of Allahabad district	39	74	3
Bareilly city	179	262	74
Rest of Bareilly district	27	45	6
Meerut city	231	301	128
Rest of Meerut district	53	89	9
Moradabad city	174	239	91
Rest of Moradabad district	35	56	10

In the margin I give the proportions for the cities of this and last census.

Year.	Number returned as literate per mille aged 5 years and over.		
	Per-sons.	Males.	Fe-males.
23 cities, 1931	204	296	82
24 cities, 1921	157	236	55
Increase	47	60	27

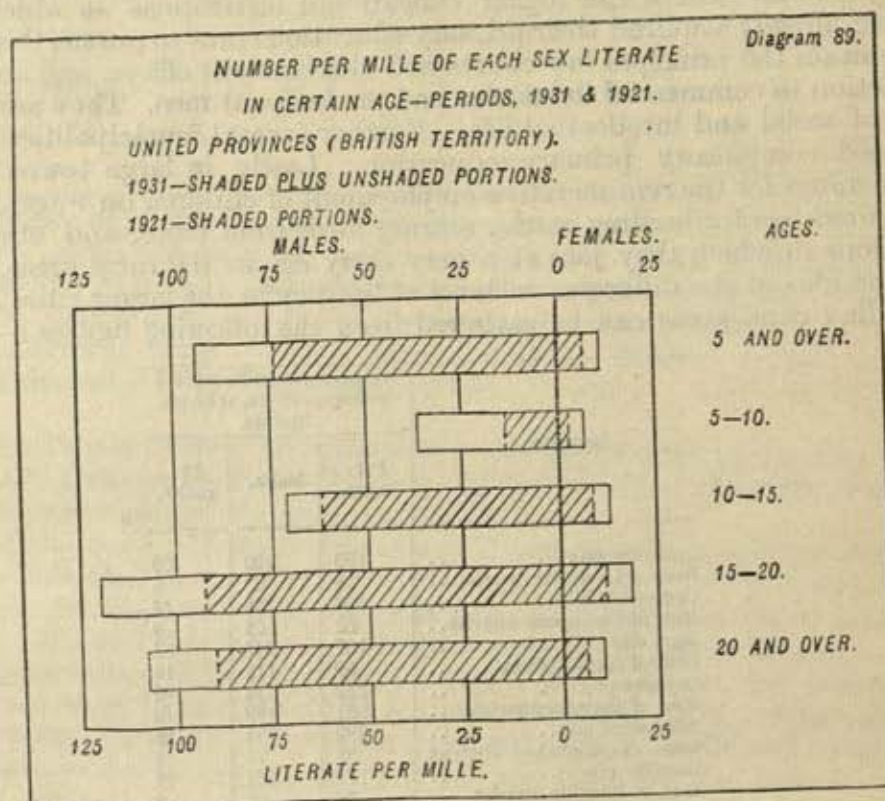
The addition to the proportion of male literates per thousand aged 5 years and over is four times that in the province as a whole, the percentage increase being roughly the same. The addition of female literates per mille aged 5 years and over is nearly 7 times that in the whole province, though the percentage increase is slightly less than that in the province as a whole.

Literacy by age.

10. For the province as a whole excluding the states I give below the number per mille of each sex at certain age-periods who were literate in 1931 and 1921. Similar statistics for 1931 by districts and states will be found in Subsidiary Table II.

Year.	Number per mille who are literate aged—									
	5 and over.		5-10.		10-15.		15-20.		20 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1931	94	11	37	7	71	13	120	18	108	11
1921	74	7	14	3	62	9	92	12	90	7
Increase 1921-31 ..	20	4	23	4	9	4	28	6	18	4

These figures are illustrated in diagram no. 89.



The same variations in the proportions of literates in the various age-periods that have been noticed at previous censuses are still present. For each sex the proportion rises between age-groups 5-10 and 10-15, 10-15 and 15-20, falling somewhat at ages 20 and over. These variations are natural. By 15 school children are generally sufficiently advanced to read and write, whilst presumably relatively few who have not learned to read and write by 20 will do so later in life, and in any case the age-group 20 and over includes those who were children when education was not so widespread and consequently a greater proportion of illiterates than are found in the present group 15-20. It will be seen that increases have occurred since 1921 in the proportion of literates both male and female at all age-groups. The large increase since 1921 in the proportion of literates aged 5-10 is due chiefly to the smoothing of ages which has moved from this age-group into the group 0-5, many of the general population whilst not reducing the literates contained in the group 5-10 by any appreciable amount as it took only some of the few returned as literate aged 5 and 6 years. At the other end some of the literates aged 15 and 16 (where literates are more

numerous) have come into the group. The age-group 15-20 is usually considered to be the most representative period from which to judge the extent of literacy in the population. Persons in this group were children aged 10-15 in 1926, and the literates among them are those who have been under instruction during the previous five years 1921-26. It is in this group that the greatest increase is found in the proportion of literates for both males and females, the rise being from 92 to 120 in the case of males, and from 12 to 18 for females. The increases which are not affected to any appreciable extent by the smoothing of ages, are material, but even at this period of maximum literacy only 12 per cent. of males and less than 2 per cent. of females can read and write. Since 1911 the proportion of male literates at ages 15-20 has increased by 50 per cent. and the females proportion has doubled (*vide* columns 14 to 19 of Subsidiary Table VI). Below I give the variations in the proportions at this age-group since 1911 for the natural divisions :—

Natural division.	Number per mille aged 15-20 returned as literate.					
	Males.			Females.		
	1931.	1921.	1911.	1931.	1921.	1911.
United Provinces (British territory)	120	92	83	18	12	9
Himalaya, West	212	166	167	22	18	15
Sub-Himalaya, West	85	68	61	20	12	9
Indo-Gangetic Plain, West	120	90	81	23	16	11
Indo-Gangetic Plain, Central	116	88	79	16	11	8
Central India Plateau	155	137	109	16	12	9
East Satpuras	139	100	89	12	8	6
Sub-Himalaya, East	81	64	72	8	5	4
Indo-Gangetic Plain, East	171	106	100	19	5	9

Male education has made the greatest advance in Indo-Gangetic Plain, East and East Satpuras and least in Sub-Himalaya, East and West. Female education seems to have advanced most in Indo-Gangetic Plain, West and East, and Sub-Himalaya, West and least in Sub-Himalaya, East and East Satpuras.

Coming to the districts and states the greatest advanced in male literacy in this age-group in the last 20 years has occurred in Ballia (+90), Ghazipur (+78), Fatehpur (+73), and Benares (+70). Rae Bareilly is the only district or state to show retrogression at this age (—2), but little improvement is shown in Pilibhit (+1), Gorakhpur (+4), Gonda (+5) and Bahraich (+5). As regards females at these ages the greatest increases are to be found in Dehra Dun (+26), Meerut (+19), Bulandshahr (+18), Agra (+18), Cawnpore (+18); and the least in Rampur State (+2), Banda (+2), Garhwal (+3), Tehri-Garhwal State (+3), Pilibhit (+3), Sultanpur (+3), Gorakhpur (+3), Basti (+3) and Bahraich (+3).

In Subsidiary Table VII are shown for all religions together for British territory and the states separately, the proportion of literates at ages 7-13, 14-16, 17-23, and 24 and over. These statistics are based on the ages actually returned (to nearest birthday) and have not been subjected to the smoothing process.

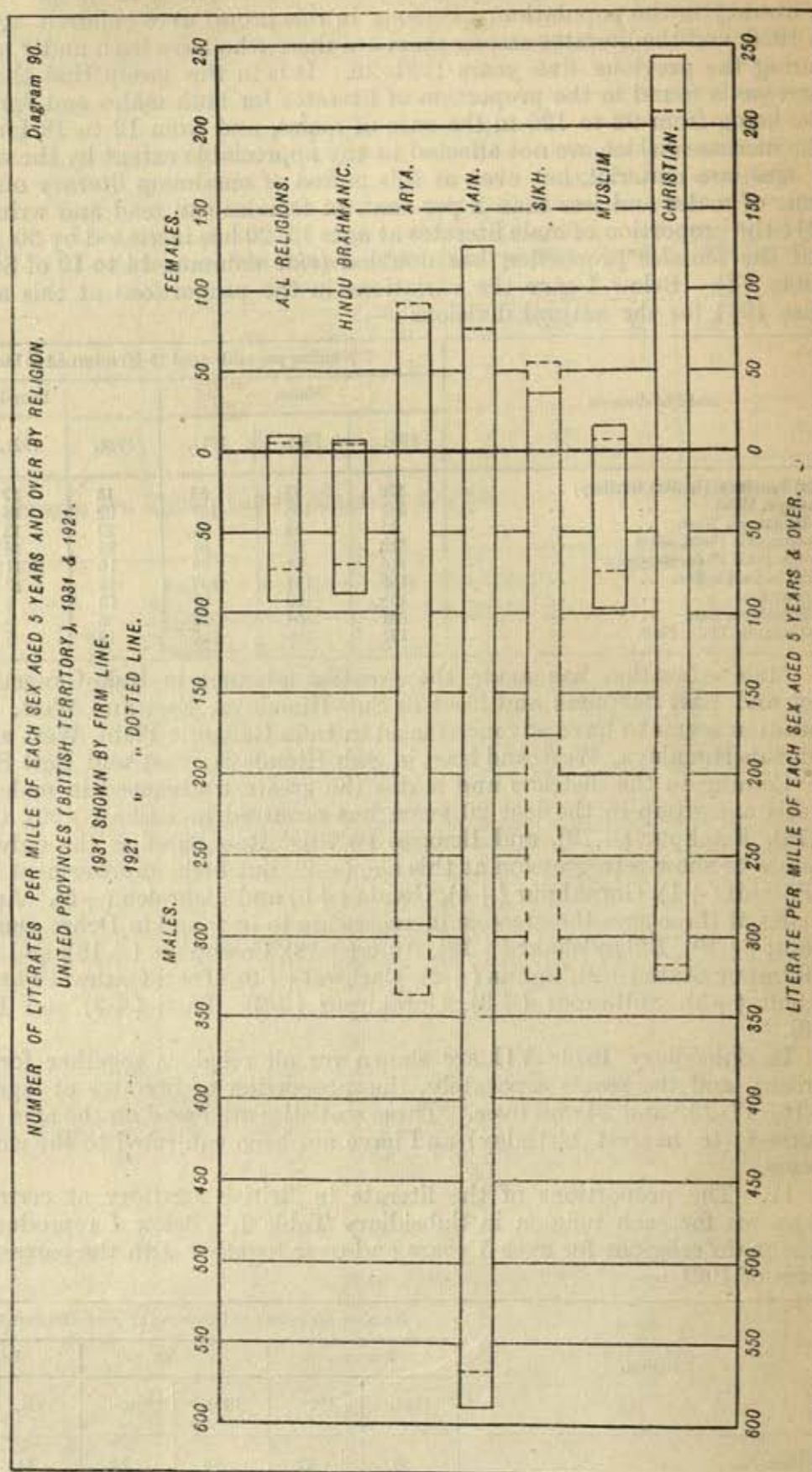
11. The proportions of the literate in British territory at certain ages are shown for each religion in Subsidiary Table I. Below I reproduce those of the main religions for ages 5 years and over together with the corresponding figures of 1921 :—

Literacy by religion.

Religion.	Number per mille aged 5 years and over who were literate.					
	Persons.		Males.		Females.	
	1931.	1921.	1931.	1921.	1931.	1921.
All religions	55	42	94	74	11	7
Hindu Brahmanic	51	39	89	70	8	5
Arya	200	229	293	337	84	93
Jain	380	345	590	568	128	77
Sikh	118	230	176	327	37	56
Muslim	59	43	97	74	16	8
Christian*	289	269	327	318	241	209

* Includes Indian and all other Christians.

These figures are illustrated by sex in diagram no. 90.



Of the two main religions Muslims have, as in 1921, a larger proportion of both male and female literates aged 5 years and over than Brahmanic Hindus, and they have in the past decade added more absolutely and proportionally to these figures for both sexes than the Hindus have. This is natural as Muslims are more largely town-dwellers. The improvement in the age-group, 15-20, is half as much again for Muslim males as for Hindus, and three times as much in the case of females.

As in 1921 the Arya figures show a decline for both males and females, which is also found in the age-period, 15-20. This is not due to retrogression in that community but is the result of conversions which have been taking place more freely among the illiterate. Their general level of male literacy is still over three times as high as that of Brahmanic Hindus and of female literacy ten times as high.

The Jains, as always in the past, have the highest proportion of male literates in the province. This is only to be expected as they are chiefly wealthy traders and business folk. Nevertheless, the general impetus given to education in the past decade has resulted in quite a substantial addition to their proportions, especially in the case of females. They have the second greatest proportion of female literates (out of the religions selected) to Christian.

The Sikh figures show a marked decline since 1921. Here again it is not due to a loss of literacy, but to the fact that the number of Sikhs in the province was more than trebled at this census by a large body of Jats (mostly from Moradabad district) returning themselves as Sikhs for the first time. These include a big proportion of illiterates.*

The Christian figures shown above include both Indian and other Christians. They show a slight increase for males and a larger increase for females, the female literacy proportion being greater than for any other religion. Unfortunately separate figures of Indian and other Christians for the age-group 5-10 are not available so it is not possible to obtain an absolute comparison of

*Brahmanic
Hindus and
Muslims.*

Aryas.

Jains.

Sikhs.

Christians.

Christians.	Number per mille of all ages literate.		
	Per-sons.	Males.	Fe-males.
Indian Christians ..	152	156	148
Other Christians ..	701	756	587
Total Christians ..	245	282	202

Indian and other Christians separately at ages 5 and over with those of the other religions. The marginal figures, however, afford some idea of the state of affairs as between Indian and other Christians. Further light on the relative spread of education among the Indian Christian community as compared with other religions is afforded by the following figures for the age-group 15-20 :—

Religion.				Number per mille aged 15-20 who were literate.					
				Persons.		Males.		Females.	
				1931.	1921.	1931.	1921.	1931.	1921.
All religions .. ..	..	..	..	72	57	120	93	18	12
Hindu Brahmanic .. ..	..	..	..	67	54	114	89	13	9
Arya .. ..	..	..	..	255	288	365	397	118	140
Jain .. ..	..	..	..	439	430	672	650	174	141
Sikh .. ..	..	..	..	154	196	222	251	49	75
Muslim .. ..	..	..	..	77	54	124	87	26	14
Indian Christians .. ..	..	..	..	237	163	244	170	229	155
Other Christians .. ..	..	..	..	776	958	815	994	627	896

*Vide the figures for Moradabad district (serials 61-65) in columns 35-38 of Provincial Table II. Out of 12,051 male and 9,865 female Sikhs in this district (nearly all Jats) only 310 males and 31 females were returned as literate.

One might have expected to find almost every "other Christian" over 15 years of age literate, whereas there has been a distinct drop since 1921. These do not, of course, include only Europeans but Anglo-Indians, Asiatics other than Indians, and so on. There may be illiterates aged 15-20 among the poorer of these, but I suspect the greater proportion of these illiterates are Indian Christians who returned themselves as Anglo-Indians. The absolute numbers of other Christians are small, especially in this single age-group, and the addition of a few illiterate Indian Christians would easily account for a considerable change in the proportions.

It is noteworthy that among Indian Christians the proportion of female literates aged 15-20 approaches parity with that of males, a direct result of missionary effort.

Others.

Regarding the other religions, the figures of Brahmos, Devs, Radhaswamis, Buddhists, Zoroastrians, and Jews mean little, the absolute figures being very small and the people concerned (apart from Radhaswamis) being almost invariably immigrants. Radhaswamis include a high proportion of literates of both sexes as is natural in a small progressive community. Jews and Zoroastrians are naturally highly literate.

Subsidiary Table III gives the proportions of literate per mille of each sex aged 5 years and over for Brahmanic Hindus, Aryas, Radhaswamis, and Muslims by natural divisions, districts and states, and for the 23 cities of the province together.

Muslims are less literate than Hindus in Himalaya West, Sub-Himalaya East, Benares State, and, curiously enough, very much less literate in the cities (though because Muslims have a greater proportion of town-dwellers—among whom the general level of literacy is higher—in their community they are more literate in the province as a whole); in Indo-Gangetic Plain West, the male proportions are the same though Muslim females are more literate; elsewhere Muslims are more literate than Hindus.

Literacy by caste.

12. The absolute figures of literates aged 7 years and over (unsmoothed) by sex are given for certain castes for the province as a whole, including the states in Imperial Table XIV. The 95 castes for whom figures are exhibited were chosen to represent the various strata of society all over the province, and to include the more numerous castes and certain small castes of special interest. The percentage figures of literates for males and females separately are also given and the selected castes have been arranged in descending order of male literacy and divided into three groups, viz. :—

Advanced—Where the percentage of male literacy is 50 or over,

Intermediate—Where that percentage is 10 but less than 50, and

Backward—Where the percentage is less than 10.

In Subsidiary Table V to this chapter the proportional figures for a representative selection of those 95 castes have been shown and compared with similar figures for 1921 (when available); but as the proportions of literates for 1921 are based on those aged 5 years and over and those for 1931 on persons 7 years and over the proportions are not exactly comparable, the 1931 figures being higher by reason of the changed basis of calculation. This factor has to be allowed for when making comparisons. To assist in comparisons I have added columns showing the proportion literate at all ages and the variations in those proportions since 1921.

Advanced

Kayasthas alone fall into the advanced group, the natural outcome of their traditional occupation as scribes. Seventy per cent. of their males aged 7 years and over are literate and 19 per cent. of their females. Their level of literacy is far and away higher for both males and females than that of any other caste in the province.

Intermediate.

The intermediate group is headed by Vaishyas of whose males aged 7 years and over 38 per cent. are literate and of females between 5 and 6 per cent. This is the outcome of their traditional occupation as traders and businessmen.

Close upon Vaishyas come Saiyids with a few decimal points less in the percentage of male literacy, but with nearly 9 per cent. of female literates (*i.e.* half as much again as among Vaishyas).

Next come Bhuinhars with a male percentage of 31 and female nearly 3, followed by Brahmans (males 29, females between 2 and 3).

Mughals come next (males 26, females 5).

Sonars and Kalwars come next close together, with Shaikhs at an appreciable interval (males 19, females 3). Rajputs closely follow Shaikhs except in respect of female literacy which is only a little over 1 per cent.

Pathans have males nearly 15 per cent. and females 2 per cent.

All the higher Hindu and Muslim castes find a place in the intermediate group. It is surprising to find Tatheras, Kotwars, Korwas and Tambolis so high up, but they are relatively small castes and a few literates in actual numbers become large in proportion.

Studying the backward group it is very noticeable how close together the artisans come. Mochi, Julaha, Bharbhunja, Darzi, Lohar, Barhai, Teli, are all to be found with proportions of male literates in the neighbourhood of 5 per cent. The majority of cultivating and pastoral castes are lower than the artisans, *e.g.*, Lodh (a little over 2 per cent. male literates), Ahir (2), Kachhi (2), Kisan (a little over 1 per cent.), Murao and Gadariya (each about 1 per cent.). At the very end of the list come the aboriginal and gypsy tribes.

The untouchables and depressed classes are almost without exception found at the end of the list.

Reference may here be made to Provincial Table II of the Tables Volume, which has been elaborated since 1921. In it will be found by districts, states, and tahsils, statistics of literacy by religion, for all religions together by certain age-periods, and for those of all ages literate in English. Brahmanic Hindus have been sub-divided into Brahmans, depressed classes, and other Hindus and literacy figures for all ages have been shown. Under depressed classes have been included all the castes shown as depressed in Appendix No. 2 at the end of this Report *who returned their religion as Brahmanic Hinduism*. The italicized words are important because they explain the difference between the figures of the depressed classes given in Appendix No. 2 (which include certain Aryas who returned depressed castes) and those shown in Provincial Table II.

Taking the depressed classes within the Brahmanic Hindu fold, their low level of literacy compared with other Hindus (and of course with those of other religions) is patent from the following figures for the province as a whole including the states :—

Community.	Number per mille of each sex of all ages who were returned as literate in 1931.		
	Persons.	Males.	Females.
Depressed classes ..	3.3	5.9	0.6
Brahmans ..	139	245	20
Other Hindus ..	47	82	8

The provision of separate schools for the depressed classes has not been an unqualified success. In 1931 there were 25,000 scholars attending such schools in the province, while 88,000 depressed classes scholars were attending the ordinary schools*. The recent political movement may improve matters though until the demand for education from the masses of the depressed classes increases their literacy figures are not likely to show much improvement.

Some improvement in male literacy has occurred in all the selected castes since 1921, but Subsidiary Table V shows that the improvement is much smaller in the case of the very backward than in the more literate castes.

Measurable advance in female literacy has taken place among Kayasthas, Saiyids, Bhuinhars, and Vaishyas, but little among most of the other castes. The Rajput proportion is stationary, and there has been no perceptible change among Lodhs, Mallahs, Luniyas, Koris, Kumhars, Chamars, and Pasis.

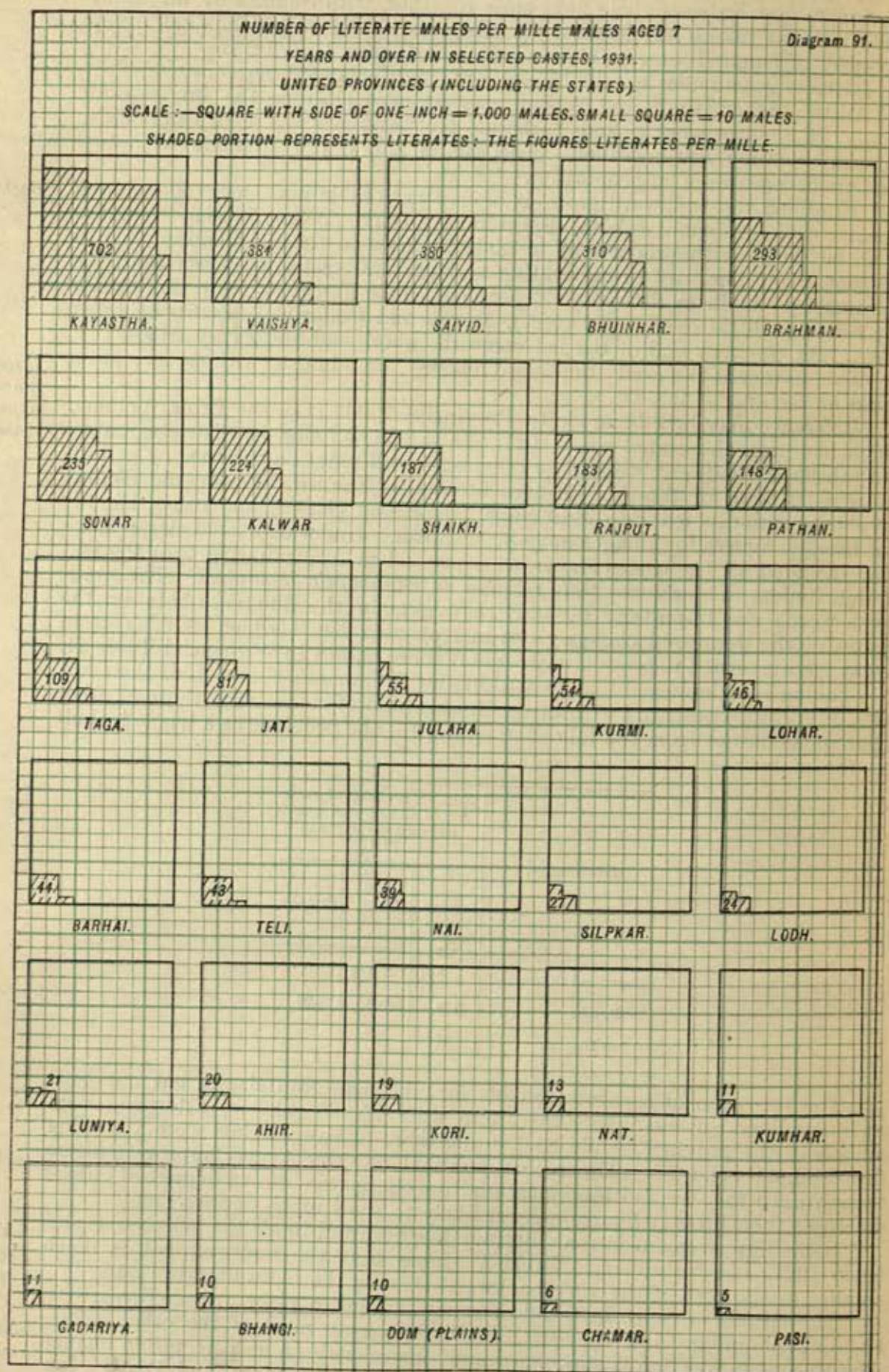
*Statement by the Director of Public Instruction in the United Provinces Legislative Council on July

Backward.

Literacy among the depressed classes.

Variations in literacy by caste since 1921.

The proportion of literacy among males of selected castes is illustrated in diagram no. 91 :—



III.—LITERACY IN ENGLISH.

13. Out of every 10,000 males aged 5 years and over in the British territory of the province 110 (roughly one in a hundred) are literate in English, the corresponding figure for females being 13. This is a marked advance since 1921 when the figures were 75 and 10, respectively. To obtain comparisons with the statistics of earlier censuses (which incidentally except for 1911 are open to the same objections as those for general literacy referred to in paragraph 2 *supra*) it is necessary to consider the proportion literate at all ages. These statistics back to 1901 have been shown in Subsidiary Table IV. The increase in the case of males has been larger in the last decade than in any other, while that for females has been steady from decade to decade.

Literacy in English, in the British territory of the province as a whole.

14. If we exclude European and allied races and Anglo-Indians from the figures the proportions of English literates for the remainder at all ages for the last three censuses become—

English literacy among Indians, since 1911.

Year.	Number per 10,000 of total population (excluding Europeans, etc.) returned as literate in English.	
	Males.	Females.
1931	88	9
1921	56	4
1911	35	2

From these figures it is evident that although the proportion of Indians who can read and write English is still very small it has risen rapidly amongst both males and females in the last twenty years, and especially during the last decade.

15. In order to afford comparisons below I give the proportions literate in English returned in the other large provinces and states of India in 1931. The figures of each province include those of their independent states:—

English literacy in other provinces and states, 1931.

Province or state.	Number per 10,000 of population aged 5 years and over who are literate in English.			Province or state.	Number per 10,000 of population aged 5 years and over who are literate in English.		
	Persons.	Males.	Females.		Persons.	Males.	Females.
India	123	212	28	Assam	124	220	15
Delhi	605	896	183	Punjab	112	188	19
Ajmer-Merwara	272	446	71	United Provinces	64	109	13
Bengal	247	427	48	Kashmir	63	113	6
Bombay	177	284	56	Central Provinces and Berar	62	111	13
Mysore	164	271	50	Hyderabad	61	105	13
Madras	145	257	35	Central India Agency	53	92	10
Burma	128	202	50	Bihar and Orissa	50	92	8
North-West Frontier Province.	126	214	20	Gwalior	39	68	5
				Rajputana	31	56	4

Literacy in English in this province is only half that in India as a whole. The male proportion is lower, in most cases far lower, than in any of the other provinces save Bihar and Orissa. The female proportion is lower than in any other province save Central Provinces and Berar (where the proportion is the same) and Bihar and Orissa.

16. The proportions literate in English will be found by natural divisions, districts, and states, in Subsidiary Table IV. Below I give them for males and females aged 5 years and over by natural divisions for 1931 and 1921:—

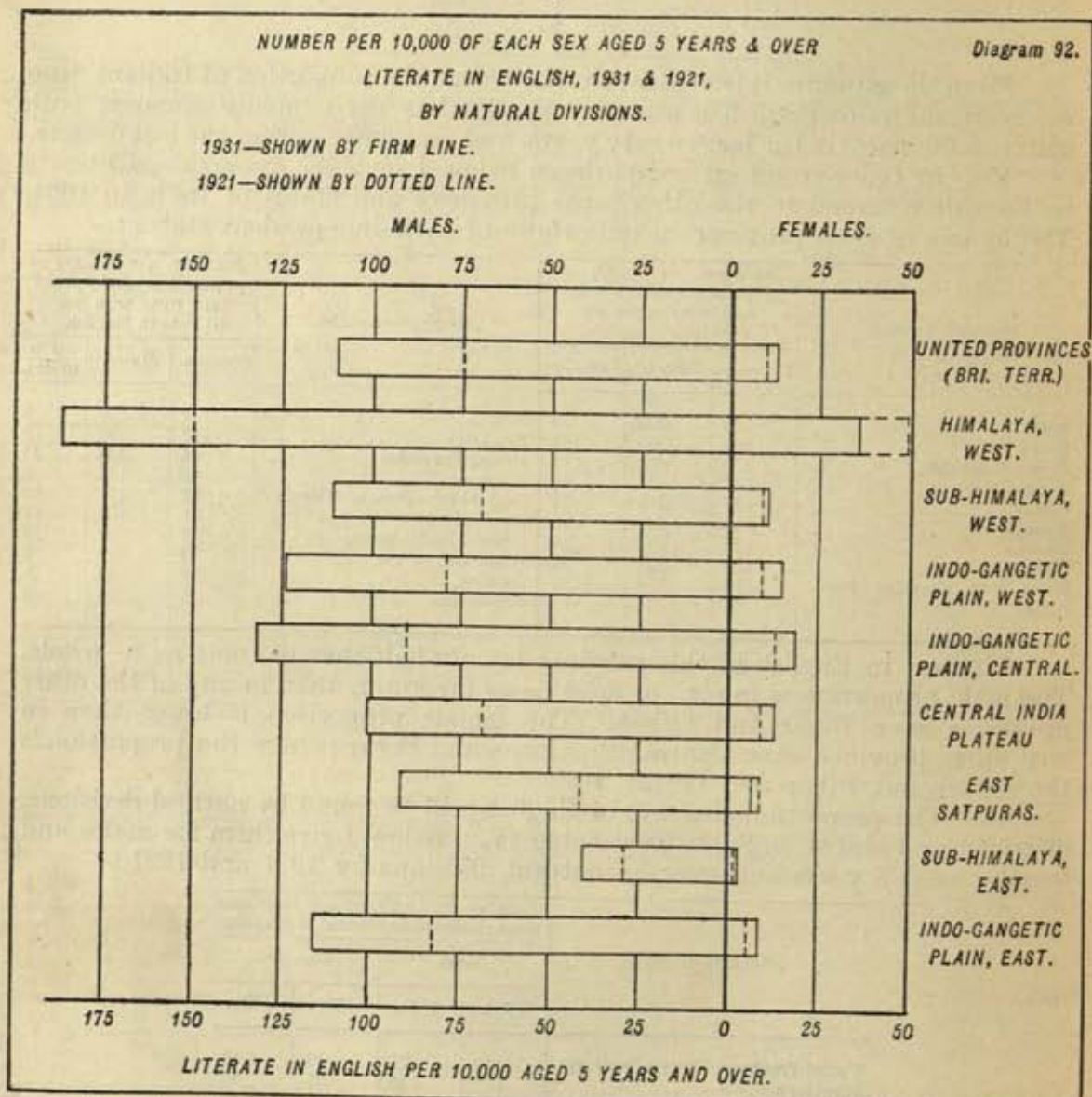
English literacy by natural divisions.

Natural division.	Number per 10,000 aged 5 years and over returned as literate in English.			
	Males.		Females.	
	1931.	1921.	1931.	1921.
United Provinces (British territory)	110	75	13	10
Himalaya, West	187	150	36	49
Sub-Himalaya, West	111	69	11	9
Indo-Gangetic Plain, West	124	79	15	9
Indo-Gangetic Plain, Central	132	90	19	13
Central India Plateau	101	68	13	9
East Satpuras	91	41	7	9
Sub-Himalaya, East	40	29	3	2
Indo-Gangetic Plain, East	115	82	9	6

As these figures include Europeans and allied races and Anglo-Indians as well as Indians it is but natural to find the highest proportions where there is a higher European or Anglo-Indian population. The proportion is also higher where the urban population is greater. It is highest for both sexes in Himalaya West, where the proportion of Europeans is greater and there is a larger proportion of literate immigrant traders and businessmen. Then come Indo-Gangetic Plain, Central, West and East. Sub-Himalaya East, a vast rural tract, is easily last. The order is the same for females except that Central India Plateau changes places with Indo-Gangetic Plain East, owing to the relatively larger number of European and Anglo-Indian females in Jhansi City, and the small population of that natural division.

Since 1921 there has been an increase in all divisions in the male proportion, the greatest increases having occurred in East Satpuras (+50) and Indo-Gangetic Plain, West (+45) and the least in Sub-Himalaya, East (+11). Himalaya, West (-13), and East Satpuras (-2) show apparent retrogression in the female proportion but this is entirely due to the decrease in the number of Europeans and Anglo-Indians in these divisions; among Indians here too the proportion has increased. All other divisions show improvement which is especially noticeable in Indo-Gangetic Plain, West and Central (+6).

These figures are illustrated in diagram no. 92 :—



English literacy
by districts and
states.

17. In the districts the highest male proportions are found in Lucknow (524), Dehra Dun (491), Benares (332), Allahabad (290), Agra (257), Cawnpore (212), and Jhansi (206); and lowest in Rampur State (27), Gorakhpur (33), Sultanpur (35), Kheri (41), Bara Banki (41), and Bahraich (41). As would be expected, districts with big cities, civil lines, and cantonments, or large

European colonies (like Dehra Dun) show large proportions whereas the purely rural districts rank low in the list.

The female proportions are high where the male proportions are high, and *vice versa*. The European colony in Dehra Dun results in the unusually high proportion of 178 among females.

For the sake of comparisons with the figures back to 1901 the proportions at all ages are given in columns 12-19 of Subsidiary Table II. In using them the defects of the 1901 figures referred to in paragraph 2 *supra* must be allowed for.

18. Below I compare the proportion literate in English in the 23 cities of the province with that for the province as a whole :—

English literacy in cities.

Locality.	Number per 10,000 aged 5 years and over returned as literate in English.		
	Per-sons.	Males.	Fe-males.
23 cities	628	959	186
United Provinces (British territory).	65	110	13

The difference is far more marked than in the case of general literacy (*vide* paragraph 9 *supra*) partly because Europeans and Anglo-Indians are largely congregated in the cities, but also because, for the reasons given in paragraph 9, the proportion of Indians literate in English found in the cities is larger than elsewhere. This will be seen later when dealing with English literacy by religion.

19. The proportions literate in English by age are exhibited in columns 2-9 of Subsidiary Table IV. Below I give the number per 10,000 of each sex at certain age-periods who were returned as literate in English in 1931 and 1921, in the British territory of the province :—

English literacy by age.

Year.	Number per 10,000 returned as literate in English aged—									
	5 and over.		5-10.		10-15.		15-20.		20 and over.	
	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.
1931	110	13	28	8	67	13	176	19	129	14
1921	75	10	9	5	47	11	125	16	90	10
Increase 1921-31..	35	3	19	3	20	2	51	3	39	4

The same variations at the different age-groups are present as in the case of general literacy. For each sex the proportion rises from ages 5-20 and declines in the group 20 and over.

Since 1921 increases have occurred for males and females under each age-group, and the greatest increases have occurred at ages 15-20 and 20 and over. This reflects the very large increase in secondary education that has taken place in the province in the last decade.

Below I give for the natural divisions the proportions returned as literate in English aged 15-20 at the last three censuses :—

Natural division.	Number per 10,000 aged 15-20 returned as literate in English.					
	Males.			Females.		
	1931.	1921.	1911.	1931.	1921.	1911.
United Provinces (British territory) ..	176	125	85	19	16	11
Himalaya, West ..	292	218	170	39	61	52
Sub-Himalaya, West ..	157	96	76	17	13	9
Indo-Gangetic Plain, West ..	205	141	89	21	13	9
Indo-Gangetic Plain, Central ..	211	135	95	30	24	17
Central India Plateau ..	151	101	73	15	12	10
East Satpuras ..	124	49	45	9	8	4
Sub-Himalaya, East ..	54	55	44	4	3	3
Indo-Gangetic Plain, East ..	201	141	102	15	13	6

In the last twenty years the greatest advance in male English literacy has occurred in Himalaya West, followed by Indo-Gangetic Plain West, and Central, and then East. Very little progress has occurred in Sub-Himalaya, East. Among females the increase is most marked in Indo-Gangetic Plain West, Sub-Himalaya West and Indo-Gangetic Plain East; and again least in Sub-Himalaya West.

Since 1921 there has been retrogression among males in Sub-Himalaya East, and among females in Himalaya West.

In columns 8-10 of Subsidiary Table VII are shown for all religions together for British territory and the states separately, the proportions returned as literate in English at ages 7-13, 14-16, 17-23 and 24 and over. They represent the unsmoothed age-groups.

*English literacy
by religion.*

20. The proportions of the literate in English in British territory at certain ages are shown for each religion in columns 5-7 of Subsidiary Table I. Below I reproduce those of the main religions for ages 5 years and over, together with the corresponding figures for 1921 :—

Religion.	Number per 10,000 aged 5 years and over who were literate in English.					
	Persons.		Males.		Females.	
	1931.	1921.	1931.	1921.	1931.	1921.
All religions ..	65	44	110	75	13	10
Hindu Brahmanic ..	47	29	84	53	5	2
Arya ..	347	384	583	643	52	58
Jain ..	404	245	707	430	45	23
Sikh ..	342	441	541	630	66	95
Muslim ..	81	50	148	92	6	4
Christian* ..	2,320	2,220	2,688	2,649	1,869	1,704

Of the two main religions the Muslim male proportion is far higher than the Hindu, and the female is slightly higher. The Muslim male proportion has increased to a greater extent than the Hindu in the last ten years and the female to a slightly less extent.

The decreases in the Arya and Sikh proportions are due to the factors mentioned in paragraph 11 *supra*.

The Christian figures are naturally influenced by the presence of Europeans

Christians.	Number per 10,000 of all ages literate in English.		
	Per-sons.	Males.	Females.
Indian Christians ..	1,011	1,016	1,006
Other Christians ..	6,676	7,191	5,570
Total Christians ..	1,973	2,313	1,566

and Anglo-Indians, but the marginal figures will show the relative position as between Indian and other Christians.

*Includes Indian and all other Christians.

In the margin I give the proportion of Brahmanic Hindus and Muslims

Religion.	Locality.	Number per 10,000 aged 5 years and over returned as literate in English.		
		Persons.	Males.	Females.
Brahmanic Hindu.	22 cities ..	610	966	120
	Rest of British territory.	26	43	2
Muslim ..	22 cities ..	345	594	29
	Rest of British territory.	42	78	3

aged 5 years and over, literate in English in the 22 cities in the British territory of the province and in the rest of British territory. As mentioned in paragraph 18 *supra* the proportion of both Hindus and Muslims literate in English is far greater in the cities than in the rest of the province. This is especially so in the

case of Hindus, where the city proportion is 20 times that in the rest of the province for males and 60 times for females. The Muslim proportions are noticeably greater than the Hindu outside the cities.

21. The proportional figures for those aged 7 years and over and for all ages will be found in columns 10, 11, 14 and 15 of Subsidiary Table V, and the variations since 1921 in columns 12, 13, 16 and 17 of that table*. English literacy is still practically a monopoly of Kayasthas (1,964 per 10,000 males aged 7 years and over and 215 females per 10,000 females of that age), Saiyids (males 895, females 36), Mughals (males 560, females 20), Shaikhs (males 434, females 11), Vaishyas (males 424, females 25), Brahmans (males 244, females 19), Pathans (males 215, females 9), Bhuinhars (males 167, females 3), and Rajputs (males 118, females 4).

Progress has been almost general, but as in the case of general literacy is only pronounced in those castes who were more literate in English before. The phenomenal increase in the case of Saiyids is, I think, due to faulty returns for this caste in 1921, when the proportion at all ages fell in the case of males from 361 in 1911 to 227, an incredible happening. The figure for all ages now comes to 732.

22. Below I give the proportion of general male literates of all ages who are literate in English, by natural divisions and for the 23 cities of the province, among Brahmanic Hindus and Muslims :—

Natural division.	Number per mille of males of all ages returned as literate who were also returned as literate in English.	
	Brahmanic Hindu.	Muslim.
United Provinces (British territory) ..	94	153
Himalaya, West ..	84	176
Sub-Himalaya, West ..	140	147
Indo-Gangetic Plain, West ..	104	166
Indo-Gangetic Plain, Central ..	114	201
Central India Plateau ..	57	136
East Satpuras ..	67	127
Sub-Himalaya, East ..	54	83
Indo-Gangetic Plain, East ..	85	106
23 cities ..	299	255

English literacy by caste.

Proportion of English to general literate males by religion and locality.

The proportion of the literate who can read and write English is naturally larger in the cities, where incidentally the Hindu proportion exceeds the Muslim. As regards the natural divisions the Muslim proportion invariably exceeds the Hindu proportion though the degree varies considerably. In the province as a whole the Muslim proportion exceeds the Hindu by more than 50 per cent.

In Himalaya, West the Muslim proportion is more than double the Hindu because the Muslims are chiefly immigrant traders and businessmen. This also explains the big differences in Central India Plateau and East Satpuras. In Sub-Himalaya West, the proportions are almost the same. In Indo-Gangetic Plain West and Central the Muslim excess is very great owing to the large proportion of Muslim town-dwellers. In Sub-Himalaya East and Indo-Gangetic Plain East the excess is smaller on account of the larger rural element in the

* When studying the variations in columns 12 and 13 the difference in the ages referred to in the second footnote to that table should be allowed for.

Muslim population. The greater number of cities and large towns in the West of the province explains the higher Hindu and Muslim proportions found in the Western divisions.

IV.—EDUCATION.

*Figures of the
Education
Department.*

23. The census is directly concerned only with literates, *i.e.*, those who have received primary education and have not subsequently lapsed back into illiteracy. But indirectly the Census is concerned with education in that it seeks to provide figures by which the Educational Authorities can in some measure gauge the extent to which the public are served with schools, and the success attained towards reducing illiteracy in the province.

In Subsidiary Table VIII of this chapter will be found for the British territory of the province the statistics of educational institutions and of scholars attending them at each of the last four censuses, kindly supplied by the Director of Public Instruction. The figures are complete except, of course, for students studying privately at home.

Below I summarize certain of those figures :—

Year.	Number of educational institutions.	Number of scholars.	Number of census literates.	Number of persons of school-going age. (5-20).	Number of persons aged 5-20 per educational institution.
1901 ..	13,920	433,499	1,478,865*	15,562,743	1,118
1911 ..	15,525	645,787	1,618,465	5,447,359	995
1921 ..	21,268	1,047,761	1,688,872	15,134,557	712
1931 ..	25,957	1,512,747	2,259,638	15,824,185	610

These figures show remarkable improvement especially between 1911 and 1921, and between 1921 and 1931. In the last 30 years the number of institutions has increased by 86 per cent. and scholars have more than trebled. Meanwhile the number of census literates has risen by more than 50 per cent., while the number of persons aged 5-20 has varied only to a minor extent.

In the last decade institutions have increased by 22 per cent. while scholars have risen by 44 per cent. Schools have generally grown larger. Census literates have increased by one-third.

*Primary
education.*

24. The census is directly concerned with those who can read and write so the primary education figures are of greatest importance. Below I give for the last four censuses the main relevant statistics :—

Year.	Number of primary schools.	Number of scholars.	Number of census literates under 15 years of age.	Number of census literates under 15 years of age per mille of scholars in primary schools.
1901 ..	6,982	276,396	191,710*	649
1911 ..	10,008	469,862	258,264	550
1921 ..	16,368	848,356	256,429	302
1931 ..	21,596	1,204,214	386,299	328

These figures are interesting. The proportion was high in 1901 because no standard of literacy was prescribed. From 1911 onwards the test of literacy has remained the same, *viz.*, the ability to write a letter and read the reply to it, in any language or script. The drop not only proportionally but in the actual number of literates aged less than 15 in 1921 is remarkable especially when the large increase in the enrolment in primary schools is considered. My predecessor explained the position thus :—

“This great expansion (in the number of pupils enrolled in primary schools) would be expected to have produced better results. That it has not done so is due to the fact that the enrolment of primary schools is largely fictitious. Every District Officer

* This figure was unduly high, *vide* paragraph 2 of this chapter.

knows that boys who will leave these schools before they have learnt to read and write form a big proportion of the total attendance. The parents of such a boy never seriously intend that he should be educated. They send him to school and leave him there so long as he is in the "preparatory" or even the "lower" classes, because this is a cheap way of keeping him occupied and out of mischief: because they are pressed to do so by the schoolmaster—or even by his superiors—who want to improve the look of their returns: or perhaps in case he shows a special aptitude for learning. They take him away as soon as the expense increases, and he can make himself useful in field or at pasture. This attitude is natural enough. What has been emphasized in the last two reports (1911 and 1901) is still true of the villager, if not of the townsman. He does not desire education for his children for its own sake, but only as a means of obtaining employment. There is thus no motive for educating the boy who is destined for the plough: and it is unlikely that there ever will be till the people are given a vernacular literature worth the name. Of this there is as yet no sign. Publications continue to be multiplied, but almost all, if not religious avowedly or otherwise deal with politics, and a large proportion are in verse. Religion and politics alone will not make a literature, and verse after all is the refuge of persons who cannot write prose."

But the position in 1921 was not so bad as the figures suggest, for it must be remembered that the largely increased expenditure on primary education foreshadowed by Sir James Meston in 1914 only commenced towards the end of the decade 1911–20, and as a result the greatest increase in enrolment occurred at the younger ages where literacy could not be expected, and in any case there had not been time for the older children who were newly enrolled by 1921 to become literate.

Further, the actual decrease in the number of literates aged less than 15 years was occasioned by mortality from influenza and other epidemics, for whereas in 1911 the census literates aged under 15 years were 22·2 per mille of persons aged 5–15 years the corresponding figure in 1921 was 22·3. The increase in the number of literates aged less than 15 in 1931 is rendered greater than it otherwise would have been by the smoothing of ages at this census which has brought an undue proportion of the literate from the age-groups 14–16 into the group 10–15. The proportional increase in literates aged less than 15 years per mille of scholars in primary schools has thus been very small indeed between 1921 and 1931. Here again the increase has been marked to a considerable extent by the fact that the increase in enrolment has occurred largely at the younger ages when literacy cannot be expected, and the actual increase in census literates aged less than 15 years has been no less than 51 per cent., the proportion of census literates aged less than 15 years per mille of persons aged 5–15 years having risen from 22·3 in 1921 to 33·6 in 1931. This denotes a marked advance.

In the margin I give the age distribution by annual age-periods of the scholars at present in the primary schools of the province (British territory only).

Age.	Total enrolled.
5–6 ..	61,900
6–7 ..	179,288
7–8 ..	198,556
8–9 ..	195,328
9–10 ..	179,012
10–11 ..	152,389
Total 5–11	966,473

These figures show that some children begin to leave school from the age of 8 years, and more and more leave with each succeeding year of age. The attitude towards education, especially in the rural areas, explained in the above

abstract from my predecessor's report, still obtains to a considerable extent, but it is satisfactory to note that roughly 77 per cent. of the children who go to school at all remain there till the age of 11 years. As about 80 per cent. of the children attending school pay fees it shows that among those who send their children to school the majority have the desire to keep them there till they become literate. On the other hand the fact that only 13 per cent. of children aged 5-10 years, and well under 25 per cent. of boys of that age are attending primary schools shows that a very large section of the rural population does not send its children to school at all, either because they cannot afford to do so, because the nearest school is not within walking distance, or because they have no desire to educate them. We have already seen from the literacy figures by caste given in paragraph 12 *supra* that the only substantial increase in literacy in the last decade has occurred among those castes who have already sought education in the past, so that it seems the remaining population has as yet been untouched.

*Compulsory
primary
education.*

In this connexion it may be mentioned that at the beginning of the last decade certain municipalities began to introduce compulsory primary education in selected areas, and district boards started to follow suit in 1926. At the present time primary education is compulsory in selected areas of 25 out of the 48 districts of the province and in parts of 36 out of the 85 municipalities. The increased enrolment in primary schools occasioned by this new departure amounts to roughly $\frac{3}{4}$ lakh. Compulsion is still restricted to less than one in twenty of the boys enrolled and is still very imperfect in its organization and application, so that it is too early to expect any results or to venture any generalities or opinions as to its ultimate success or otherwise.

But one point is deserving of notice. The present minimum school-leaving age under the compulsory primary education scheme is 11 years. Of the 152,389 pupils aged 10-11 years in primary schools at the present time only some 10,000 are in class IV (by which time they may be presumed to have attained more or less permanent literacy) and a further 6,000 boys of this age are studying in higher schools. That is, only one boy out of every ten who attends school till the age of 11 becomes permanently literate. This seems a low figure and suggests that expenditure on compulsory primary education will be a waste of public money unless something can be done to improve the standard of instruction or to raise the minimum school-leaving age above 11 years.

*Size of primary
schools.*

In the margin I give the average number of scholars on the rolls of primary schools at each of the last four censuses. The schools are gradually becoming larger. In the last 30 years primary schools have more than trebled and scholars have more than quadrupled.

Year.	Average number of scholars on the attendance rolls of pri- mary schools.
1901	40
1911	47
1921	52
1931	56

*Cost of primary
education.*

The cost of primary education has risen by leaps and bounds. In the margin I show the figures for the last four census years. The increase in expenditure seems to have been altogether out of proportion to the increase in the number of literates, though this is partly due of course to the improvement in pay of the teachers. The cost of primary education per scholar has risen from Rs. 2-8-6 in 1901 to Rs. 7-10-3 in 1931.

Ye.r.	Expenditure on primary education in British territory.
	<i>Lakhs of rupees.</i>
1900-01 ..	7
1910-11 ..	18
1920-21 ..	51
1930-31 ..	92

Out of the expenditure shown in the above table the amount met by school fees of students in 1920-21 was Rs.2,77,000, and in 1930-31 Rs.2,86,000. (There was actually a decrease in boys' fees which was set off by an increase in the amount received from girls' fees.) It is evident therefore that the whole increase has fallen on public funds.

In the margin I give figures to show the expenditure on male and female primary education in the years 1920-1 and 1930-1. *Expenditure on female education.*

Sex.	Expenditure on primary education in—		Increase in annual expenditure.	
	1920-1	1930-1	Actual.	Percentage.
	Rs.*	Rs.*	Rs.*	Per cent.
Boys ..	47,54	85,71	38,17	80
Girls ..	3,91	6,12	2,21	57
Total ..	51,45	91,83	40,38	78

*000's omitted.

In spite of the backward state of female primary education expenditure under this head has increased even proportionally less rapidly than that on male education though the difference is not so great as the above figures suggest. In 1921 there were 32,780 girls attending boys' schools, and this number rose to 50,672 in 1931. The cost of primary education per head in 1921 was Rs.6-0-2. In 1931 the corresponding figure was Rs.7-10-3. Transferring the amount spent on those girls studying in boys' schools from expenditure on boys to girls the above figures become as under :—

Sex.	Expenditure on primary education in—		Increase in annual expenditure.	
	1920-1.	1930-1.	Actual.	Percentage.
	Rs.*	Rs.*	Rs.*	Per cent.
Boys	45,57	81,84	36,27	80
Girls	5,88	9,99	4,11	70
Total	51,45	91,83	40,38	78

* 000's omitted.

The increase in expenditure on girls' primary education has thus been 70 per cent., as against an increase of 80 per cent. in the case of boys.

25. In the margin I give the figures which show the progress made with secondary education since 1901. *Secondary education.*

Secondary education.	Percentage increase.			
	1921-31.		1901-31.	
	Institutions.	Scholars.	Institutions.	Scholars.
English ..	25	73	65	240
Vernacular ..	39	117	189	176
Total ..	34	93	134	204

In the last thirty years institutions have more than doubled and scholars have trebled. English institutions have not multiplied so rapidly as vernacular but the number of scholars in the English schools has increased more. In the last decade vernacular secondary institutions and scholars have increased more than English, for District Boards have been keen

on the expansion of vernacular secondary education and there has been increased pressure on these institutions on account of the greater output of students from the primary schools. In both classes together scholars have nearly doubled in the last 10 years.

In secondary education the outstanding feature of the past decade has been the progress of the Board of High School and Intermediate. This body began to function in 1922 and has had a marked effect on secondary education in this province. The vernacular may now be used as a medium of instruction in all classes up to the High Standard and in answering examination papers. Urdu and Hindi have been introduced as separate subjects in the Intermediate Examination*. High schools and Intermediate colleges have multiplied. The

* And also, incidentally, in the B. A. and M. A. examinations.

High School Examination list rose to over 10,000 in the year 1931-32. In middle vernacular schools agricultural and manual training were introduced in 1926 and have made rapid progress. English has always been a popular subject in these schools, and of late years its popularity has much increased.

*Higher
education.*

26. The apparent fall in the number of Arts Colleges is not real but has been occasioned by a change in classification. Intermediate Colleges are now classified as secondary schools. The fall in the number of training schools is due to the closing of a number of small district board schools which used to train masters for primary schools. Such training schools are gradually being replaced by larger ones under Government control. The proportionally large increase in the number and enrolment of training schools for mistresses reflects the awakening interest in the education of girls that has been noticeable in the past decade. The lack of qualified female teachers has in the past been one of the most serious obstacles to any progress in this direction.

At the beginning of the decade there was considerable activity in the universities of the province. The Lucknow and Aligarh Universities had just come into being and the Allahabad University had been reconstituted. In 1924 the system of block grants was introduced to regulate the Government grants to the Lucknow and Allahabad Universities. The University of Agra was constituted by legislation in 1926.

*Female
education.*

27. The education of girls is progressing. There were altogether 95,827 girls studying in 1921; by 1931 the figure had reached 153,497. A committee has been established to expedite progress in this section and a substantial advance is anticipated.

Miscellaneous

28. Recruitment ceased in 1924 for the Indian Educational Service which has been largely responsible for educational organization and advance. So far arrangements have not been completed for the replacement of the Imperial Service by a provincial service.

The decade was marked by a general enhancement of the scales of pay for all classes of teachers, in aided schools, board schools and Government schools. Practically every aided school has now adopted the provident fund scheme for its teachers.

Another departure of note is the introduction of music in secondary schools and the establishment of a music school in Lucknow.

A Hindustani Academy was created in Lucknow in 1926 to which funds have been granted for the development of the Urdu and Hindi languages.

In 1930 the Literacy Committee presented its report. This body, appointed by Government as the outcome of a resolution of the Legislative Council, endeavoured to formulate a period within which all the boys and girls of the province should be made literate and to state what funds were requisite. The financial requirements were needless to say far beyond the resources of the province, quite apart from the question whether a demand for literacy on this scale has or has not yet arisen. Desirable though the ideal of general literacy undoubtedly is, its attainment will have to be gradual and more so because at present the desire for literacy would seem to be by no means universal. Compulsory education means free education the cost of which has to be met from the resources of the province, on which there are increasing and equally justified demands from all departments. This is but natural in all progressing communities. For these reasons progress should be gradual as in every other department, effective consolidation taking place as progress is made; and above all education should impart not mere literacy and knowledge, but the cult of self-discipline and self-control, so that the spread of education will mean the continued growth of a level-headed, reasonable, responsible and tolerant body of public opinion within the province. The close of the past decade was marred by an outburst of indiscipline in all kinds of educational institutions from universities downwards. Authority was often flouted, schools were invaded and in one case set on fire, and work was interfered with to a very serious extent. This was chiefly organized by "educated" people from outside. Such happenings seem to indicate that progress has been too rapid for the position to be consolidated; that education has come the way of

people who can ill digest it. One is forced to ask oneself whether the continued expenditure of increasingly large sums of public money is justified if these are to be the results.

Another problem that will probably have to be faced in the near future concerns the spread of secondary and higher education. The governments of

Year.	Number of scholars in secondary and higher educational institutions per mille in primary schools.
1931.. ..	206
1921.. ..	157
1911.. ..	220
1901.. ..	276

most civilized countries aim at securing universal primary education before they devote their time and resources towards the spread of higher education. This does not appear to be the case in India. In this province although only 92 out of every 1,000 persons aged 5-20 years are attending recognized schools in the province, 16 out of that 92, *i.e.*, over one-sixth are attending secondary or higher institutions. It is true that the relative proportion has decreased since 1901 (though it has risen since 1921) as the marginal figures show, yet the absolute figure of those undergoing

secondary or higher training has increased from 76,182 in 1901 to 247,484 in 1931, *i.e.*, has more than trebled. The difficulty that this leads to is the finding of suitable employment for these students when their education ends. Openings are limited and not increasing at anything approaching the same rate as those acquiring higher education, with the result that the educated unemployment problem (concerning which an attempt was made to collect figures—*vide* paragraph 39 of Chapter VIII) is becoming more and more acute, and some remedy will need to be devised.

Mr. W. H. Thompson, F.R.S.S., I.C.S., in his Census Report for 1921 on Bengal* ascribed the reason to the caste system. He wrote—

“The reason for the comparatively advanced stage to which secondary education has been pushed in this country, while primary education has still not touched the great mass effectively, lies mainly in the caste system which divides the population between a section whose tradition requires in them a knowledge of letters, and whose traditional occupations are clerical, and the great mass whom caste jealousy in the past has helped to keep in utter darkness. The first and smaller section has had some education for a very long time and an enthusiasm for acquiring more. There is no possibility for an individual of it to slip down from his pedestal in time of adversity or fall back for a means of livelihood on one of the occupations which engage the great mass. He must follow an occupation becoming his social position or starve. He therefore receives primary education as early as possible, and to equip himself as well as he can for the competition which is daily becoming keener to find such employment as his caste traditions permit him to accept, he continues his education to the secondary stage. This is the key to the enthusiasm for secondary education while there is comparatively little enthusiasm for primary education among the masses. The smaller section is the vocal section and its importunities in the past have led the Government to devote a disproportionate effort and expenditure to forwarding secondary education, disproportionate at least by comparison with the efforts of the Governments of other countries which have turned their attention first to offer primary education to all their subjects, and only afterwards to assist private enterprise in fostering secondary education.”

The position seems very much the same to me in this province, as the proportion of those literate in English among the various castes referred to in paragraph 21 *supra* shows. But whatever the cause the problem exists and will eventually have to be dealt with.

An educational policy directed mainly towards the reorganization, improvement and expansion of primary education coupled with an advance in the education of girls may be expected before next census.

* *Vide* Bengal Census Report, 1921, Part I, page 296.

Publication of newspapers and periodicals.

29. Below I give statistics of the newspapers and periodicals published in this province in the whole year preceding each census year since 1890 :—

Detail.	1930.	1920.	1910.	1900.	1890.
Total newspapers and periodicals published ..	626	427	278	142	101
<i>Frequency of publication.</i>					
Daily	36	11	4	6	2
Bi-weekly	9	12	4	3	1
Weekly	202	88	63	59	59
Monthly	263	219	164	51	29
Other periods	116	97	43	23	10
<i>Language in which printed.</i>					
Hindi	253	175	86	34	24
Urdu	225	151	116	69	68
English	84	71	56	34	..
Tri-lingual	20	30	..	..	..
Hindi-Urdu	14		1	2	6
Hindi-English	9		1	..	1
Hindi-Gujarati	2		..	..	..
Sanskrit	4		4	..	..
Urdu in Roman script	1		3	..	..
Urdu in Persian and Roman script	3		2	..	..
Urdu-English	5		1	1	1
Urdu in Roman script—English .. .. .	..		1	..	..
Urdu-Arabic	1		1	1	..
Gurkhali (Nagari script)	1		..	..	1
Marathi .. .. .	..		1	..	..
Gujarati .. .. .	..		2	..	..
Bengali	3		2	1	..
Bengali-English .. .. .	..		1	..	..
Tamil	1		..	..	..

These figures give some idea of the increased use that is being made of literacy in the province. Newspapers and periodicals published here are six times as numerous as they were 40 years ago, and have more than doubled in the last 20 years. The greatest increases have occurred in Hindi publications which are now three times as numerous as they were 20 years ago, whereas Urdu publications are twice as numerous.

More information could be gleaned from the circulation figures but unfortunately they are not all available. Some idea of the enormous increase in the newspaper-reading public can, however, be gathered from the following facts.

The circulation of the three English daily papers together has doubled in the last 10 years. The circulation of only the nine largest Urdu papers amounted to 26,000 in 1930 as against 19,000 in 1920 and a total for all Urdu papers of 16,000 in 1890.

The circulation of only the 18 biggest Hindi papers and periodicals was 108,000 in 1931 as against 62,000 in 1921, and a total for all Hindi papers of 8,000 in 1890.

Besides the above papers and periodicals which are actually printed in the province many Hindi, Urdu, English and Bengali papers and periodicals printed in other parts of India have a considerable circulation here.

SUBSIDIARY TABLE I.—*Literacy by age, sex, and religion. (British districts.)*

Religion and age-period.	Number per mille who are literate.			Number per 10,000 who are literate in English.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7
All religions—						
All ages (5 and over)	55	94	11	65	110	13
5-10	23	37	7	19	28	8
10-15	45	71	13	43	67	13
15-20	72	120	18	103	176	19
20 and over	62	108	11	74	129	14
Brahmanic Hindu—						
All ages (5 and over)	51	89	8	47	84	5
5-10	22	35	6	12	20	3
10-15	43	69	10	31	52	6
15-20	67	114	13	76	134	9
20 and over	57	103	8	54	97	5
Arya—						
All ages (5 and over)	200	293	84	347	583	52
5-10	109	143	65	130	198	43
10-15	195	260	108	303	477	68
15-20	255	365	118	601	1,007	94
20 and over	210	320	76	355	612	43
Brahmo—						
All ages (5 and over)	598	733	478	4,331	4,333	4,328
5-10	562	667	500	5,625	6,666	5,000
10-15	579	800	333	4,737	7,000	2,222
15-20	583	1,000	166	3,333	5,000	1,666
20 and over	612	68	548	4,125	3,158	5,000
Dev—						
All ages (5 and over)	135	147	..	270	294	..
5-10	..	..	..	..	..	..
10-15	..	..	..	..	..	..
15-20	143	166	..	..	..	..
20 and over	250	267	..	625	667	..
Radhaswami—						
All ages (5 and over)	617	705	494	2,955	4,519	801
5-10	461	502	407	1,833	2,440	1,049
10-15	650	712	547	3,416	4,425	1,752
15-20	705	773	590	4,930	6,977	1,567
20 and over	624	729	487	2,714	4,436	466
Jain—						
All ages (5 and over)	380	590	128	404	707	45
5-10	170	241	86	161	263	43
10-15	282	410	132	326	554	58
15-20	439	672	174	721	1,273	91
20 and over	436	685	129	422	737	34
Sikh—						
All ages (5 and over)	118	176	37	342	541	66
5-10	38	47	26	96	133	50
10-15	66	90	35	167	266	38
15-20	154	222	49	539	836	85
20 and over	135	210	38	393	617	72

SUBSIDIARY TABLE I.—*Literacy by age, sex, and religion. (British districts.)*
—(concl'd.).

Religion and age-period.					Number per mille who are literate.			Number per 10,000 who are literate in English.		
					Persons.	Males.	Females.	Persons.	Males.	Females.
1					2	3	4	5	6	7
Buddhist—										
All ages (5 and over)	..	..	..	..	116	171	46	595	896	212
5-10	..	..	..	..	60	44	77	119	..	256
10-15	..	..	..	..	86	130	29	247	435	..
15-20	..	..	..	..	182	283	35	1,169	1,957	..
20 and over	..	..	..	..	121	182	45	655	955	282
Muslim—										
All ages (5 and over)	..	..	..	..	59	97	16	81	148	6
5-10	..	..	..	..	23	35	9	20	34	3
10-15	..	..	..	..	46	69	17	48	84	7
15-20	..	..	..	..	77	124	26	124	221	11
20 and over	..	..	..	..	68	115	16	97	179	5
Christian, all—										
All ages (5 and over)	..	..	..	..	289	327	241	2,320	2,688	1,869
5-10	..	..	..	..	161	150	172	989	978	1,002
10-15	..	..	..	..	236	221	254	1,523	1,474	1,580
15-20	..	..	..	..	353	415	271	2,929	3,591	2,063
20 and over	..	..	..	..	317	371	249	2,681	3,137	2,111
Christian, Indian—										
All ages	..	..	..	..	152	156	148	1,011	1,016	1,006
0-10*	..	..	..	..	52	45	59	249	225	275
10-15	..	..	..	..	180	155	210	971	839	1,124
15-20	..	..	..	..	237	244	229	1,632	1,635	1,628
20 and over	..	..	..	..	190	207	173	1,367	1,426	1,304
Christian, other—										
All ages	..	..	..	..	701	756	587	6,677	7,106	5,614
0-10*	..	..	..	..	295	317	268	2,597	2,785	2,368
10-15	..	..	..	..	782	844	705	6,912	7,466	6,219
15-20	..	..	..	..	776	815	627	7,657	8,159	5,780
20 and over	..	..	..	..	757	804	655	7,256	7,637	6,423
Zoroastrian—										
All ages (5 and over)	..	..	..	..	816	884	725	6,990	8,167	5,413
5-10	..	..	..	..	542	673	366	3,854	5,091	2,195
10-15	..	..	..	..	663	736	577	5,408	6,415	4,222
15-20	..	..	..	..	802	875	729	6,979	8,542	5,417
20 and over	..	..	..	..	889	942	813	7,768	8,873	6,183
Jew—										
All ages (5 and over)	..	..	..	..	944	935	957	8,519	8,710	8,261
5-10	..	..	..	..	833	667	1,000	6,667	3,333	10,000
10-15	..	..	..	..	600	667	500	6,000	6,667	5,000
15-20	..	..	..	..	1,000	1,000	1,000	7,500	6,667	10,000
20 and over	..	..	..	..	1,000	1,000	1,000	9,230	10,000	8,235

NOTE.—The figures in columns 2 to 4 are of those literate in any language or script, and include those literate in English.

* As the figures of Indian and other Christians of the age-group 5-10 are not available, these figures are based on the age-group 0-10, though none of any religion aged 0-5 are literate.

SUBSIDIARY TABLE II.—Literacy by age, sex and locality.

District and natural division.	Number per mille who are literate.										
	All ages (5 and over).			5—10.		10—15.		15—20.		20 and over.	
	Total.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.
1	2	3	4	5	6	7	8	9	10	11	12
United Provinces (British territory) ..	55	94	11	37	7	71	13	120	18	108	11
<i>Himalaya, West</i> ..	98	170	16	78	11	145	18	212	22	188	15
Dehra Dun ..	137	190	54	77	34	132	57	238	71	208	55
Naini Tal ..	105	159	26	71	19	125	30	174	34	176	25
Almora ..	89	167	10	78	7	149	12	217	14	185	9
Garhwal ..	85	173	5	80	4	156	7	218	7	197	5
<i>Sub-Himalaya, West</i> ..	44	71	12	22	7	45	14	85	20	85	12
Saharanpur ..	54	85	14	25	8	53	14	105	20	104	15
Bareilly ..	48	75	15	23	9	47	18	88	24	91	15
Bijnor ..	50	80	16	29	11	56	20	95	26	95	15
Pilibhit ..	33	54	9	15	5	32	10	61	14	67	9
Kheri ..	29	49	6	15	3	31	7	61	10	59	5
<i>Indo-Gangetic Plain, West</i> ..	60	97	15	38	10	73	18	120	23	112	15
Muzaffarnagar ..	50	79	15	28	6	59	12	99	18	92	17
Meerut ..	69	109	19	40	11	76	18	136	27	128	19
Bulandshahr ..	55	94	11	33	7	69	12	118	17	110	11
Aligarh ..	70	115	15	44	10	86	17	142	23	134	14
Muttra ..	88	140	17	65	11	116	19	175	24	165	17
Agra ..	91	143	26	54	19	108	31	192	38	162	25
Mainpuri ..	60	96	15	51	9	86	17	114	23	106	14
Etah ..	47	77	11	25	7	52	14	89	17	93	10
Budaun ..	33	52	10	17	6	35	12	59	14	62	9
Moradabad ..	47	73	17	29	10	55	20	91	26	84	16
Shahjahanpur ..	44	70	13	23	9	45	15	82	20	83	12
Farrukhabad ..	65	103	17	45	13	86	22	131	26	115	16
Etawah ..	66	107	13	50	13	94	21	136	26	118	9
<i>Indo-Gangetic Plain, Central</i> ..	51	88	10	32	7	65	12	116	16	101	10
Cawnpore ..	87	139	21	54	15	22	26	173	31	158	20
Fatehpur ..	67	118	9	49	6	98	11	153	14	133	8
Allahabad ..	71	118	20	46	14	85	23	159	26	137	20
Lucknow ..	80	123	27	44	15	87	28	188	42	134	26
Unao ..	49	85	8	32	5	66	10	109	14	97	8
Rae Bareilly ..	38	70	5	26	3	56	6	77	8	83	4
Sitapur ..	32	54	7	16	4	33	8	70	11	65	6
Hardoi ..	39	63	9	27	7	54	13	92	15	69	8
Fyzabad ..	45	83	6	27	4	53	7	108	10	101	6
Sultanpur ..	35	67	4	22	2	59	4	84	6	78	4
Partabgarh ..	35	68	4	25	2	52	4	99	7	78	4
Bara Banki ..	33	57	5	17	3	34	6	68	10	69	5
<i>Central India Plateau</i> ..	70	125	11	47	8	90	13	155	16	147	10
Jhansi ..	79	137	16	49	12	90	18	172	23	164	15
Jalaun ..	82	145	12	61	8	117	15	184	18	164	12
Hamirpur ..	63	116	7	39	5	79	9	139	11	138	7
Banda ..	59	107	8	42	6	79	9	129	10	125	8
<i>East Satpuras</i> ..	63	116	9	49	6	91	10	139	12	136	10
Mirzapur ..	63	116	9	49	6	91	10	139	12	136	10
<i>Sub-Himalaya, East</i> ..	35	63	4	24	3	48	5	81	8	74	4
Gorakhpur ..	35	64	5	26	3	50	5	85	8	74	5
Basti ..	38	69	4	26	3	51	4	91	7	82	4
Gonda ..	32	59	4	19	3	42	5	69	7	71	4
Bahraich ..	30	53	4	20	3	38	6	67	7	62	4
<i>Indo-Gangetic Plain, East</i> ..	71	127	12	59	8	107	14	171	19	144	12
Benares ..	113	192	26	88	19	159	29	249	33	215	27
Jaunpur ..	60	113	7	52	4	94	8	152	12	130	7
Ghazipur ..	73	130	13	64	7	117	14	167	21	144	12
Ballia ..	70	124	11	56	7	106	13	170	19	140	10
Azamgarh ..	53	96	8	45	5	82	9	132	13	108	7
<i>States.</i>	49	90	4	36	3	66	5	104	6	106	4
Rampur ..	20	34	3	6	1	14	3	34	4	45	3
Tehri-Garhwal ..	67	136	4	52	3	91	5	146	5	152	4
Benares ..	66	126	5	58	5	104	8	159	10	146	4
<i>Total of 23 Cities</i> ..	204	296	82	123	59	221	92	361	108	330	80

SUBSIDIARY TABLE III.—Literacy by religion, sex and locality.

District and natural division.				Number per mille 5 years old and over who are literate.							
				Brahmanic Hindus.		Muslims.		Aryas.		Radhaswamis.	
				Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1				2	3	4	5	6	7	8	9
United Provinces (British territory)	..	..	..	89	8	97	16	293	84	705	494
Himalaya, West	..	..	..	170	11	126	24	142	40	500	1,000
Dehra Dun	..	..	..	173	34	164	45	573	410	1,000	1,000
Naini Tal	..	..	..	179	26	83	10	102	17	..	..
Almora	..	..	..	164	7	432	72	92	9	..	..
Garhwal	..	..	..	170	4	131	18	209	37	..	..
Sub-Himalaya, West	..	..	..	60	8	79	14	287	63	667	465
Saharanpur	..	..	..	74	9	85	14	262	42	545	500
Bareilly	..	..	..	64	11	85	16	362	117	667	588
Bijnor	..	..	..	68	11	80	17	252	58	722	353
Pilibhit	..	..	..	46	6	72	13	334	99	..	..
Kheri	..	..	..	47	5	52	7	402	155	1,000	333
Indo-Gangetic Plain, West	..	..	..	92	12	92	17	267	74	706	514
Muzaffarnagar	..	..	..	74	10	61	12	154	55	200	..
Meerut	..	..	..	106	14	88	17	214	46	833	500
Bulandshahr	..	..	..	90	10	83	10	298	47	846	200
Aligarh	..	..	..	110	13	121	20	321	77	92	30
Muttra	..	..	..	146	16	85	11	445	98	..	1,000
Agra	..	..	..	131	17	149	32	410	139	783	592
Mainpur	..	..	..	89	12	129	30	270	82	..	..
Etah	..	..	..	71	9	86	13	383	88	500	..
Budaun	..	..	..	43	7	76	13	384	127	..	..
Moradabad	..	..	..	67	13	74	17	346	131	1,000	..
Shahjahanpur	..	..	..	62	10	98	19	672	280	800	545
Farrukhabad	..	..	..	98	15	119	20	374	117	1,000	..
Etawah	..	..	..	101	11	140	30	372	140	176	..
Indo-Gangetic Plain, Central	..	..	..	80	7	117	19	499	162	778	603
Cawnpore	..	..	..	128	16	184	34	571	235	1,000	..
Fatehpur	..	..	..	111	6	150	23	326	61	818	700
Allahabad	..	..	..	101	14	187	29	780	501	792	735
Lucknow	..	..	..	112	14	100	35	628	282	750	300
Unao	..	..	..	81	7	115	17	834	560	..	..
Rae Bareli	..	..	..	67	4	100	11	726	308	..	..
Sitapur	..	..	..	51	5	65	11	602	258	250	..
Hardoi	..	..	..	59	7	88	17	555	198	..	..
Fyzabad	..	..	..	74	4	135	18	678	211	1,000	..
Sultanpur	..	..	..	65	3	81	7	754	162	..	..
Partabgarh	..	..	..	63	3	101	8	593	240	..	..
Bara Banki	..	..	..	51	3	83	14	586	120	..	..
Central India Plateau	..	..	..	116	8	181	26	722	926	516	469
Jhansi	..	..	..	111	9	264	42	752	291	167	333
Jalaun	..	..	..	146	11	114	22	722	378	667	1,000
Hamirpur	..	..	..	111	5	171	20	701	262	500	..
Banda	..	..	..	103	6	148	21	693	294	1,000	714
East Satpuras	..	..	..	112	8	147	18	638	275	..	..
Mirzapur	..	..	..	112	8	147	18	638	275	..	..
Su'-Himalaya, East	..	..	..	64	4	53	6	581	266	600	400
Gorakhpur	..	..	..	66	4	39	9	581	279	600	400
Basti	..	..	..	71	4	56	5	696	303	..	..
Gonda	..	..	..	57	3	63	4	684	313	..	..
Bahraich	..	..	..	52	3	57	6	455	314	..	..
Indo-Gangetic Plain, East	..	..	..	121	10	177	28	537	141	735	222
Benares	..	..	..	193	25	177	25	635	260	750	200
Jaunpur	..	..	..	108	5	155	22	597	188	..	..
Ghazipur	..	..	..	120	9	223	38	617	243	694	264
Ballia	..	..	..	116	8	240	43	498	150	625	67
Azamgarh	..	..	..	87	5	153	25	500	95	929	235
States	..	..	..	100	4	55	5	82	17	600	455
Rampur	..	..	..	23	2	47	3	66	11	..	..
Tehri-Garhwal	..	..	..	130	4	148	1	1,000	..	..	..
Benares	..	..	..	128	5	106	9	667	286	600	455
Total of 23 Cities.	..	..	..	321	81	221	49	530	296	594	460

* No population.

SUBSIDIARY TABLE IV.—English literacy by age, sex and locality.

District and natural division	Literate in English per 10,000.																	
	1931.										1931.		1921.		1911.		1901.	
	5-10		10-15		15-20		20 and over.		All ages (5 and over).		All ages.		All ages.		All ages.		All ages.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
United Provinces (British territory) ..	28	8	67	13	176	19	129	14	110	13	94	11	66	9	49	7	36	5
<i>Himalaya, West ..</i>	<i>55</i>	<i>19</i>	<i>127</i>	<i>31</i>	<i>292</i>	<i>39</i>	<i>208</i>	<i>39</i>	<i>187</i>	<i>36</i>	<i>162</i>	<i>30</i>	<i>134</i>	<i>43</i>	<i>117</i>	<i>32</i>	<i>64</i>	<i>21</i>
Dohra Dun ..	166	86	326	137	709	175	527	208	491	178	443	151	385	245	309	159	162	99
Naini Tal ..	64	14	34	17	229	26	220	44	196	35	174	29	154	60	107	42	68	26
Almora ..	29	9	74	17	184	24	113	17	103	16	87	14	63	9	101	12	50	9
Garhwal ..	36	8	97	15	196	12	108	6	105	8	89	7	61	5	46	4	27	3
<i>Sub-Himalaya, West ..</i>	<i>29</i>	<i>6</i>	<i>61</i>	<i>10</i>	<i>157</i>	<i>17</i>	<i>134</i>	<i>12</i>	<i>111</i>	<i>11</i>	<i>95</i>	<i>9</i>	<i>62</i>	<i>8</i>	<i>49</i>	<i>5</i>	<i>40</i>	<i>3</i>
Saharanpur ..	32	10	75	15	197	23	168	18	138	17	119	14	82	13	71	12	39	10
Bareilly ..	39	7	95	15	248	27	208	20	174	18	149	15	98	16	84	8	87	5
Bijnor ..	43	5	59	8	136	16	106	8	94	9	80	7	46	4	27	2	18	..
Pilibhit ..	15	3	33	3	80	4	104	3	78	3	67	3	38	1	15	1	13	..
Kheri ..	10	1	24	3	56	6	49	3	41	3	35	3	23	1	15	1	11	1
<i>Indo-Gangetic Plain, West ..</i>	<i>33</i>	<i>8</i>	<i>84</i>	<i>14</i>	<i>205</i>	<i>21</i>	<i>139</i>	<i>16</i>	<i>124</i>	<i>15</i>	<i>106</i>	<i>13</i>	<i>70</i>	<i>8</i>	<i>50</i>	<i>6</i>	<i>37</i>	<i>4</i>
Muzaffarnagar ..	29	3	82	4	166	6	93	7	91	6	77	5	36	3	26	1	18	..
Meerut ..	40	11	103	18	323	35	221	31	190	27	163	22	124	15	82	12	69	9
Bulandshahr ..	34	1	100	2	204	5	113	4	109	3	93	3	56	2	33	3	20	1
Aligarh ..	44	5	109	12	270	15	158	10	147	10	125	8	86	8	54	5	47	2
Muttra ..	34	7	79	11	203	27	161	13	136	14	117	11	47	12	72	6	45	3
Agra ..	69	42	168	63	414	76	292	59	257	59	221	49	196	39	152	23	81	18
Mainpuri ..	20	3	46	4	99	7	76	5	66	5	57	4	22	1	25	14	19	1
Etah ..	11	1	36	2	88	5	80	3	65	3	55	2	32	2	17	1	13	1
Budaun ..	14	2	32	6	74	11	67	5	56	6	48	5	31	2	19	1	15	..
Moradabad ..	34	7	88	19	203	27	138	15	123	16	104	13	70	5	42	7	45	4
Shahjahanpur ..	25	7	55	14	121	19	90	8	80	10	68	8	45	4	28	3	20	3
Farrukhabad ..	33	6	77	13	162	14	110	8	101	9	86	8	60	5	43	3	41	3
Etawah ..	28	5	69	4	188	4	114	35	104	23	90	19	46	2	36	2	18	1
<i>Indo-Gangetic Plain, Central ..</i>	<i>31</i>	<i>12</i>	<i>71</i>	<i>20</i>	<i>211</i>	<i>30</i>	<i>156</i>	<i>19</i>	<i>132</i>	<i>19</i>	<i>114</i>	<i>16</i>	<i>80</i>	<i>11</i>	<i>60</i>	<i>10</i>	<i>45</i>	<i>7</i>
Cawnpore ..	46	24	109	40	308	54	251	42	212	41	186	34	138	24	98	21	65	15
Fatehpur ..	13	1	37	3	79	5	62	3	53	3	45	3	32	3	16	1	11	1
Allahabad ..	89	42	178	70	493	81	331	56	290	59	249	50	180	35	124	29	116	26
Lucknow ..	113	47	236	86	790	161	614	107	524	101	463	87	348	54	308	6	214	40
Unao ..	16	1	39	2	83	4	65	2	56	2	48	2	30	2	23	1	12	..
Rae Bareli ..	13	1	35	3	81	3	54	2	48	2	41	2	31	1	22	1	13	..
Sitapur ..	17	4	44	7	103	8	73	3	65	4	55	4	38	4	27	1	17	1
Hardoi ..	13	3	36	7	83	10	59	4	52	5	44	4	29	2	18	1	11	..
Fyzabad ..	18	4	47	6	181	9	128	8	105	7	91	6	51	4	49	4	37	3
Sultanpur ..	8	..	22	1	54	3	42	1	35	1	30	1	19	2	12	1	9	..
Partabgarh ..	8	..	21	1	68	2	53	2	42	1	36	1	27	1	15	..	12	..
Bara Banki ..	10	2	23	4	59	6	49	2	41	2	35	2	26	1	16	1	14	1
<i>Central India Plateau ..</i>	<i>26</i>	<i>8</i>	<i>55</i>	<i>11</i>	<i>151</i>	<i>15</i>	<i>121</i>	<i>14</i>	<i>101</i>	<i>13</i>	<i>87</i>	<i>11</i>	<i>60</i>	<i>8</i>	<i>51</i>	<i>8</i>	<i>40</i>	<i>3</i>
Jhansi ..	51	20	98	28	321	41	251	38	206	35	177	29	128	24	110	20	103	9
Jalaun ..	16	2	43	3	87	2	67	4	58	3	50	3	39	2	24	1	11	1
Hamirpur ..	9	2	22	2	52	3	52	3	42	3	36	2	23	2	18	1	12	1
Banda ..	18	1	41	3	81	5	72	4	61	3	52	3	32	2	27	2	15	1
<i>East Satpuras ..</i>	<i>25</i>	<i>4</i>	<i>60</i>	<i>6</i>	<i>124</i>	<i>9</i>	<i>110</i>	<i>8</i>	<i>91</i>	<i>7</i>	<i>77</i>	<i>6</i>	<i>36</i>	<i>8</i>	<i>24</i>	<i>3</i>	<i>36</i>	<i>3</i>
Mirzapur ..	25	4	60	6	124	9	110	8	91	7	77	6	36	8	24	3	36	3
<i>Sub-Himalaya, East ..</i>	<i>10</i>	<i>2</i>	<i>24</i>	<i>2</i>	<i>54</i>	<i>4</i>	<i>49</i>	<i>3</i>	<i>40</i>	<i>3</i>	<i>34</i>	<i>2</i>	<i>25</i>	<i>2</i>	<i>20</i>	<i>1</i>	<i>15</i>	<i>1</i>
Gorakhpur ..	9	2	19	3	49	5	41	5	33	4	29	4	34	2	25	2	19	2
Basti ..	10	1	24	1	52	1	56	1	44	1	37	1	16	..	11	..	7	..
Gonda ..	15	2	37	4	67	6	58	2	49	3	41	3	24	2	21	2	19	1
Bahraich ..	9	..	24	1	57	2	50	2	41	1	35	1	20	1	20	1	12	1
<i>Indo-Gangetic Plain, East ..</i>	<i>28</i>	<i>6</i>	<i>73</i>	<i>11</i>	<i>201</i>	<i>15</i>	<i>136</i>	<i>9</i>	<i>115</i>	<i>9</i>	<i>98</i>	<i>8</i>	<i>72</i>	<i>5</i>	<i>46</i>	<i>3</i>	<i>26</i>	<i>1</i>
Benares ..	84	31	202	53	560	62	383	39	332	42	284	36	242	24	161	12	94	6
Jaunpur ..	19	1	47	1	117	2	80	2	68	2	58	1	37	1	23	1	13	..
Ghazipur ..	16	1	50	2	118	3	95	4	78	3	66	3	49	2	31	1	11	1
Ballia ..	19	1	56	3	134	6	89	2	77	3	65	2	43	1	21	..	15	..
Azamgarh ..	13	1	37	2	96	4	56	2	50	2	42	2	25	1	16	..	10	1
States																		
Rampur ..	1	..	10	..	34	..	35	2	27	1	23	1	28	2	17	..	12	1
Tehri-Garhwal ..	15	2	38	1	90	1	55	1	51	1	45	1	21	1	19	..	14	..
Benares ..	31	3	76	3	150	3	87	3	82	3	69	3	30	1	..	..	..	..

SUBSIDIARY TABLE V.—*Literacy by caste, 1931 and 1921.*

Caste.*	Number literate per 1,000 aged 7 years and over in 1931.		Increase (+) or decrease (—) since 1921.†		Number literate per 1,000 of all ages in 1931.		Increase (+) or decrease (—) since 1921.		Number literate in English per 10,000 aged 7 years and over in 1931.		Increase (+) or decrease (—) since 1921. †		Number literate in English per 10,000 of all ages in 1931.		Increase (+) or de- crease (—) since 1921.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Advanced.																
Kayastha ..	702	191	+117	+89	593	155	+70	+65	1,964	215	+708	+158	1,658	174	+536	+124
Intermediate.																
Vaishya† ..	384	57	+34	+17	318	46	—2	+10	424	25	+80	+5	352	20	+38	+2
Saiyid ..	380	87	+144	+39	310	70	+100	+32	895	36	+640	+21	732	29	+505	+16
Bhuhinhar ..	310	28	+125	+17	258	23	+92	+13	167	3	+92	+3	139	2	+72	+2
Brahman ..	293	25	+79	+10	245	21	+54	+8	244	19	+107	+10	204	16	+82	+8
Sonar ..	235	18	+77	+9	195	14	+55	+5	89	6	+37	+4	74	5	+28	+3
Kalwar ..	224	11	+80	+5	175	9	+48	+4	79	3	—16	+1	65	3	—19	+1
Shaikh ..	187	33	§	§	153	26	§	§	434	11	§	§	346	9	§	§
Rajput ..	183	14	+54	+1	153	11	+39	—1	118	4	+54	—2	99	3	+42	—2
Taga ..	109	8	§	§	91	7	+22	+3	82	1	§	§	68	1	+30	+1
Backward.																
Jat ..	81	8	+23	+5	67	6	+16	+4	71	4	+28	+3	58	3	+20	+2
Nau-Muslim ..	59	4	§	§	47	3	+7	—1	38	2	§	§	31	2	+20	—4
Julaha ..	55	5	+21	+5	43	4	+13	+4	24	1	+13	+1	19	1	+10	+1
Kurmi ..	54	1	+20	+0	45	1	+15	+0	17	0	+6	+0	14	0	+4	+0
Lohar ..	46	2	+23	+1	37	1	+17	+1	22	0	+15	+0	18	0	+12	+0
Barhai ..	44	4	+13	+2	36	3	+9	+1	19	2	+2	—7	16	1	+1	—6
Teli ..	43	2	+18	+1	35	1	+13	+1	10	0	+5	+0	8	0	+3	+0
Habura ..	34	3	§	§	27	2	+19	+2	Nil	Nil	+0	+0	Nil	Nil	+0	+0
Gujar ..	31	2	+9	+1	25	1	+6	+0	13	0	+8	—0	11	0	+7	+0
Dhuniya ..	27	2	§	§	21	1	+7	+0	12	1	§	§	9	1	+6	+1
Silpkar ..	27	1	§	§	22	1	+10	+1	7	1	§	§	6	0	+2	+0
Lodh ..	24	1	+9	..	19	1	+6	—0	4	0	+1	—1	3	0	+1	—0
Mallah ..	22	0·3	§	§	17	0·2	+7	—0	5	Nil	§	§	4	Nil	+2	+0
Luniya ..	21	0·3	+9	—0	16	0·3	+5	—0	6	0	+2	+0	5	0	+2	+0
Ahir ..	20	1	+7	+0	16	1	+4	+0	8	0	+3	—0	6	0	+2	—0
Kachhi ..	19	2	+8	+1	16	2	+6	+2	8	0	+5	—0	6	0	+3	—0
Kori ..	19	1	§	§	15	0·5	+7	—0	16	1	§	§	13	1	+9	+1
Kahar ..	18	1	+7	..	15	1	+5	+0	8	1	+1	+1	6	1	..	+1
Nat ..	13	2	§	§	11	2	+9	+1	28	Nil	§	§	24	Nil	+23	—1
Kumhar ..	11	1	+4	+1	9	0·5	+3	—0	6	1	+1	+1	4	1	..	+1
Gadariya ..	11	1	+4	+1	9	1	+3	+1	5	2	—11	+2	4	2	—10	+2
Bhangi ..	10	1	+4	+1	8	1	+3	+1	6	2	+3	+2	5	2	+2	+2
Dorn (Plains) ..	10	1	§	§	8	0·4	+3	+0	2	Nil	§	§	2	Nil	+2	+0
Chamar ..	6	0·4	+3	—0	5	0·3	+3	—0	2	0	+1	+0	2	0	+1	+0
Pasi ..	5	0·2	+2	—0	4	0·1	+1	—0	2	0	+1	+0	1	0	+0	+0

* The castes for which figures are given are a selection of those shown in Imperial Table XIV, and are typical of all classes of society. They have been grouped as advanced, intermediate or backward, according as the proportion of literate males of 7 years and over exceeds 50 per cent., is between 10 and 50 per cent., or is below 10 per cent. respectively.

† The 1921 figures were based on males and females aged 5 years and over, whereas in 1931 they are based on those of 7 years and over as the age-groups were, in accordance with instructions received from the Government of India, not smoothed. The figures in columns 6, 7, 14 and 15 are based on males and females of all ages in order to give a closer comparison. It should be noted that the 1931 figures exclude a negligible number of males and females of the ages of 5 and 6 years who were returned as literate.

‡ The figures of Vaishyas for 1921 include only Agarwalas and Agraharis. Those for 1931 include all Vaishyas.

§ Figures not available.

NOTE.—The figure 0 in any column prefixed by a + or a — or by no sign indicates that the actual figure is 0·5 or less, but not nil. If prefixed by ± it means no change.

SUBSIDIARY TABLE VI.—*Progress of literacy since 1881.*

District and natural division.	Number literate per mille.											
	All ages.											
	Males.						Females.					
	1931.	1921.	1911.	1901.	1891.	1881.	1931.	1921.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13
United Provinces (British territory)	80	65	61	58	52	45	10	6	5	2	2	1
<i>Himalaya, West</i>												
Dehra Dun	147	127	124	105	70	61	13	12	9	5	3	2
Naini Tal	172	160	142	107	100	76	46	46	31	20	15	10
Almora	142	116	90	71	32	22	22	19	11	15	0.1	0.3
Garhwal	141	117	125	109	59	66	8	6	6	3	2	2
	145	124	143	128	95	72	4	4	3	1	1	1
<i>Sub-Himalaya, West</i>												
Saharanpur	61	52	47	41	39	37	10	7	5	3	1	1
Bareilly	73	62	55	44	50	47	12	8	6	2	2	1
Bijnor	64	55	49	47	39	35	13	10	5	5	2	1
Pilibhit	68	54	47	39	38	36	13	8	6	1	1	1
Kheri	46	50	46	41	35	31	7	5	5	2	1	0.4
	42	39	35	33	32	31	5	2	3	1	1	0.4
<i>Indo-Gangetic Plain, West</i>												
Muzaffarnagar ..	83	65	58	45	49	44	13	8	6	3	2	1
Meerut	67	53	52	47	54	52	13	6	4	1	1	0.5
Bulandshahr	94	73	63	56	61	55	16	6	6	2	2	2
Aligarh	79	65	52	45	51	41	9	4	4	2	1	0.5
Muttra	98	83	75	52	41	47	12	9	7	2	1	1
Agra	125	80	92	78	76	63	14	8	8	3	2	1
Mainpuri	122	102	94	70	68	60	22	14	11	5	4	3
Etah	82	49	53	42	38	37	12	12	6	2	1	1
Budaun	66	52	43	39	44	38	9	6	4	2	1	1
Moradabad	44	37	33	28	29	26	8	5	4	2	1	0.5
Shahjahanpur ..	61	53	44	37	36	33	14	9	6	3	2	1
Farrukhabad ..	60	54	47	44	40	37	11	8	5	3	1	1
Etawah	88	70	55	54	54	41	14	8	7	3	2	1
	92	69	63	53	49	40	11	9	7	3	1	1
<i>Indo-Gangetic Plain, Central</i>												
Cawnpore	76	64	59	60	55	49	9	6	5	2	2	1
Fatehpur	121	93	84	72	71	67	18	12	8	4	2	1
Allahabad	102	79	55	72	59	56	8	4	3	1	1	0.5
Lucknow	102	72	70	80	61	54	17	12	7	6	4	3
Unao	108	101	95	82	79	72	23	11	15	8	6	4
Rae Bareilly ..	73	64	60	58	59	54	7	4	3	1	1	0.4
Sitapur	61	74	64	62	63	54	4	3	3	2	2	1
Hardoi	46	47	44	46	46	40	6	4	3	2	1	1
Fyzabad	54	51	46	33	36	35	8	5	4	1	1	0.5
Sultanpur	72	51	53	63	49	39	6	3	3	2	1	1
Partabgarh	58	41	50	41	46	37	3	2	2	1	0.5	1
Bara Banki	57	60	46	61	46	34	3	2	2	1	1	0.5
	49	45	43	48	49	43	5	3	3	1	1	1
<i>Central India Plateau</i>												
Jhansi	108	91	74	71	64	53	9	6	4	2	1	0.5
Jalaun	118	101	84	76	72	54	13	7	7	3	2	1
Hamirpur	124	109	85	84	70	64	10	7	4	1	1	0.4
Banda	100	83	71	65	55	50	6	5	3	1	0.5	0.3
	91	74	61	61	58	48	7	4	3	1	1	0.4
<i>East Satpuras</i>												
Mirzapur	98	69	60	70	58	54	8	5	3	3	2	2
	98	69	60	70	58	54	8	5	3	3	2	2
<i>Sub-Himalaya, East</i>												
Gorakhpur	54	44	54	56	44	37	4	2	2	1	1	1
Basti	55	44	56	55	44	36	4	3	3	2	1	1
Gonda	59	47	52	54	40	37	4	2	2	1	1	1
Bahraich	49	42	53	60	48	39	3	4	2	1	1	0.5
	46	37	51	59	47	36	4	2	2	1	1	0.3
<i>Indo-Gangetic Plain, East</i>												
Bonares	108	85	69	71	58	47	10	7	5	2	2	1
Jaunpur	164	133	120	112	100	83	22	21	16	8	5	4
Ghazipur	96	76	64	54	48	41	6	3	3	1	1	1
Ballia	109	84	57	62	56	48	10	5	3	2	2	1
Azamgarh	106	88	58	66	65	41	9	5	2	1	2	1
	81	60	55	68	42	34	6	3	3	2	1	0.4
<i>States.</i>												
Rampur	29	33	21	25	24	20	3	4	2	1	1	3
Tehri-Garhwal ..	114	63	74	44	45	53	4	1	1	1	4	3
Bonares	106	51	..	..	..	..	5	4	..	..	..	..

SUBSIDIARY TABLE VI.—Progress of literacy since 1881.—(concluded).

District and natural division.	Number literate per mille.											
	15—20.						20 and over.					
	Males.			Females.			Males.			Females.		
	1931.	1921.	1911.	1931.	1921.	1911.	1931.	1921.	1911.	1931.	1921.	1911.
1	14	15	16	17	18	19	20	21	22	23	24	25
United Provinces (British territory.)	120	92	83	18	12	9	108	90	82	11	7	9
<i>Himalaya, West</i>	212	166	167	22	18	15	188	166	163	15	13	10
Dehra Dun ..	238	188	175	71	70	45	208	191	176	55	50	32
Naini Tal ..	174	140	116	34	32	25	176	142	113	25	18	12
Almora ..	217	175	177	14	10	10	185	158	164	9	7	6
Garhwal ..	218	162	192	7	5	4	187	171	197	5	4	3
<i>Sub-Himalaya, West</i>	85	68	61	20	12	9	85	74	65	12	8	6
Saharanpur ..	105	74	66	20	10	5	104	92	79	15	10	8
Bareilly ..	88	76	67	24	18	11	91	76	69	15	10	7
Bijnor ..	95	75	64	26	16	10	95	77	63	15	9	6
Pilibhit ..	61	67	60	14	10	11	67	73	62	9	6	6
Kheri ..	61	45	45	10	4	5	59	53	49	5	2	3
<i>Indo-Gangetic Plain, West</i>	120	90	81	23	16	11	112	88	79	15	9	7
Muzaffarnagar ..	99	65	64	18	11	12	92	76	74	17	7	5
Meerut ..	136	99	73	27	11	8	128	102	89	19	8	6
Bulandshahr ..	118	86	79	17	8	9	110	92	70	11	5	3
Aligarh ..	142	111	108	23	15	11	134	113	95	14	10	7
Muttra ..	175	111	110	24	24	12	165	104	121	17	7	9
Agra ..	192	146	125	38	27	20	162	134	118	25	17	12
Mainpuri ..	114	69	76	23	24	11	106	64	68	14	13	6
Etah ..	89	81	62	17	11	7	93	70	59	10	6	4
Budaun ..	59	48	50	14	11	6	62	52	43	9	6	4
Moradabad ..	91	77	65	26	18	12	84	73	60	16	11	6
Shahjahanpur ..	82	73	64	20	14	10	83	72	61	12	8	6
Farrukhabad ..	131	102	84	26	21	14	115	93	70	16	8	7
Etawah ..	136	104	91	26	18	11	118	87	79	9	9	7
<i>Indo-Gangetic Plain, Central</i>	116	88	79	16	11	8	101	87	79	10	6	5
Cawnpore ..	173	123	117	31	23	13	158	118	108	20	14	8
Fatehpur ..	153	115	80	14	8	7	133	105	68	8	5	4
Allahabad ..	159	102	98	26	21	15	137	98	94	20	14	8
Lucknow ..	188	144	130	42	25	29	134	135	124	26	13	17
Unao ..	109	89	81	14	9	5	97	86	80	8	4	3
Rae Bareli ..	77	106	79	8	6	4	83	99	87	4	3	3
Sitapur ..	70	64	59	11	9	5	65	64	61	6	4	3
Hardoi ..	92	77	68	15	10	7	69	67	61	8	5	3
Fyzabad ..	108	69	69	10	8	4	101	72	74	6	4	3
Sultanpur ..	84	51	55	6	4	3	78	60	72	4	2	2
Partabgarh ..	99	77	61	7	5	3	78	89	68	4	2	2
Bara Banki ..	68	60	57	10	6	4	69	61	54	5	3	3
<i>Central India Plateau</i>	155	137	109	16	12	9	147	124	95	10	6	4
Jhansi ..	172	146	111	23	15	12	164	143	109	15	9	8
Jalaun ..	184	165	131	18	14	7	164	144	106	12	7	4
Hamirpur ..	139	140	105	11	10	7	138	106	90	7	4	3
Banda ..	129	106	96	10	7	8	125	106	78	8	4	3
<i>East Satpuras</i>	139	100	89	12	8	6	136	101	85	10	8	3
Mirzapur ..	139	100	89	12	8	6	136	101	85	10	8	3
<i>Sub-Himalaya, East</i>	81	64	72	8	5	4	74	62	76	4	3	3
Gorakhpur ..	85	71	81	8	6	5	74	63	79	5	4	2
Basti ..	91	74	72	7	4	4	82	66	72	4	2	3
Gonda ..	69	53	64	7	5	3	71	61	77	4	3	2
Bahraich ..	67	46	62	7	5	4	62	53	70	4	2	2
<i>Indo-Gangetic Plain, East</i>	171	106	100	19	15	9	144	53	93	12	2	6
Benares ..	249	200	179	33	34	28	215	175	157	27	25	19
Jaunpur ..	152	114	88	12	9	5	130	104	85	7	4	4
Ghazipur ..	167	131	89	21	11	5	144	116	78	12	6	3
Ballia ..	170	126	80	19	11	5	140	117	81	10	5	3
Azamgarh ..	132	93	81	13	7	5	108	84	73	7	4	3
<i>States.</i>												
Rampur ..	34	36	24	4	7	2	45	47	32	3	5	2
Tehri-Garhwal ..	146	73	95	5	3	2	152	93	104	4	2	1
Benares ..	159	83	..	10	6	..	146	68	..	4	5	..

SUBSIDIARY TABLE VII.—*Proportion of literacy at certain ages.*

Age groups.	Total population.			Total literate.			Total literate in English.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
British Territory.									
7-13	7,789,568	4,265,597	3,523,971	277,260	238,532	38,728	22,192	17,926	4,266
Percentage ..	100·0	100·0	100·0	3·6	5·6	1·1	0·3	0·4	0·1
14-16	3,133,190	1,751,329	1,381,861	215,396	190,670	24,726	24,310	22,120	2,190
Percentage ..	100·0	100·0	100·0	6·9	10·9	1·8	0·8	1·3	0·2
17-23	5,502,762	2,855,741	2,647,021	409,176	362,896	46,280	64,800	59,153	5,647
Percentage ..	100·0	100·0	100·0	7·4	12·7	1·7	1·2	2·1	0·2
24 and over ..	22,500,327	11,805,342	10,694,985	1,356,465	1,251,112	105,353	154,774	140,883	13,891
Percentage ..	100·0	100·0	100·0	6·0	10·6	1·0	0·7	1·2	0·1
States.									
7-13	194,415	102,400	92,015	5,948	5,536	412	248	234	14
Percentage ..	100·0	100·0	100·0	3·1	5·4	0·4	0·1	0·2	0·0
14-16	72,539	41,492	31,047	4,180	3,944	236	350	346	4
Percentage ..	100·0	100·0	100·0	5·8	9·5	0·8	0·5	0·8	0·0
17-23	148,507	69,832	78,675	8,058	7,616	442	611	599	12
Percentage ..	100·0	100·0	100·0	5·4	10·9	0·6	0·4	0·9	0·0
24 and over ..	553,452	287,477	265,975	31,423	30,461	962	1,552	1,500	52
Percentage ..	100·0	100·0	100·0	5·7	10·6	0·4	0·3	0·5	0·0

SUBSIDIARY TABLE VIII.—*Number of institutions and pupils according to the returns of the Education Department. (British territory only.)*

Class of institution.	1931.		1921.		1911.		1901.	
	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.
1	2	3	4	5	6	7	8	9
United Provinces (British Territory) ..	25,957	1,512,747	21,268	1,047,661	15,525	645,787	13,920	433,499
A.—Recognized Institutions ..	23,661	1,451,698	18,158	981,644	10,884	573,407	7,620	352,578
Universities	4(a)	4,173(b)	20	5,467	35	4,231	28	1,697
Arts colleges	11(c)	1,851						
Professional colleges	9	3,517		1,644	9	1,136	10	728
Technical and industrial education ..	762	24,508	802	15,591	220	5,593	54	3,487
(i) Training schools for masters ..	89	1,621	509	4,195	114	1,085	4	445
(ii) Training school for mistresses ..	45	393	27	175	17	313	2	103
(iii) Other special schools ..	628	22,494	266	11,221	89	4,195	48	2,939
Secondary education	1,279	213,435	952	110,686	612	92,585	546	70,270
(i) English	400	104,663	320	60,619	232	47,324	242	30,820
(ii) Vernacular	879	108,772	632	50,067	380	45,261	304	39,450
Primary schools	21,596	1,204,214	16,368	848,356	10,008	469,862	6,982	276,396
B.—Unrecognized Institutions (d) ..	2,296	61,049	3,110	66,017	4,641	72,380	6,300	80,921

(a) In addition there is the affiliated University of Agra, which was constituted in 1926.

(b) These include arts and science students only. Members of the universities studying vocational subjects (i.e., law, commerce, engineering and medicine) have been included with the students under professional colleges.

(c) These include 10 degree colleges and the Benares Sanskrit College.

(d) No further details are available.

Chapter X.—LANGUAGE.

1. The statistics relating to language are set out in Imperial Table XV, *Statistics of language, where found.*
which consists of two parts :—

Part I.—Mother-tongue.

Part II.—Bi-lingualism.

At the end of this chapter are two subsidiary tables showing :—

Subsidiary Table I.—The distribution of the total population of the province by mother-tongue arranged according to the classification adopted by Sir George Grierson in the Linguistic Survey. (Actual figures).

Subsidiary Table II.—The distribution (proportional) by mother-tongue, of the total population of each natural division and district.

2. Two columns were provided for language in the general schedule. In the first was to be entered the person's mother-tongue and in the second any subsidiary language or languages commonly used. The actual instructions issued were, for the first column :— *How the figures were obtained ; and their accuracy.*

“ Enter each person's mother-tongue. In the case of infants and deaf-mutes the language of the mother should be entered ” ;

and for the second :—

“ Enter any language or languages habitually spoken by each person in daily or domestic life in addition to his or her mother-tongue.”

To this was added the general instruction :—

“ Enter the ordinary language of the province as Hindustani. Do not write ‘ Urdu ’ or ‘ Hindi. ’ ‘ *Pahari boli* ’ should be entered as Hindustani.”

The second column was an innovation at this census, and the results, as we shall see later, show that its repetition at another census is not desirable for this province. The space it occupies on the schedule could probably be used to better advantage for collecting other more useful information. The instructions concerning the first column varied slightly from those of 1921 which were to the effect that for people using the ordinary speech of the province “ Hindustani ” was to be entered : for others was to be entered the name of the language spoken as given by the speaker. For any who used more than one language, that language which he used in his own home was to be put down. Under these instructions a person who at the time of enumeration did not regularly use his mother-tongue either outside or inside his home would not have his mother-tongue recorded at all. Such cases, however, must be very rare and would affect the figures of the province only to a negligible extent, so that the figures of mother-tongue at this census and for language at last census may be taken as exactly comparable.

The instructions were well carried out at this census and the statistics may be taken as presenting an accurate account of the language distribution of the province, provided it is admitted that such variations as exist in the vernacular of the province, are, with the exception of a few gypsy languages, purely dialectic.

3. There is little of interest about the languages of this province. All that can be said about them has long since been written, and changes are negligible. *The Linguistic Survey.*

According to the Linguistic Survey the province has four vernaculars—Western Hindi, Eastern Hindi, Bihari and Central Pahari—distributed approximately as shown in diagram no. 93.

Diagram 93.



It is admitted that these languages merge into one another and are not separated by hard and fast boundary lines. "When such boundaries are spoken of or are shown on a map, they must always be understood as conventional methods of showing definitely a state of things which is in its essence indefinite. It must be remembered that on each side of the conventional line there is a border tract of greater or less extent, the language of which may be classed at will with one or other."*

* Linguistic Survey of India, Volume I, Part I, page 31.

This classification is wholly unfamiliar to the general public, and the variations in crossing from one side of the province to the other, not to say in crossing any conventional boundary line, are so gradual and imperceptible as to make it an impossibility for any save a scientific expert to adjudge which particular vernacular of the four anyone speaks. It is for this reason that no attempt has ever been made in the province to differentiate between these four vernaculars in filling up the schedules. This classification can therefore be

used only by the indirect method of assigning to each vernacular the population of the tract in which it is spoken, less those returning a foreign language. The figures thus obtained are compared in the margin with those of 1911. The conventional boundaries I have adopted coincide everywhere with those adopted by Mr. Blunt then, so the figures are exactly comparable.

Language.	1931.	1911.	Variation 1911-31.	
			Actual.	Per cent.
Western Hindi ..	21,078,746	20,946,486	+132,260	+0.6
Eastern Hindi ..	16,034,344	15,681,245	+353,099	+2.3
Bihari ..	10,766,300	9,835,070	+931,230	+9.5
Central Pahari ..	1,576,937	1,402,586	+174,351	+12.4
Total Vernaculars	49,456,327	47,865,387	+1,590,940	+3.3

As will be imagined from the method in which these figures have been calculated, they correspond very closely with the actual increases in total population in each of the areas concerned, and the total increase in all four vernaculars together is very close to the increase in total population between 1911 and 1931 (1,618,475). For a full account of this classification of the provincial vernaculars the reader is referred to Mr. Blunt's Report, 1911, Part I, page 279, *et seq.*, and to the Linguistic Survey. There is nothing fresh to be added, save that the absence of natural obstacles, such as mountain ranges, throughout the bulk of the province, coupled with rapidly improving means of communication and the spread of education, must gradually be removing even the former small distinctions between these four vernaculars.

4. According to popular ideas the province has two vernaculars, Urdu and Hindi. This matter also was fully dealt with by Mr. Blunt, to whose report* I would refer the reader. A still more detailed account is to be found in Sir George Grierson's Linguistic Survey (page 162 *et seq.*). From this book I would quote the following passage which puts the matter in a nutshell.

*Hindustani,
Urdu and
Hindi.*

"Hindustani is primarily the language of the Northern Doab, and is also the *lingua franca* of India, capable of being written both in the Persian and the Nagari characters and, without purism, avoiding alike the excessive use of either Persian or Sanskrit words when employed for literature.

The name 'Urdu' can then be confined to that special variety of Hindustani in which Persian words are of frequent occurrence, and which therefore can only be written with ease in the Persian character; and similarly 'Hindi' can be confined to the form of Hindustani in which Sanskrit words abound, and which therefore is legible only when written in the Nagari character. These are the definitions which were proposed by the late Mr. Growse, and they have the advantage of being intelligible, while at the same time they do not overlap".†

At this census with the approval of Government, as in 1921, no attempt was made, in filling up the schedules, to distinguish between Urdu and Hindi, firstly because the information so collected would be of no material use, and secondly in order to avoid a revival of the former bitter controversy referred to by Mr. Blunt in the 1911 Report. Of the population enumerated in the

* Census Report 1911, Part I, page 280 *et seq.*

† Linguistic Survey, page 167.

province including the states, no less than 997 per mille returned Hindustani, accepted in the above sense embracing both Urdu and Hindi, as their mother-tongue.

*Other
vernaculars of
the province.*

5. The only other mother-tongues which find a home in the province are certain gypsy dialects. At this census only four were returned, the actual figures of which are given in the margin. They are negligible. These gypsy languages were dealt with by Mr. Blunt in 1911*, and a fuller account will be found in the Linguistic Survey, Volume I, Part I, Chapter XVI. The only point of note is that these dialects are rapidly dying out in this province. These wandering tribes are taking to a more settled manner of living, cultivation and the like, and with this change comes the need to use the language of their neighbours. As a result the majority of the present members of these tribes have never learnt these dialects, but speak from their youth some form or other of Hindustani. This

Gypsy dialect.	Persons.
Haburi	102
Kanjari	153
Kanphari (or Kanphati)	73
Nati (or Natki) ..	71
Total	399

may be seen from the following figures. In 1911 no less than 8,804 persons returned their language as one of the gypsy dialects, which then included Banjari, Haburi, Kanjari, Kanphati, Kunchbandhi, Natki, Pachwi, and Sansia. In 1921, Banjari was returned by 109 persons and Kanjari by 28, but the figures appear

to be incomplete. In order to illustrate how far these mother-tongues are dying out I give, in the margin, the number enumerated in 1931 of those tribes who returned gypsy dialects in 1911, together with the number who returned a gypsy language as mother-tongue at this census. Banjaras, Kanphatas, Kunchbandhias and Pankhias have not been separately tabulated by caste at this census so their figures are omitted. The figures suffice to show how completely Hindustani is overlaying and replacing these gypsy tongues. From paragraph 7 *infra* it will be seen that even those who returned a gypsy language as mother-tongue in every case returned

Tribe.	Number—	
	Enumerated.	Who returned a gypsy language as mother-tongue.
Kanjar	24,126	153
Habura	1,916	102
Sansia	914	Nil
Nat	58,239	71

Hindustani as subsidiary language.

*Mother-tongues
foreign to this
province.*

6. As regards the other mother-tongues returned they give little more real information than the number and nationality of immigrants and visitors to the province who have not yet become merged in the resident population. Any changes that have taken place since 1921 are changes not of language but of population, and these have been dealt with in Chapters I and III. No further discussion is necessary here. One point may be mentioned in connexion with the unusually large number of persons who returned their mother-tongue as Scotch (Gaelic). There has been no revival in this language, nor is it likely seriously to overlay or replace Hindustani. The figures are due to the fact that the bulk of the Seaforths, who were stationed at Jhansi, returned Gaelic as their mother-tongue. The correctness of the enumeration was subsequently verified from the Officer Commanding himself.

Bi-lingualism.

7. An attempt was made to ascertain how far the languages of this province and of neighbouring territory are overlaying each other. The results are shown tahsilwise, where any figures were returned at all, in Part II of Imperial Table XV. It should be noted that returns of English as either mother-tongue or subsidiary tongue have been excluded from this part of the table being irrelevant to the enquiry in hand. It may also be mentioned that no one in the province returned more than one subsidiary language excluding English.

* Census Report, 1911, Part I, page 289.

The most striking feature of these figures is the utter insignificance of the number of those who use regularly in their daily life a language other than their mother-tongue (excluding, of course, English). This will be found in striking contrast with some other parts of India.

Bhotia is spoken as a subsidiary tongue by a few people in tahsil Maharajganj of district Gorakhpur, in Pithoragarh tahsil of Almora, and Chamoli tahsil of Garhwal, presumably as a result of contact with Bhotia settlers and itinerant traders; Rajasthani is used by a few in scattered areas, as a result of business contacts; Punjabi is spoken by some in Meerut and Bijnor districts as a result of contact with immigrants from the Punjab; and Nepali is used as a subsidiary language by a few in Benares, Pithoragarh tahsil of Almora and Gonda tahsil of Gonda, again as a result of contact with immigrants.

(i) *Subsidiary languages to Hindustani.*

Altogether of those who returned Hindustani as their mother-tongue only 1.0 per 10,000 returned a subsidiary language (males 1.6 per 10,000; females 0.9 per 10,000).

Among those who returned Bhotia as their mother-tongue in the province 643 per mille (males 614 per mille, females 679 per mille) also speak Hindustani. The bulk of these are found in Pithoragarh tahsil of district Almora. The higher proportion among females is due to their inter-marriage with males whose mother-tongue is Hindustani.

(ii) *Hindustani as subsidiary language to others.*
(a) *To Bhotia.*

Every one of the 399 persons who returned a gypsy dialect as mother-tongue returned Hindustani as subsidiary language.

(b) *To the gypsy languages.*

As mentioned in paragraph 2 *supra* these figures are too insignificant to warrant the labour and expense of collection in future.

SUBSIDIARY TABLE I.—*Distribution of total population by mother-tongue.*†

Family and sub-family.	Branch and sub-branch.	Group and sub-group.	Language.	Population.		
				Persons.	Males.	Females.
1	2	3	4	5	6	7
		A.—Vernaculars of India.				
<i>Austrie family.</i>						
Austro-Nesian sub-family.	Indo-Nesian branch	Malay group ..	Malay ..	21	9	12
<i>Karen family</i> ..	..	Karen group ..	Paku ..	2	2	..
<i>Tibeto-Chinese family.</i>						
Tibeto-Burman sub-family.	Tibeto-Himalayan branch.	Tibetan group ..	Bhotia of Tibet, or Tibetan.	4,000	2,221	1,779
	Assam-Burmese branch.	Bara or Bodo group	Garó ..	2	1	1
		Kachin group ..	Kachin ..	40	17	23
		Kuki-Chin group ..	Meithei (Manipuri)	12	5	7
		Burma group ..	Burmese ..	85	56	29
Dravidian family ..	..	Dravida group ..	Tamil ..	941	627	314
			Malayalam ..	396	235	161
			Kanarese ..	160	90	70
			Coorgi ..	1	..	1
			Toda ..	3	..	3
		Intermediate group	Malto ..	2	1	1
			Gondi ..	1	1	..
		Andhra language	Telegu ..	640	401	239
		North-Western language.	Brahui ..	9	9	..
<i>Indo-European family.</i>						
Aryan sub-family	Eranian branch	Eastern group ..	Pashto ..	2,048	1,846	202
			Balochi ..	90	75	15
	Dardic branch	Khowar group ..	Khowar, Chitrali or Arniya.	3	3	..
		Dard group ..	Kashmiri ..	182	143	39
	Indo-Aryan branch.	..	..	..	..	..
	Sanskrit sub-branch.	Sanskrit group ..	Sanskrit ..	9	8	1
	Outer sub-branch	North-Western group.	Lahnda or Western Punjabi.	2	..	2
			Sindhi ..	388	283	105
		Southern group ..	Marathi ..	4,298	2,603	1,695
			Konkani	112	74	38
		Eastern group ..	Oriya ..	242	158	84
			Bihari ..	74	46	28
			Bengali ..	27,230	14,361	12,869
			Assamese ..	222	111	111
	Mediate sub-branch.	Mediate group ..	Eastern Hindi	*49,456,327	25,958,612	23,497,715
	Inner sub-branch	Central group ..	Western Hindi			
		Pahari group ..	Central Pahari			
		Central group (continued).	Rajasthani (Marwari).	11,945	7,243	4,702

* These were all included and returned under "Hindustani."

† These figures are for the whole province including the states.

SUBSIDIARY TABLE I.—*Distribution of total population by mother-tongue—(concl'd.)*

Family and sub-family.	Branch and sub-branch.	Group and sub-group.	Language.	Population.		
				Persons.	Males.	Females.
1	2	3	4	5	6	7
<i>Indo-European family.</i>		A.—Vernaculars of India—(concluded).				
<i>Aryan sub-family—(concluded).</i>	<i>Indo-Aryan branch.</i>	<i>Central group—(concluded).</i>	<i>Rajasthani (others).</i>	6,475	3,930	2,545
			<i>Gujarati ..</i>	4,114	2,441	1,673
			<i>Panjabi ..</i>	27,105	18,855	8,250
		<i>Pahari group—(concluded).</i>	<i>Eastern Pahari, Khaskura or Nepali.</i>	31,067	24,322	6,745
<i>Unclassified languages.</i>	..	<i>Gypsy languages ..</i>	<i>Haburi ..</i>	102	57	45
			<i>Kanjari ..</i>	153	75	78
			<i>Khanphari ..</i>	73	51	22
			<i>Nati ..</i>	71	70	1
<i>Indo-European family.</i>		B.—Vernaculars of other Asiatic countries and Africa.				
<i>Aryan sub-Family</i>	<i>Indo-Aryan branch.</i>	..	..	..	..	..
	<i>Outer sub-branch</i>	<i>Southern group ..</i>	<i>Singhalese ..</i>	3	1	2
	<i>Eranian branch. .</i>	<i>Persian group ..</i>	<i>Persian ..</i>	582	383	199
		<i>Armenian group</i>	<i>Armenian ..</i>	4	4	..
<i>Tibeto-Chinese family.</i>						
<i>Tai Chinese sub-family.</i>	<i>Chinese branch ..</i>	<i>Chinese group ..</i>	<i>Chinese ..</i>	80	48	32
<i>Semitic family ..</i>	..	..	<i>Arabic ..</i>	82	48	34
			<i>Hebrew ..</i>	1	1	..
<i>Mongolian family ..</i>	..	<i>Ural-Altai group ..</i>	<i>Turkish ..</i>	25	23	2
		<i>Japanese group ..</i>	<i>Japanese ..</i>	7	6	1
<i>Malayo-Polynesian family.</i>	..	<i>Malayan group ..</i>	<i>Javanese ..</i>	1	..	1
		C.—European Languages				
<i>Indo-European family.</i>	..	<i>Greek group ..</i>	<i>Greek ..</i>	2	..	2
			<i>Roman group ..</i>	49	36	13
			<i>French ..</i>	44	21	23
			<i>Spanish ..</i>	5	2	3
			<i>Portuguese ..</i>	124	96	28
		<i>Celtic group ..</i>	<i>Welsh ..</i>	22	21	1
			<i>Gaelic (Scotch) ..</i>	535	526	9
			<i>Irish ..</i>	42	35	7
		<i>Balto-Slavonic group</i>	<i>Slavonic Russian</i>	3	1	2
			<i>Teutonic group ..</i>	34,443	22,847	11,596
			<i>English ..</i>	8	3	5
			<i>Dutch ..</i>	2	..	2
			<i>Flemish ..</i>	9	1	8
			<i>Norwegian ..</i>	36	18	18
			<i>Swedish ..</i>	1	..	1
			<i>Danish ..</i>	76	14	62
			<i>German ..</i>			

SUBSIDIARY TABLE II.—*Distribution by mother-tongue of the population of each district and state.*

District and natural division.	Number per 10,000 with mother-tongue—										Remarks.
	Hindustani.	Punjabi.	Bengali.	Rajasthani.	Marathi.	Gujarati.	Nepali.	Bhotia (Tibetan).	English.	Other languages.	
1	2	3	4	5	6	7	8	9	10	11	12
United Provinces (British Territory).	9,967·5	5·5	5·6	3·8	0·9	0·8	6·4	0·8	7·1	1·6	
<i>Himalaya, West</i> ..	9,793	30	3	4	*	*	124	19	19	(¹)8	(¹) Includes 3 Pashto speakers per 10,000.
1. Dehra Dun ..	9,372	129	15	12	1	3	325	12	105	(²)26	(²) Includes 10 Pashto and 4 Persian per 10,000.
2. Naini Tal ..	9,627	40	1	*	*	*	287	16	18	(³)11	(³) Includes 7 Pashto per 10,000.
3. Almora ..	9,917	3	*	1	*	1	34	41	3	*	
4. Garhwal ..	9,928	12	1	5	*	*	52	*	1	1	
<i>Sub-Himalaya, West...</i>	9,965	13	3	1	*	*	10	..	6	2	
5. Saharanpur ..	9,931	44	7	2	*	1	1	..	8	(⁴)6	(⁴) Includes 3 Pashto per 10,000.
6. Bareilly ..	9,975	7	3	*	*	*	..	..	14	1	
7. Bijnor ..	9,999	1	*	..	..	*	..	..	*	*
8. Pilibhit ..	9,984	2	1	*	*	*	12	..	*	1	
9. Kheri ..	9,954	3	*	2	..	*	40	..	*	1	
<i>Indo-Gangetic Plain, West.</i>	9,970	7	4	8	*	1	1	*	7	2	
10. Muzaffarnagar ..	9,993	3	*	2	..	*	..	..	1	1	
11. Meerut ..	9,948	23	5	*	1	*	..	..	20	3	
12. Bulandshahr ..	9,996	1	1	1	*	*	..	..	*	2	
13. Aligarh ..	9,985	3	1	6	*	2	..	..	1	2	
14. Muttra ..	9,919	10	47	2	2	4	..	..	8	8	
15. Agra ..	9,896	20	5	31	2	6	1	..	37	2	
16. Mainpuri ..	9,995	1	1	2	..	*	..	..	*	1	
17. Etah ..	9,994	*	*	4	..	*	..	..	1	1	
18. Budaun ..	9,987	2	*	10	*	*	..	..	*	1	
19. Moradabad ..	9,985	3	2	2	..	*	4	..	4	*	
20. Shahjahanpur ..	9,992	3	1	*	*	*	..	..	2	2	
21. Farrukhabad ..	9,987	5	*	5	*	*	..	..	2	1	
22. Etawah ..	9,925	2	2	59	*	*	*	*	8	4	
<i>Indo-Gangetic Plain, Central.</i>	9,972	3	8	1	1	1	1	..	11	2	
23. Cawnpore ..	9,949	5	9	5	5	2	1	*	21	3	
24. Fatehpur ..	9,999	*	*	*	*	*	*	..	*	1	
25. Allahabad ..	9,923	3	34	*	3	3	3	..	27	4	
26. Lucknow ..	9,844	28	37	2	*	2	5	..	77	5	
27. Unao ..	9,998	1	*	*	*	*	..	..	*	1	
28. Rae Bareli ..	9,998	1	1	*	*	*	..	..	*	*
29. Sitapur ..	9,991	2	1	3	*	1	1	..	*	1	
30. Hardoi ..	9,999	*	*	*	*	..	..	..	*	1	
31. Fyzabad ..	9,984	2	1	*	*	..	..	..	12	1	
32. Sultanpur ..	9,998	*	1	*	*	..	..	..	*	1	
33. Partabgarh ..	9,997	*	*	2	*	..	..	..	*	1	
34. Bara Banki ..	9,998	*	*	*	*	..	..	..	*	2	
<i>Central India Plateau</i>	9,962	7	2	4	6	1	*	*	10	8	
35. Jhansi ..	9,898	22	4	13	14	4	*	*	32	(⁵)13	(⁵) Includes 3 Pashto per 10,000.
36. Jalaun ..	9,994	1	*	1	3	*	..	..	*	1	
37. Hamirpur ..	9,995	1	*	1	1	*	..	..	1	1	
38. Banda ..	9,995	1	*	*	2	1	..	..	1	*	
<i>East Satpuras</i>	9,989	1	4	3	*	*	*	..	3	*	
39. Mirzapur ..	9,989	1	4	3	*	*	*	..	3	*	
<i>Sub-Himalaya, East...</i>	9,988	1	1	3	*	*	4	1	1	1	
40. Gorakhpur ..	9,982	*	2	4	*	*	7	2	2	1	
41. Basti ..	9,997	*	*	1	..	*	*	..	*	2	
42. Gonda ..	9,993	*	*	3	*	*	2	..	1	1	
43. Bahraich ..	9,983	3	*	5	*	*	8	..	*	1	
<i>Indo-Gangetic Plain, East.</i>	9,970	1	16	2	2	2	1	..	3	3	
44. Benares ..	9,851	6	85	4	12	11	7	..	15	(⁶)9	(⁶) Includes 1 Tamil and 3 Telugu per 10,000.
45. Jaunpur ..	9,998	*	1	*	*	*	..	..	*	1	
46. Ghazipur ..	9,990	*	3	4	*	..	*	..	2	1	
47. Ballia ..	9,998	*	1	*	..	..	*	..	*	1	
48. Azamgarh ..	9,999	*	*	*	..	*	*	..	*	1	
States ..	9,992	4	2	*	*	*	*	*	*	2	
Rampur ..	9,985	9	5	*	..	..	..	..	*	1	
Benares ..	9,995	1	2	*	..	..	..	..	*	2	
Tehri-Garhwal ..	9,999	1	*	..	..	..	*	*	*	*

*An asterisk means that the proportion with this mother-tongue is less than 1 in 10,000 and where asterisks appear in any of columns 2 to 10, the figure in column 11 shows the ratio of the sum of those with mother-tongues represented by the columns with asterisks added to those of any "other languages."

Chapter XI.—RELIGION.

1. We are concerned in this chapter with the numbers of those who have been returned as professing certain religions, rather than with their tenets except in so far as these influence the figures. Imperial Table XVI gives the actual figures by sex of all the religions returned for each district and state. Imperial Table V gives the distribution by religion and sex in municipalities and other towns, and Provincial Table II gives the distribution by tahsils. Figures for age and civil condition, literacy, and race, tribe or caste are shown by religion in Imperial Tables VII, XIII and XVII respectively. Imperial Table VIII shows civil condition by age for Anglo-Indian and Indian Christians, and Table XI shows the occupation of Christians.

*The figures :
where found.*

An analysis of the figures for religion is provided in the four subsidiary tables at the end of this chapter which show :—

Subsidiary Table I—The general distribution of the population by religion at the last six censuses.

Subsidiary Table II—The distribution of the population at the last six censuses of each district and state according to the main religions—Brahmanic or orthodox Hinduism, Islam, Arya Samajism and Christianity.

Subsidiary Table III—The number of Christians at each of the last six censuses and the variations therein during the last 50 years.

Subsidiary Table IV—The distribution by religion at this census of the urban and rural population.

2. The instructions for filling in the entry of each person's religion were as follows :—

*The statistics:
how obtained,
their meaning
and accuracy.*

“*Column 4 (Religion)*—Enter here the religion which each person returns, as Hindu, Muslim, Sikh, Jain, Arya, Brahmo, Dev, Buddhist, Christian, Parsi. In the case of aboriginal tribes who are not of the above religions, the name of the tribe should be entered in this column. In the case of Christians, the sect also should be entered below the religion. No sect should be written for any other religion.”

This was amplified as follows :—

“(1) You must be careful to see that Jains, Brahmos, Aryas, Devs and Sikhs are not entered as Hindus, even if they say they are Hindus ; otherwise whatever religion the man himself mentions must be entered. Jains are sometimes called Saraogis.

(2) It has been arranged that every illiterate Christian will have a small slip of paper with the name of his sect entered on it, in Urdu and Nagari. Enumerators should ask for this slip and copy the sect from it. Supervisors will ask to see the slips when testing such entries.”

It will be seen that sect was recorded only for Christians, but eventually as a measure of economy the tabulation of even the Christian sects was very much curtailed.

Before proceeding to an analysis of the figures a word is necessary as to the difference in meaning of the word religion used in connexion with this Report and that usually accepted in Western countries. In the West religion connotes a man's ideas as to God, the life hereafter and so on, in fact his creed as to the superhuman. In this country (and in this Report) the word religion covers the whole field of social conduct and takes no account of small differences in personal belief which are too numerous in this country to be considered, for outside Islam and Christianity few of the religions met with have any distinguishing central concept or doctrinal basis. Even in the case of Islam and Christianity there are on the fringes small groups who combine the forms and exercises of more than one community and are consequently difficult to place.

The distinction of religion in this country is thus more social than religious in the Western sense of the word. This may be summed up in the words of the India Census Report, 1921* :—

“The census is not concerned with personal religion but is an attempt to record religion in its communal aspect, merely distinguishing

* *Vide* India Census Report 1921, page 108.

those who lay claim to one or other of the recognized sectional labels without looking too closely into the validity of their claims."

The only difficulty met with at this census in securing an accurate enumeration from this viewpoint was the communal aspect. Pending constitutional reforms had accentuated the rivalry between the two main communities of this province, Hindus and Muslims, with the result that influences were at work to induce all non-Muslim communities to return themselves as Hindus. The influences were, however, not as strong in this province as in some parts of India and as between Muslims and non-Muslims had no effect at all. In the case of the reformed Hindu communities the difficulty was practically surmounted by allowing any who so desired to return themselves as Hindu-Arya, Hindu-Radhaswami, etc. Speaking generally, therefore, the statistics of religion may be accepted as thoroughly reliable. The value of the figures will be further discussed under each head.

The general
distribution by
religion.

3. The general distribution of the people by religion in British territory

Religion.	1931.		1921.	
	Actual number.	Number per 10,000 of total population.	Actual number.	Number per 10,000 of total population.
1. Hindu ..	40,905,586	8,450	38,610,462	8,509
(a) Brahmanic ..	40,585,338	8,384	38,405,624	8,464
(b) Arya ..	316,679	65	204,655	45
(c) Radhaswami ..	3,382	1	*	*
(d) Brahmo ..	143	..	183	..
(e) Dev ..	44	..	..	..
2. Jain ..	67,954	14	67,887	15
3. Sikh ..	46,500	10	14,234	3
4. Buddhist ..	730	..	488	..
5. Muslim ..	7,181,927	1,484	6,481,032	1,429
6. Christian ..	205,006	42	200,706	44
7. Zoroastrian ..	991	..	925	..
8. Jew ..	66	..	41	..
9. Indefinite beliefs	3	..	12	..

* Included with Brahmanic Hindu.

only is noted in the margin. The Brahmanic or orthodox Hindus amount to nearly 84 per cent, Muslims to nearly 15 per cent, and the remainder to a little over 1 per cent. Muslims have during the past decade increased nearly twice as rapidly as Hindus, the percentage increases being Muslims 10·8 and all Hindus 5·9. Brahmanic or orthodox Hindus have to some extent lost to the reformed Hindu religions, though Radhaswamis, Brahmos and Devs are still of no numerical importance in this Province.

Likewise Buddhists, Zoroastrians, Jews and those of indefinite beliefs are numerically unimportant. Jains have remained stationary, but Sikhs show a marked increase as the result of a large number of Jats (chiefly in Moradabad District) returning their religion as Sikh instead of Hindu for the first time (*vide* paragraph 13 *infra*).

The variations under each head will be dealt with in later paragraphs.

The
classification
by religion.

4. The classification adopted in Imperial Table XVI was prescribed for the whole of India. It differs from that of the last two censuses in the exclusion of the heading Indo-Aryan religions over Hindus (orthodox and reformed), Jain, Sikh and Buddhist. It has now become traditional in this country for census to ride the crests of the successive waves of political agitation. 1911 was no exception and as usual the communal aspect was then receiving its due share of attention. Hindu partizans were anxious to claim Aryas, Brahmos, Jains, Sikhs and Buddhists as their political allies, and asserted freely that they ought all to be classed as at the very least, Hindu sectarians, if not as Hindus pure and simple. To meet this claim as far as possible and so smoothe the part of the enumerator the religions concerned were grouped under the heading Indo-Aryan religions, though the heading was not meant to imply that any one of these religions is a sect of Hinduism or of any other of the religions grouped with it, nor that there is even any bond between them save that which is denoted by the term itself, *viz.*, that they are all religions whose origin was Indian and (with the sole exception of Buddhism) still have their home in India. The heading was continued at last census for similar reasons. At the present census, however, it has been dropped.

Figures for the followers of those religions which are more recent offshoots from Hinduism—Aryas, Radhaswamis, Brahmos, and Devs—are given separately from the figures of Brahmanic or orthodox Hindus, and total figures

for all of them together are given. It is extremely difficult to say when a sect attains the dignity of a separate religion, and personal opinion must largely enter into the consideration. The social and political aspect also complicates the matter. If a new sect or even a new religion from the point of view of its tenets and ritual, breaks off from one of the older religious communities, although it may from a religious standpoint wish to claim to be a separate religion, until its followers are sufficiently numerous and influential to be able to protect their own social and political interests it is but natural that they would not wish completely to sever their connexion with the parent body. To illustrate my meaning, although many Radhaswamis would from the religious standpoint claim to be non-Hindus, yet out of consideration for their social and political rights as against those of Muslims, most of them would undoubtedly call themselves Hindus. The figures have, therefore, been shown separately for these so-called reformed Hindu religions and it is left to the reader to consider them as Hindus or not according to his own views.

The figures of Radhaswamis have been separately tabulated for the first time at this census.

Jains, Sikhs and Buddhists have all been shown separately from Hindus. The difference between Jains and Hindus is not very distinct, and in practice seems more social than religious. Closely connected as Jains are by race and profession with certain sections of the Hindu community, inter-marriages have, in the past, not been uncommon. Latterly, however, Jains have adopted a more exclusive attitude and inter-marriages with Hindus have decreased.

Sikhism and Buddhism are undoubtedly distinct from Hinduism. In the case of the former the heated triangular political contest which we see going on in the Punjab at the present time can leave no doubt at all on the point.

In respect of the other religions no change has been made in classification.

5. The variations in the distribution of the population (of British territory) between all Hindus, Muslims and those of other religions at successive censuses during the last 50 years are shown in the following table :—

Variations since 1881.

Religion.	Percentage of total population in—					
	1881.	1891.	1901.	1911.	1921.	1931.
All Hindus	86.27	86.15	85.46	85.32	85.09	84.50
Muslims.. ..	13.43	13.53	14.11	14.11	14.29	14.84
Others	0.30	0.32	0.43	0.57	0.62	0.66

Each census has shown a slight decline in the proportion which Hindus bear to the total community and an increase in the proportion borne by Muslims and those of other religions (excluding the years 1901–11 when the Muslim proportion remained stationary). This matter will be touched upon later. The proportional changes are, however, so slight that they do not permit of diagrammatic illustration.

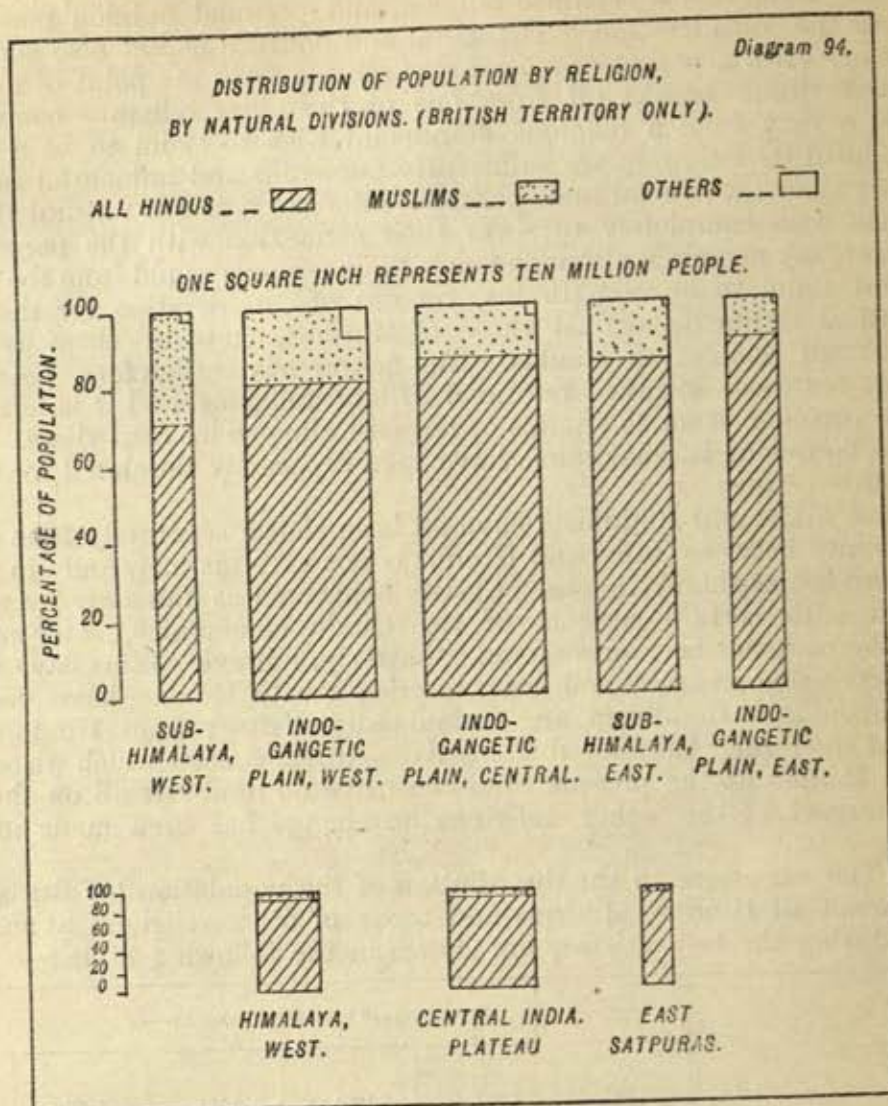
6. In this Province the local distribution of religions is of small interest

or importance and has, in any case, been fully dealt with in previous reports. The marginal table gives the percentages of the main religions in 1931 by natural divisions. The most noteworthy fact is the relative unimportance everywhere of all save Hindus and Muslims. The actual figures are illustrated in diagram no. 94.

Local distribution of religions. (i) by natural divisions.

Natural division.	Number per mille of total population.		
	Hindus.*	Muslims.	Others.
United Provinces (British territory.)	845	148	7
Himalaya, West ..	935	57	8
Sub-Himalaya, West ..	717	275	8
Indo-Gangetic Plain, West ..	806	177	17
Indo-Gangetic Plain, Central ..	869	129	2
Central India Plateau ..	931	61	8
East Satpuras ..	940	59	1
Sub-Himalaya, East ..	848	151	1
Indo-Gangetic Plain, East..	900	99	1

* Includes orthodox and reformed Hindus.



(ii) by districts
and states.
Hindus.

Brahmanic Hindus vastly outnumber those of all other religions taken together in every district and state. Only in the Rampur State are they challenged numerically by Muslims who there number 217,297 against 243,838 Hindus. Muslims also form a powerful minority in the neighbouring districts of Moradabad (478,847 Muslims to 745,669 Hindus) and Bijnor (314,056 Muslims to 486,883 Hindus). In all other districts and states Brahmanic Hindus outnumber all religions put together by multiples varying between 3 and 10, while in districts Almora and Garhwal and Tehri-Garhwal State they claim 99 per cent. of the total population.

Aryas.

Aryas are found chiefly in the three western revenue divisions of Meerut, Agra and Rohilkhand, more especially in the districts of Meerut, Muzaffarnagar, Bijnor, and Bulandshahr, which each return over 20,000.

Jains.

Jains are found mainly in the western revenue divisions of Meerut, Agra, and Jhansi, especially in the districts of Meerut, Jhansi, Agra and Muzaffarnagar, which each return over 8,000.

Sikhs.

Nearly one-half of the Sikhs are returned from Moradabad district where, as already mentioned, a very large number of Jats returned their religion for the first time as Sikhism (*see also paragraph 13 infra*). Of the remainder one-half were returned from the Meerut revenue division where they have overflowed their natural boundary from the Punjab. The rest of the distribution of Sikhs is due largely to the accidents of military postings.

Buddhists.

Buddhism is found chiefly in Kumaun, and its existence there is due to its proximity to Buddhist Tibet.

Muslims.

The local distribution of Muslims is due partly to historical and partly to economic causes. Muslims are found chiefly where Muslims held sway in the past; in the Meerut and Rohilkhand revenue divisions and Aligarh

(the heart of the Mughal Empire) in Agra, Farrukhabad, Jaunpur and Oudh, all centres of Muslim states or provinces. The Muslims' preference for urban life explains their presence in large numbers in Cawnpore, Allahabad and Benares.

Christians, like Aryas and Jains, are found chiefly in the three western revenue divisions of Rohilkhand, Meerut and Agra, more especially in the districts of Moradabad, Aligarh, Meerut, Budaun, Bareilly, Bulandshahr, and Muzaffarnagar. In some of these districts and in Lucknow, Allahabad, Cawnpore, etc., the larger numbers are due in part to the accidents of trade, and the postings of troops and Government servants.

Radhaswamis are concentrated chiefly in Agra district where their headquarters are situated at Dayalbagh.

The other religions call for no special comment.

Proportional statistics of the religion of urban and rural populations are exhibited in Subsidiary Table IV of this chapter.

The subject has been dealt with in paragraph 13 of Chapter II to which the reader is referred.

7. The variations in each religion separately are exhibited in Subsidiary Table I to this chapter in two ways. Columns 4-9 show for each religion its proportion per 10,000 of population at each of the last six censuses and so reveals how each religion stood with respect to the others at each census. Columns 10-15 show the intercensal percentage variations in the actual numbers of the followers of each religion.

The percentage increases in each of the main religions in the last 50 years

and in the last decade are shown for British territory for the sake of convenience in the margin. Sikhs show the greatest proportional increases both in the last decade and the last half century. The reason for the recent increase has already been mentioned.

Religion.	Percentage variation.	
	1921-31.	1881-1931.
All religions ..	+6.7	+10.6
Brahmanic Hindu ..	+5.7	+6.7
Muslim ..	+10.8	+21.3
Arya ..	+54.7	*
Christian ..	+2.1	+330.1
Jain ..	+0.1	-15.0
Sikh ..	+226.7	+1,176.1

* They were not separately tabulated in 1881.

Aryas show a large increase in the past decade owing to conversions.

Religion.	Gain.	Loss.
All religions ..	3,032,976	..
Brahmanic Hindu ..	2,179,714	..
Muslim ..	700,895	..
Arya ..	112,024	..
Christian ..	4,300	..
Radhaswami* ..	3,382	..
Jain ..	67	..
Sikh ..	32,266	..
Zoroastrian ..	66	..
Buddhist ..	242	..
Brahmo ..	..	40
Jew ..	25	..
Dev ..	44	..
Indefinite beliefs ..	..	9

* These were not separately tabulated at last census.

The figures for each religion will be taken up in turn in the following paragraphs.

8. The old problem "What is a Hindu?" has been discussed at length in past census reports and it is not considered desirable to continue this discussion at length here. The instruction given to enumerators was to record the religion named by the person enumerated. In this respect previous custom

Christians.

Radhaswamis.

(iii) between urban and rural areas.

Causes of the variations in the different religions.

Brahmanic Hindus.

has been followed. Very few difficulties were met with in practice. Some of the depressed castes returned themselves as other than Brahmanic Hindus, usually as Aryas, but the bulk of them made no claim to belong to any other faith. There was no desire evinced to return themselves as Adi-Hindus (*lit.* the original inhabitants of Hindustan) though I understand that in the Punjab the depressed classes are organizing themselves through *sabhas* and adopting this appellation in order to dissociate themselves politically from Brahmanic Hindus. My Brahmanic Hindus, therefore, include the bulk of the depressed classes. It is possible that a few Aryas, acting under the misapprehension that if they returned themselves as Arya they would be completely separated from Hindus in the census tables returned themselves as Hindus pure and simple, but in view of the fact that they were allowed to return themselves as Hindu-Arya the number is considered to be quite insignificant. Some Aryas wished to return their religion as Vedic, but Brahmanic Hinduism is also Vedic; the chances of confusion were pointed out to them and the difficulty was overcome by their being recorded as Vedic/Arya.

The Hindu Brahmanic figures may, therefore, be taken as quite accurate. They have increased by 6·7 per cent. in the last 50 years, *i.e.* about two-thirds of the increase found in all religions. In the last decade they increased by 5·7 per cent. which is about five-sixths of the increase in all religions, and have lost to Aryas, Sikhs and to a slight extent to Muslims.

Sadhs.

One interesting community, which as in previous censuses has been included under Brahmanic Hindu, may here be referred to, namely the Sadhs of Farrukhabad. Appendix D to this chapter gives a brief account of them, from which it will be seen that their tenets differ very materially from those of orthodox Hinduism.

Malkanas.

Another interesting community may here be mentioned—the Malkanas referred to on page 118 of the *India Report* for 1911. They consist of people of Rajput, Jat and Vaishya descent and observe certain Hindu and Muslim ceremonies. In 1911 Mr. Blunt wrote that some of them had recently definitely abjured Islam. Inquiries in 1931 elicited the following information.

A few such families, the descendants of Rajputs converted to Islam, live in villages Baghpur (tahsil Bhongaon) and Naunar (tahsil Mainpuri) in Mainpuri district, but a few years back as a result of the *shuddhi* movement were re-converted entirely to Hinduism and returned themselves as Hindus at this census.

From Etah district it is learned that there are some 3,178 Malkana Rajputs living in Tahsils Aliganj (2,000), Etah (734) and Jalesar (444). The *shuddhi* movement resulted in the conversion back to Hinduism of some 50 in the last few years, but the remainder are still strongly inclined towards Islam, returned this as their religion at the recent census and their caste as Nau-Muslim.

From Agra district it is learnt that 2,579 remain (tahsils Kiraoli 1,157, Fatehabad 1,000, Khairagarh 417, and Agra 5) and still profess Islam, and returned themselves as Muslims at this census with caste Malkana. The *shuddhi* movement has resulted in some decrease in their numbers in the last few years.

In Muttra district there are some 7,800 Malkanas but they have been much affected by the *shuddhi* movement and in some villages all have been re-converted to Hinduism. Even the remainder practise many Hindu rites and are now definitely more inclined towards Hinduism than towards Islam. At this census they returned themselves in various ways. Those who had been re-converted to Hinduism described themselves as Rajputs or Jats by caste and Brahmanic Hindus by religion. Others who still hesitate between Islam and Hinduism or who still profess Islam described themselves as Muslims with caste Rajput, Malkana Rajput or Nau-Muslim. The following figures for Muttra District show the extent to which re-conversion has taken place.

Census.	Numbers returned in Muttra district.					
	Muslim Rajputs.			Nau-Muslim.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1911	6,915	3,965	2,950	68	43	25
1921	4,693	2,778	1,915	777	434	343
1931	437	243	194	346	232	114

It seems that the majority of the Malkanas are still somewhat uncertain as to what they are by religion. In 1926 when the *shuddhi* and *tabligh* movements were at their height it was common for these Malkanas to be converted and re-converted to Hinduism, Islam and Christianity in rapid succession as the various bands of preachers visited their villages on behalf of the different movements. They began to stand out for receiving money for conversion, which the zealots of the conflicting religions were then generally willing to give. It is said that many of these Malkanas made quite a lot of money out of their conversion and re-conversion.

Another sect may be mentioned here known as the Sakhi Samaj. It is reported that members of this sect are now found in district Ballia, the *samaj* having been founded there by a Kayasth ascetic Ramaji Baba of Chapra (Bihar and Orissa) some 15 or 20 years back. They follow a form of *bhakti* cult preferring *bhakti* (devotion) to *gyan* (knowledge) as the method of attaining unification with the Supreme Being, or salvation. This is on the lines followed and advocated by Swami Chayatanya of Bengal. The followers dance with veils on their faces in the tradition of *gopis*, the devotees of Lord Sri Krishna. Accurate statistics of this sect in Ballia were not obtainable.

Sakhi Samaj.

In Appendix E will be found a few notes on the changes in the religious beliefs of the lower Hindu classes.

9. Though there is some diversity throughout the province in the religious and social practices of Muslims, there is usually not much doubt as to who is a Muslim and who is not.

Muslims.

Subsidiary Table I shows that Muslims have increased in the decade (in British territory) by 10·8 per cent. and in the last fifty years by 21·3 per cent. The former figure is nearly twice the corresponding Brahmanic Hindu figure and the latter is three times as great.

Mr. Blunt in 1911 dealt very fully with the reasons for Muslims multiplying more rapidly than Hindus*. There is no need for me to go over the same ground in detail. The vital statistics exhibited in paragraph 21 of Chapter IV of the present report show that for various reasons the birth-rate and the survival rate of Muslims are higher than of Hindus, largely as a result of their social customs in relation to marriage. I refer to the later age of marriage in the case of Muslims and the fact that Muslim widows are allowed to marry again. Conversions have not affected the Muslim figures. The *tabligh* movement on the part of Muslims was countered by the *shuddhi* and *sangathan* movements on the part of Hindus and the exchanges have been negligible.

10. Subsidiary Table I shows that Aryas have increased in the last decade by 54·7 per cent. and as already mentioned the true figure may be slightly higher. This is a striking testimony to their proselytizing efforts. At last census their number was only a shade higher than that of Christians, but now Aryas are half as numerous again as Christians. They were, at their own request, separately tabulated for the first time in 1891.

Aryas.

Their greatest increases since 1921 are shown in districts Meerut, Muzaffarnagar, Naini Tal (where the Silpkars or Hill Doms have largely adopted Aryaism), Bijnor, Fatehpur and Saharanpur. Losses are shown in a few districts notably Bulandshahr, Etawah, Mainpuri and Cawnpore, but they are unimportant relative to the increases. The net increase is of course mainly due to conversions which are facilitated by the active social side of the movement. (Some account of the *samaj* and its activities will be found in Appendix A at the end of this chapter). Converts have been taken almost entirely from Brahmanic Hinduism with small numbers from Islam and Christianity. In Bulandshahr District where the loss to Aryas amounted to 3,607, Christians increased by 1,089, Sikhs by 441, and Jains by 155, so that at least 2,000 Aryas must have gone back to orthodox Hinduism; in the same way in Etawah at least 1,500 went back; in Mainpuri at least 900; and in Cawnpore at least 1,400. Although these may be termed exceptional cases it seems clear that the

*Vide Census Report 1911, Part I, page 109 *et seq.*

permanent nature of conversions to Aryaism is no more certain than to Christianity or any other religion. Evidence of the incomplete nature of these conversions to Aryaism is also indirectly furnished by the large proportion of Aryas who returned their caste in spite of the avowed doctrine of "no caste." It is true that the inclination of enumerators to record the known caste of a person is great, but they were expressly told not to press Aryas to state their former caste, yet no less than 94 per cent. of Aryas in this province returned their caste. Ingrained as the idea of caste is this is quite understandable, but it does show that the converts have not grasped one of the fundamental differences between the orthodox and reformed view-points, and this makes one wonder if they have appreciated the other tenets of their newly professed faith.

It is of interest to see from which castes Aryas have drawn their converts. Below are given figures which show the caste constitution at each of the last three censuses as far as figures are available, and the percentage variations since 1911 in the actual numbers of Aryas who returned each caste.

Caste.	Number per mille of Arya community in—			Increase in actual number returning caste 1911-1931
	1931.	1921.	1911.	
				Per cent.
Total Aryas ..	1,000	1,000	1,000	+141
Brahman ..	94	125	137	+66
Rajput ..	160	194	248	+56
Vaishya ..	95	108	166	+39
Jat ..	148	143	74	+382
Kayastha ..	35	*	91	-7
Depressed castes ..	136	*	*	*
Silpkars ..	61	*	*	*
Chamars ..	53	31	12	+991
Others ..	22	*	*	*
Other castes ..	268	*	*	*
No caste or caste unspecified.	64	*	*	*
		430	284	+297

* Figures not available.

In 1931 half the Arya community had been recruited from the upper

Caste.	Number of Aryas who returned this caste.		
	1931.	1921.	1911.
Brahman ..	29,811	25,668	17,970
Rajput ..	50,859	39,927	32,659
Vaishya ..	30,203	22,228	21,804
Jat ..	47,027	29,378	9,765
Kayastha ..	11,204	*	11,992
Silpkar ..	19,299	*	*
Chamar ..	16,929	6,398	1,551

* Figures not available.

many Silpkars and Chamars have adopted Aryaism. The increased proportions of Aryas who returned ordinary or depressed castes show that conversions are taking place more freely among these classes than in the past. We have already seen the effect of this on the literacy figures for Aryas (*vide* paragraph 11 of chapter IX).

11. There are now 207,896 Christians in the province as a whole including the states, or 4 per mille of the total population. Of these 173,077 are Indian Christians, in other words there are 4 Indian Christians to every other Christian. Anglo-Indian Christians number 11,272, and Christians of European or allied race total 23,500. The accuracy of these figures will be referred to later in this paragraph.

Statistics of all Christians together for each census since 1881 will be found in Subsidiary Table III to this chapter. In the British territory of the

Christians.
(i) All.

province the increase in Christians has been only 2 per cent. in the last ten years, though they have more than quadrupled in the last half-century.

I give below the figures of Christians of Europeans and allied races and Anglo-Indians in the whole province since 1911.

(ii) *European and Anglo-Indian.*

Year.	Christians.					
	Europeans and allied races.			Anglo-Indians.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1931	23,500	17,558	5,942	11,272	5,868	5,404
1921	25,146	18,160	6,986	9,267	4,603	4,664
1911	33,411	24,747	8,664	8,094	4,044	4,050

The decrease in Europeans is due partly to Indianization of the services and partly to movements of the British garrison. It has been far less in the last than in the previous decade.

Anglo-Indians have increased. Their figures probably include a few, but not many, Indian Christians who do occasionally return themselves as Anglo-Indians. In the same way Europeans include a few Anglo-Indians, but the errors in this respect are not likely to be serious.

Those of European and allied races were all save 1,440 British subjects.

Both Europeans and Anglo-Indians are naturally found chiefly in cities and the larger towns. The cities returned 18,227 (*i.e.* 78 per cent.) and 8,701 (*i.e.* 77 per cent.) of them respectively.

The district and statewide distribution by age of European and Anglo-Indian Christians can be seen from Imperial Table XIX, for only one European and no Anglo-Indian returned a religion other than Christianity. Etawah had a larger number of Europeans than usual owing to the fact that British troops at the time of the final enumeration were performing a flag-march through the district.

Anglo-Indians are most numerous in the cities of Allahabad (2,691), Lucknow (1,525), Agra (1,274) and Jhansi (927).

In the margin I give for the whole province the number of Indian

(iii) *Indian Christians.*

Year.	Indian Christians.		
	Persons.	Males.	Females.
1931	173,077	89,706	83,371
1921	168,763	87,610	81,153
1911	138,189	72,951	65,238

Christians at each census since 1911. The rate of increase in Indian Christians between 1901 and 1911 was very great, but slackened materially between 1911 and 1921. This was ascribed by my predecessor* to under-enumeration as the result of a deliberate and successful attempt made by Aryas to induce Christian converts from Hinduism to return their former religion. It was then estimated that a closer approximation to the facts would have been 216,000

Indian Christians. At the present census every endeavour was made to secure a full enumeration of this community. The missions were asked and undertook to give their converts slips and at the same time to take an unofficial census of them and let me have their results for comparison. Unfortunately they did not fulfil their undertaking. Very few converts received slips and no figures of their converts were sent to me. Similar influences to those of 1921 were probably at work, but so far as I am aware there is no reason to suppose that Indian Christians have been appreciably under-enumerated at this census though they show an increase of only 2·6 per cent. as against an increase of 22·1 per cent. between 1911 and 1921, and if the estimated figure of 1921 be accepted there has been a decrease of roughly 20 per cent. There are, however, reasons for this apparent retrogression. In the past many returned as Indian Christians were imperfectly converted. They were mainly found in

* *Vid: Census Report 1921 Part I, page 56 et seq.*

small groups in towns and the larger villages, and the permanence of their conversion was not assured. During the last decade Christian missionary effort has for economic and other reasons noticeably relaxed, with the inevitable result that many of these border-line converts have gone back to Hinduism orthodox or reformed. Another contributory cause is mentioned in the note on the progress of Christian missions to be found in Appendix C of the present chapter, viz., the raising of standards for admission to the Christian body. Again, the Hindu *shuddhi* movement, directed to reclaiming those who had been converted to other religions and also to converting followers of other religions to Hinduism, must have taken back considerable numbers of the waverers. In Meerut district for example Indian Christians declined from 27,481 in 1921 to 13,611 in 1931. This was the result of sweepers and Chamars who had returned themselves as Christians in 1921 returning themselves as Aryas in 1931. In Etah district Christians declined by 2,674 as a result of certain sweepers who were recorded as Christians in 1921 returning themselves as Hindus in 1931. This also accounts for the reduction in the Pilibhit figures. Decreases appear in Cawnpore, Fatehpur, Jalaun, Hamirpur, Hardoi and Sultanpur districts as the result of the closing down of missions and of schools attached to missions.

On the other hand Indian Christians increased in district Moradabad from 16,366 to 22,289 as the result of many sweepers returning themselves as Christians for the first time. In Muzaffarnagar it was Chamars who were responsible for the increase from 6,400 to 10,034.

(iv) *Christian sects.*

Christian sects were enumerated as usual at this census, but on account of retrenchment Christians have not been tabulated in full by sect and race. Separate figures for the province as a whole, including the states, were compiled for (1) Roman Catholics, (2) Romo-Syrians, (3) Other Syrians, and (4) Others, and these will be found in note 3 to Imperial Table XVI. From these figures it appears that Roman Catholics have decreased by 654 or 5·3 per cent., males having increased by 343 or 5·2 per cent. and females having decreased by 997 or 17·4 per cent. In the previous decade the variations were persons +15·7 per cent., males —4·9 per cent. and females +54·6 per cent. Half the very large increase in females at last census has disappeared at this, and the decrease in males has been made good. The increase in other denominations since last census amounts to 5,362 or 2·8 per cent. A movement is at present on foot to unite the various Christian sects into one fold to be named the United Church of Northern India.

Jains.

12. Jains are found chiefly in the Meerut and Agra revenue divisions and Jhansi district, and are mostly wealthy money-lenders and traders. Their figures have remained almost stationary in the last decade, having risen from 67,887 to 67,954. They have been reduced by 15 per cent. in the last half-century, losses being most marked between 1901 and 1921. Mr. Blunt* explained the losses between 1901 and 1911 as due to a growing laxity in religious matters among Jains leading to more of them being enumerated as Hindus, to inter-marriages of Jains with Hindus, conversions to Aryaism and migration of Jains out of the province for trade reasons. Mr. Edyet† considered the decrease between 1911 and 1921 to be due to the infrequency and short duration of marriage among this community. The rapid decrease has at this census been arrested. In paragraph 12 of Chapter VI it has been observed that the proportion of Jain widowers and more so of widows has

Year.	Number per 100 Jains aged—			Sex-ratio of Jains.
	0-15.	15-50.	50 and over.	
1931 ..	36	52	12	846
1921 ..	35	51	14	844

materially decreased, so the duration of their marriages has increased. On the other hand the proportion of Jains who go through life unmarried still shows a tendency to rise. The marginal figures show that the Jain community is more progressively constituted in 1931 than it was in 1921 and the sex-ratio has slightly risen, so that other things remaining equal the community should increase

* Vide Census Report 1911, Part I, pages 111-112.

† Vide Census Report 1921, Part I, page 58.

more rapidly in the next decade. Another point suggested by the figures in the third column is that the population is more accessive now than in 1921, in other words there are more Jain immigrants in 1931 than in 1921 and these new immigrants have probably been responsible at least in part for arresting the decrease in the community. The relative development of trade in this and other provinces is thus also a factor that will influence the trend of the Jain figures in the next decade.

13. The striking increase in Sikhs from 14,234 to 46,500 since 1921 is due to the fact that a very intensive campaign was carried out among the Jats in the west of the province to induce them to return themselves as Sikhs. This was most successful in Moradabad Districts where Sikhs increased from 135 in 1921 to 21,916 in 1931. The campaign was conducted by the local Sikh *gurus* and printed handbills were broadcasted appealing to the Jats to return themselves as Sikh by religion. The movement originated from Delhi where a committee was formed specially to organize this census propaganda in Delhi, the Punjab and the United Provinces. The Pachlada Jats are really Sikhs and engage the services of Sikh *gurus*. They are scattered about in small numbers over a large area and by contact have become largely Hinduized and normally say they are Hindus. When more closely questioned they will say they are Sikhs. Those now included as Sikhs for the first time are probably all Pachlada Jats and their return of Sikhism is quite likely correct. The Sikhs found at previous censuses include mainly those in the extreme west where they have overflowed their natural boundary into this province and some scattered landlords who settled or were given grants of land in this province after the disappearance of the Sikh power. The rest enumerated here are semi-permanent immigrants, mostly employed in military or police service with a smaller number in public service of other kinds, or in private service. The latter include the servants of Punjab landowners who have estates in this province, as in Bahraich district. In Lucknow City the increase in Sikhs is due to high wages attracting labour. Many carpenters, masons and blacksmiths from the Punjab have settled there and found employment in the railway workshops, and other concerns.

Sikhs.

14. Radhaswamis have been separately tabulated as a matter of interest for the first time at this census. Their numbers are still very small. Appendix B contains a note on this faith and the activities of its followers.

Radhaswamis.

15. There are now 731 Buddhists in the whole province as against 448 in 1921. They are found in considerable numbers only in Naini Tal and Almora districts, the greater part of the increase having occurred in the former. They are mostly traders and graziers from Thibet.

Buddhists.

16. The Zoroastrians (or Parsis) have increased from 925 to 991 in the past decade. They are mostly merchants attracted by business prospects from the west of India to the larger cities and cantonments of this province, and are a very progressive community.

Zoroastrians,
Jews, Brahmos
and Devs.

Jews have increased from 41 to 66, and are here on business, mostly in the cities and large towns.

Brahmos have declined from 183 to 144, the chief decrease being among males. They and their faith are completely alien to this province, and fewer seem to be immigrating here now.

Devs number only 44. There were none in 1921.

17. Only three persons (all males) returned indefinite beliefs. Two were Agnostics and one a Deist—one European and two Indians.

Indefinite
beliefs
Tribal.

18. No tribal religions were returned at this census and it is a fact that the members of the few primitive tribes and wandering tribes of this province have embraced Islam or merged into Hinduism. The extent to which their conformity with Muslim or Hindu religious and social practices is complete varies considerably, as is the case with many of the older castes, but it is in all cases sufficiently advanced to justify their classification as Muslims or Hindus in view of the meaning attached to the word religion in this report.

The extent to which these primitive and wandering tribes have merged into the other religions of the province will be seen from Imperial Table XVIII—Variation of Population of Selected Tribes.

Summary.

19. To sum up, the variations in the rate of increase or decrease as between religions are largely regulated by conversion (or subsequent lapsing) in the case of Indian Christians and Aryas, and by the corresponding losses or gains in the case of Brahmanic or orthodox Hinduism, though of course the proportional effect on the latter religion is extremely small. In the case of Islam the same influences are at work, but in addition their natural increase appears to be greater than that of Hindus. My predecessor *disagreed with this point of view, but the statistics exhibited in paragraph 21 of chapter IV do show that the survival rate of Muslims was somewhat higher in the last decade than that of Hindus as a whole.

Religion as a basis of statistical classification.

20. Religion has hitherto been used as a basis of classification of most of the statistics presented in the Imperial Tables, but some would now allege that whatever homogeneity of race, tradition and custom may have been connoted in the past by the terms Hindu, Muslim, Christian, etc., this has now ceased to exist to a sufficient degree to influence the statistics. It is argued that "so far as customs of demological importance are concerned, *e.g.*, early marriage, seclusion of women, treatment of children, etc., the divisions of real significance are now not vertical sections of society by difference of religion, but horizontal divisions into strata differentiated from one another by social and economic conditions."

As regards this province I would in the first instance not altogether accept the statement that the differences between the vertical sections of religion have been so reduced as to make them less important than the differences likely to be met with in a lateral classification by social strata. For the bulk of the followers of the main religions of Hinduism and Islam the vertical distinctions by religion are still very pronounced as we have seen in the chapters on the distribution of the population between towns and villages, age, sex, civil condition, and literacy. Again would Aryas and other reformed Hindus agree to this contention?

Another initial difficulty is the selection of a satisfactory horizontal classification by social position to replace the religious differentiation. How can we decide the equivalent social strata in each religious community? Differences of race as we have already seen are so indistinct in this province that they would afford no basis for classification. Caste is so complex, local and controversial that it could scarcely be used as a basis for the social and economic division even of Hindu society. The occupational statistics are so difficult to collect and compile and the classification is so intricate that they cannot at any rate at present, form a satisfactory basis for determining social or economic levels. On the other hand when it is realized that the word religion as used in this report refers to communities, and that the public mind in this province is still, to say the least, deeply tinged with communalism, it will be seen that, in order to facilitate administration, religion in the sense of community will still have to be used as the basis, however unsatisfactory, of statistical classification. In my opinion the time has not yet come in this province for a change to be made. It cannot come till communalism is dead and the various communities have merged into a fuller homogeneity. Then the religious classification may be dropped, and probably no vertical or horizontal classification would be needed. But this is idealizing. By then we shall have reached Utopia and the census itself will be unnecessary.

* *Vide* Census Report 1921, Part I, page 59.

APPENDIX A.

A note on the progress and activities of the Arya Samaj during the past decade.

(Prepared from material supplied chiefly by PANDIT RAHAS BEHARI TEWARI SAHIB, Secretary of the Arya Pritinidhi Sabha, United Provinces, Lucknow.)

1. The Arya religion, or Arya Samajism, is the result of one of the most important religious and social movements in India of the nineteenth century, and its influence has continued to grow very rapidly in the past decade. A full description of its tenets and rites is given on pages 82-92 of the Census Report, Volume I of 1901, and this was added to on pages 132-140 of the Census Report, Volume I of 1911. I shall, therefore, content myself with a brief recapitulation only of so much as is essential to an understanding of the activities of the Samaj in the past decade and the influence that the Samaj doctrine has had on orthodox Hinduism.

Introductory.

2. When, in 1865, Swami Dayanand Saraswati, the founder of the Arya Samaj, commenced preaching this new doctrine he admitted that he was not founding a new religion and that his sole aim was to purge the prevailing Hinduism of the evils that had crept into the pure form of Vedicism, and to rehabilitate the Vedic theology. He maintained that he wanted the Aryas (the name he gave to the Hindu community in general) to follow the correct interpretations of the Vedas, and the philosophy professed by Gautam, Kapil, Vyas Harish Chandra and Krishna. To him the true religion was the 'Vedas,' and he believed that the Vedas are the revelation of God which He sends at the time of every cosmos, through the four Rishis, Agni, Vayu, Aditya and Angirah. The Arya Samaj follows this doctrine and, in fact, it forms the sheet-anchor of the Samaj. Anything and everything pertaining to religion is to be tested on this touchstone of the Vedas, the interpretation of the Vedic hymns as accepted by the Samaj being different from that accepted by several western and eastern scholars. Other parts of the literature of the Arya Samaj are the Shastras, the Upanishads, the Brahman Granthas, the Vedangas, and the Smritis, the last of these being acceptable only in so far as they are in consonance with the Vedas. In short, the Aryas reject everything that is not in conformity with the Vedas.

Brief account of the doctrine and literature of the Arya Samaj.

While founding the first Arya Samaj at Bombay in 1875, Swami Dayanand laid down the following ten principles, which all the members of the Samaj are required to subscribe to and act upon :—

- (1) God is the primary cause of all true knowledge, and of everything known by its means.
- (2) God is all truth, all knowledge, all beatitude, incorporeal, almighty, just, merciful, unbegotten, infinite, unchangeable, without a beginning, incomparable, the Support and the Lord of all, all-pervading, omniscient, imperishable, immortal, exempt from fear, eternal, holy and the cause of the universe. To Him alone worship is due.
- (3) The Vedas are the books of true knowledge, and it is the paramount duty of every Arya to read and hear them, to teach and preach them to others.
- (4) One should always be ready to accept truth and renounce untruth.
- (5) All actions should be done conformably to virtue, i.e. after a thorough consideration of right and wrong.
- (6) The primary object of the Samaj is to do good to the world by improving the physical, spiritual and social condition of mankind.
- (7) All should be treated with love, justice and due regard to their merits.
- (8) Ignorance should be dispelled and knowledge diffused.
- (9) None should be content with his own good alone ; but every one should regard his prosperity as included in that of others.
- (10) In matters which affect the general social well-being of the Samaj one should discard all differences and not allow his individuality to interfere ; but in strictly personal matters every one may act with freedom.

The Arya Samaj is essentially a body of peaceful citizens who do not believe in spreading religion by force. This is very well illustrated by the *Shanti Path* with which they finish all their ceremonials and rituals : "May there be peace in the sky, peace in mid-air, peace on the earth, peace in waters, peace in medicines, and peace in vegetables. May all the powers of nature bring us peace. May God vouchsafe us peace. May peace and peace alone reign everywhere. May that peace come unto me." *Yajurveda*, XXXVI—17.

3. In theory these principles do not differ very materially from orthodox Hinduism. In practice, however, there is a great difference ; but during the last decade the great awakening movement among the Hindus, resulting in the establishment of the Hindu Mahasabha, has gone a long way towards removing the differences. At first the Hindus opposed proselytism, widow remarriage, and removal of untouchability. But now these are accepted by many Hindus as not being opposed to their doctrines. There are, however, two great differences between the doctrines of the Arya Samaj and orthodox Hinduism. Firstly, the Aryas do not believe in the incarnation of God, while orthodox Hindus do. And for this

Differences between the Samaj and orthodox Hinduism.

reason there have arisen great differences among these two sections of the vast Hindu community, particularly regarding the Tirthas (holy places), which orthodox Hindus consider as being the specially favoured spots of God on the earth, whereas the Aryas oppose this view. Secondly, the interpretation of the Vedic Hymns as accepted by the Arya Samaj is in many respects different from that of orthodox Hindus. Unlike the latter Aryas oppose child-marriage and the prevalent form of the caste-system as not being in consonance with the ancient Varnas of the Vedic Age. The Arya Samaj lent its powerful support to the passing of the Child Marriage Restraint Act (commonly called the Sarda Act) in the teeth of bitter opposition from an influential section of orthodox Hindus. Aryas oppose marriages at unequal ages as being contrary to the Shastras, while among Hindus of the orthodox school such marriages are still going on. Aryas do not believe, while orthodox Hindus do, in idol-worship and for this reason the Arya Samaj is against priesthood. Orthodox Hindus are against interdining, sea-voyages and intermarriages, but Aryas consider these as essential to the fulfilment of their avowed aim of bringing about love and peace between man and man. Aryas do not believe in astrology, whereas orthodox Hindus do.

Organization
and
propaganda.

4. The organization of the Arya Samaj is democratic in all its essentials. Every adult member of the Samaj, without distinction of caste or sex, has equal rights of voting, etc. The local Samajes in the province elect their representatives to the provincial Pritinidhi (representative) Sabha, and the provincial Pritinidhi Sabhas elect the Sarvadeshik Sabha, the Central Organization of the Faith. The Paropkarini (*lit.* doing good to others) Sabha is in charge of Swami Dayanand's Trust and through the Vedic Press at Ajmer publishes the Swami's works. Aryas gather regularly in their annual meetings to transact their provincial business. In 1925 they celebrated the Dayanand Centenary at Muttra where they gathered from all over the world.

At this census the number of Aryas in the United Provinces (including the States) increased from 205,570 to 317,738, i.e. by 54.6 per cent., though there are reasons for supposing the true figure to be somewhat higher. Under the United Provinces Arya Pritinidhi Sabha, there were 12 branch Pritinidhi Sabhas, and 497 local Samajes on December 31, 1930, as against 5 and 311 respectively on December 31, 1920, and 1 and 260 respectively in 1910. There were 126 preachers of whom 28 were paid and 98 unpaid. The Pritinidhi Sabha has its own press, the Arya Bhasker Press at Agra, and maintains its weekly organ the 'Arya Mitra.' There are also five more newspapers, maintained by local Samajes or individuals, making a total of six in all. The Pritinidhi Sabha has a tract department which publishes tracts dealing with religious and quasi-religious subjects. The Allahabad Arya Samaj too has a tract department and has made several publications. The local Samajes hold weekly meetings, generally on Sundays in which they offer congregational prayers, perform *havan*, recite portions of their scriptures and debate on religious matters. They also celebrate anniversaries and preach at all important fairs and other similar gatherings. Youths, prior to becoming members of the Samaj, usually receive training in special associations, called the Arya Kumar Sabhas, which number at present 33 in this province with a provincial organization, the Arya Kumar Prachar. The very marked progress of the Samaj during the past decade is patent from these figures.

Educational
activities.

5. The eighth principle of the Arya Samaj enjoins its followers to dispel ignorance and spread knowledge. In pursuance of this principle the Samaj has embarked upon wide educational activities. Swami Dayanand's aim was to impart education on ancient Vedic lines. For the achievement of this aim the Samaj has established no less than nine *gurukuls* for boys in the United Provinces alone (there were 5 in 1911), the more important of them being that at Brindaban, district Muttra, which is maintained by the United Provinces Pritinidhi Sabha, and that at Kangri, district Saharanpur, which is maintained by the Punjab Sabha. Two *gurukuls* have been opened for girls, where education is given on ancient lines, Sanskrit being the chief language taught. There are also nine Sanskrit *path-shalas* controlled by the Samaj. In addition to this kind of education the Arya Samaj has done a great deal, undoubtedly out of all proportion to its numerical strength and means, to impart education on modern lines. They have in the United Provinces 2 colleges, 10 high schools, and 33 vernacular and middle schools for boys. They also maintain 64 girls' schools, and have rendered excellent service to the Hindu community in general in their efforts to sweep away the old prejudice against female education. Lastly, there are 497 libraries in the various Samajes.

These educational activities of the Arya Samaj have materially assisted in the diffusion of education throughout the province, and the result is that while the Aryas are imparting education to boys of all castes and creeds by freely opening the doors of their educational institutions, literacy among the Aryas themselves has increased considerably.

Social and other
activities.

6. But the most important work of the Arya Samaj has undoubtedly been done in the social field. Swami Dayanand fought hard against the barriers set up by the caste system and untouchability among the Hindus. Orthodox Hindus never took into their fold anyone who had once embraced Christianity or Islam. This was a source of great weakness in the community. But the proselytizing work begun by the Arya Samaj, though once

bitterly opposed by orthodox Hindus, met with such success that it has captured the imagination of even the Hindu Mahasabha and now all Hindus freely take into their fold not only those who themselves had embraced another religion but also those whose fathers and grand-fathers were non-Hindus. This is reported unfortunately to have created antagonism in some places amongst Muslims against the Arya Samaj.

Aryas were the first among Hindus to take up the work of removal of untouchability and this from social as opposed to political motives. The movement has since been taken up by some orthodox Hindus, who are now beginning to open the doors of their temples of worship to them, though in their case it has to be admitted that the change in attitude is prompted chiefly by the political aspect. The Samaj has opened 43 schools in this province for the education of the children of untouchables wherein 1,296 boys and 147 girls are receiving education.

In the Kumaun division the condition of the girls of the Naik community was deplorable. They were compelled to adopt the profession of prostitution and the evil of girl-trading was prevalent among that community. The Arya Samaj first drew the attention of the people to this evil. It succeeded in getting an Act* passed by the United Provinces Legislative Council (the Naik Girls' Protection Act, Act No. II of 1929). According to the provisions of this Act girls of the Naik community under 18 years of age cannot engage themselves in prostitution. The ground had already been prepared for a favourable reception of the Act among the Naiks by the Samaj, which had been carrying on its propaganda in those districts and had established schools for their education. Two Naik boys have graduated from *gurukuls* and 23 are receiving education in various Samajic institutions. It has also succeeded in bringing about the marriage of 23 Naik girls according to Hindu rites. But the most important part of the work is the establishment of a rescue home for the Naik girls. The Samaj has now acquired 42 acres of land at Takula in Naini Tal district and hopes with the help of Government and the public to rescue many unfortunate girls from the evils of prostitution.

Another very important work which has recently been taken up by the Samaj is the reclamation of criminal tribes. Hitherto this work has been carried on almost entirely by the Salvation Army which had established several Criminal Settlements. In November, 1929, the United Provinces Arya Pritinidhi Sabha started a settlement, known as the Aryanagar Settlement, in Lucknow district, for the reclamation of the Karwals (an off-shoot of the Bahelia tribe) of that district. Government gave the Sabha about 232 acres of land free of rent and other encumbrances, and a large sum of money for the construction of the necessary buildings. The Settlement is now working well and 238 Karwals are there employed at agriculture, weaving and other useful arts.

Swami Dayanand also began the work of bringing up Hindu orphans. At present there are 16 orphanages maintained by the Samajes in this province where hundreds of Hindu orphans are being cared for.

The position of Hindu widows is well known. The Samaj started the remarriage of young widows and this movement has now to some extent been adopted by orthodox Hindus as well. The Samaj at present maintains seven homes for widows where they receive education and learn the useful arts.

The Samajes have started twelve hospitals in the province on Ayurvedic lines.

For the development of physique, so very rightly required in their sixth principle, Samajes, have started several gymnasiums for the public, in addition to those in their educational institutions.

They have also an Arya Co-operative Bank with its head office at Lucknow and a branch at Agra, which is doing useful work.

Propaganda is also carried on against intemperance and in favour of vegetarianism.

7. Started, as it was as a crusade to purge the old Sanatan Vedic religion of the idolatrous impurities which had crept into it, and at the same time to break the superiority of Brahmans, Aryaism, like other missionary religions, has found it difficult to make much impression on the stubborn rock of Hinduism, and there is now a noticeable weakening in their campaign against the priestly Brahman. Although their numbers have increased proportionally in this province to a very considerable extent, the actual total of those who follow its doctrines is still infinitesimal compared with the Hindu community as a whole. But fortunately the religious objects of the Samaj were accompanied by enlightened, well-conceived and ambitious schemes for the promotion of the social welfare, not only of those who embraced their doctrines, but of others outside their fold. Of late years not only have their own schemes, as has been seen above, been very materially advanced, but the Samaj's influence on the views and social activities of the orthodox Hindu community has been most marked, and has made for the amelioration of the lot of considerable numbers of the populace, which redounds greatly to the credit of the organizers and followers of the Samaj. Lastly, the Samaj still disclaims any political connexions. It is, however, reported from most

Conclusions.

* Rai Bahadur Thakur Mashal Singh, the present President of the United Provinces Arya Pritinidhi Sabha, was responsible for the passing of the Act.

districts that the younger followers of the Samaj were among the most ardent supporters of the Congress movement. But such are not politically minded because they are Aryas, rather the reverse in nearer the truth, they have become Aryas either in the hope of being able to misuse the Samaj's organization for the furtherance of their political aims (which the Samaj, through its religious leaders has frequently and emphatically condemned) or because being naturally of a progressive turn of mind the advanced doctrines of the Samaj appeal to them no less than the advanced political views of Congress.

APPENDIX B.

A note on the Radhaswami Faith.

(Based on a note by NIHAL CHAND, ESQ., B.A., LL.B., Secretary of the Radhaswami Satsang Sabha.)

1. The tenets of the Radhaswami Faith are based on a living belief in (a) the existence of God, (b) continuity of life after death, and (c) oneness of the essence of God and the spirit-entity in man. It is held that there is one God, the true Supreme Being Who is the Fountain-head of all spirituality and the Creator of the whole universe. In the beginning of creation, the manifestation of spiritual energy took place in the form of a spiritual current, preceded by an upheaval in the Supreme Reservoir of spiritual energy. The spiritual current and the upheaval were accompanied by spiritual sounds which, when reduced to articulate speech, constitute the words 'Radha' and 'Swami' respectively, and thus the name 'Radhaswami' is believed to be the Prime Word or true name of the Supreme Being. Tenets.

It is further believed that man having been endowed by Providence with a body which is in itself a most wonderful piece of mechanism, given suitable facilities and the necessary training, can, in the course of time, develop within himself mental and spiritual faculties of the highest order. There are three modes of spiritual practices prescribed in the Faith, which are believed to be highly efficacious in rousing the latent spiritual faculties of man, thus enabling him to ascend to the highest rung of the ladder of evolution. Of these three practices, the first two, known as the preliminary practices, help the devotee in obtaining self-control and concentration of mind, while the third brings him in touch with the spiritual sound which results in the awakening of latent spiritual faculties.

The effect of temporal conditions on man being considerable, it is desirable that one should regulate and control one's habits, one's behaviour in private and public life and one's desires for worldly objects, in such a way that one's spiritual energy may, on no account, be dissipated needlessly, nor the equilibrium of one's mind disturbed. The followers are, therefore, forbidden from engaging in useless pursuits, such as attending fairs and gatherings, and participating in political agitation. They are, moreover, forbidden from using intoxicants and the flesh of animals. Every follower is enjoined to live on the income earned by the sweat of his brow and strictly to observe the rules of common morality. He has to devote some time to the performance of spiritual practices every day and, whenever convenient, to attend congregational meetings at headquarters to receive instruction and guidance. No outward rites and ceremonies are prescribed in the Faith, but a devotee is required to cultivate affection and love for the Spiritual Head. He is to regard Him as his elder brother to begin with, and, as he advances spiritually, his devotion should increase, till one day he realizes that his own self, the self of the Spiritual Preceptor, and the Lord God are of one essence. This realization constitutes the highest degree of evolution or emancipation.

It may be observed that the realization referred to above is not the knowledge of discursive reasoning. It is the knowledge of immediate Intuition. It is a distinctive type of consciousness and is the consciousness of the ultimate Reality. The reasonings and conclusions of philosophy may be coherent and consistent, but they cannot be confused with the 'Religious Experience' acquired through Intuition. The goal of the Radhaswami religion is thus distinguished from the goal of philosophy.

2. According to the Radhaswami Faith, the Creation consists of three grand divisions. The highest of these divisions, known as *Dayal Desh*, is purely spiritual and constitutes the goal of the Radhaswami Faith. The next lower division is spiritual-material and is known as *Brahmand*. The lowest one is material-spiritual and is known as *Pind*. Each of these grand divisions is further sub-divided into six sub-divisions. Now the goal of Hinduism as revealed in the *Vedas*, the Holy Scriptures of the Hindus, is the *Ompad* or the region of *Brahm* which forms the fifth sphere of *Brahmand*—the second grand division of the Radhaswami Faith. Besides this difference in the goal, there are other vital differences in the two Faiths. Radhaswamis do not believe in the *Varnashram* or the caste system of Hinduism, nor do they believe in idol-worship. Their doors are open to the whole of mankind, irrespective of differences of caste, creed and colour. They have practically nothing in common with Hinduism, except that the majority of their members have come from Hindu families, and have a great regard for Hindu civilization. Radhaswami Faith distinguished from Hinduism

3. Swamiji Maharaj, the august founder of the Radhaswami Faith, was born at Agra in August, 1818. He was graciously pleased to deliver his message publicly and to found the Radhaswami Satsang in 1861, the forty-third year of his life. After his departure in June, 1878, the work was continued by Huzur Maharaj, and, after him, by Maharaj Sahib who succeeded the former in December, 1898. During the time of Maharaj Sahib, the Satsang headquarters were shifted from Agra to Allahabad and, later on, to Benares. As by this time the number of followers had increased considerably, steps were taken to organize the community, and an Administrative Council and a Trust were brought into existence. Early history and progress.

for the management of the branch Satsangs and the properties dedicated by the followers. After the departure of Maharaj Sahib in 1907, the headquarters were removed to Murar in Bihar Province, the native place of Sarkar Sahib, the fourth leader. Need having arisen to take further steps to consolidate the community and safeguard its interests against all possible contingencies, a new body, known as the Radhaswami Satsang Sabha, was formed in March, 1910, and detailed rules and regulations for the conduct of Satsang business were framed. After the departure of Sarkar Sahib in December, 1913, the headquarters were temporarily shifted to Ambala and later were finally established in Dayalbagh, Agra.

The community has now a membership of over 100,000 souls spread all over India, and there are 240 registered branch Satsangs affiliated to the Sabha.

The Radhaswami Satsang Sabha is a representative body, consisting of 45 members from the different provinces of India. It has an Executive Committee, consisting of 11 members, for carrying on its ordinary work and exercising general control over its institutions. All matters are decided by the Sabha and the Committee by a majority of votes.

Dayalbagh.

4. Dayalbagh, the present headquarters of the Radhaswami Satsang Sabha and the Radhaswami Faith, is a colony covering an area of over 2,300 acres and having a population of nearly 2,400 souls. Besides being the centre of spiritual activities, it forms the nucleus of the social and educational activities which are being carried on by the Sabha. Here are to be found an arts and a technical college, a high school for girls, a hospital, an agricultural farm, a dairy and several industrial factories, an orphanage, electric supply and water-works, and a bank. His Excellency Sir Malcolm Hailey, who was pleased to pay Dayalbagh a visit in July, 1929, expressed himself as follows after visiting the institutions :—

"Your Educational Institute, your industrial workshops, the dairy and agricultural farms, the *ashram* for women and children, the woman's school which you hope to make a college, the league of service, all these are the fruit and the visible proof of the fine spirit of devotional service taught you by your revered leaders and which is of the essence of your faith. What is more, your effort is not only devotional; for all who know Dayalbagh, testify with great unanimity to the thoroughness and the broadminded efficiency which mark the work of your brotherhood of Satsangees."

For further information on the activities of this community the reader is referred to an excellent little illustrated production published by the Honorary Secretary entitled "Dayalbagh."

APPENDIX C.

MISSIONS.

I.—A note on the progress of Protestant Christian Missions in the United Provinces, 1921-1931.

(By THE REV. CANON B. H. P. FISHER, *Chairman of the Council of Christian Missions, United Provinces.*)

1. Though some new Missions have started work, and one or two of the old ones have increased the number of their workers, the majority of Missions have, during the past ten years, reduced their foreign staff in the United Provinces, though there has not been a corresponding reduction in the Indian Staff. Owing partly to this fact, and the disorganization of administration from the reduction of grants and local economic difficulties, there has been a reduction in the percentage of increase of the total Christian community : another factor making for a temporary reduction in the rate of growth is the raising of standards for admission to the Christian body. Within the Christian community this has notably been a time of advance in self-Government and self-support, and in many Mission organizations there is now a much larger Indian element in the administration. It has been noted in Census Reports in the past that Christian missions have made much more progress in the west than in the east of the United Provinces. It is, therefore, worthy of note that during the last decade they have made considerable advances in the eastern parts.

General progress during the decade.

2. It has been one of the functions of Christian Missions in India to lead the way both to Government and private effort ; and India has always followed the lead. Hence the early predominance of Mission activities in any particular department of education tends to disappear. For financial reasons one or two boys' high schools have been closed or alienated during this period ; but the colleges have held their own amid increased competition, though the provisions of the Lucknow and Allahabad University Acts have caused a Christian College in each of those cities to give up degree work. In girls' schools the missions still are giving the lead in a number of cities ; but in some places have lost the leading position just because the example having been effectively given local bodies with more influence and resources have gone ahead.

Educational activities.

3. But during this decade Christian Missions have struck out along new lines and have set new examples ; notably in the development of the Wesleyan Mission's Industrial School at Benares, the Methodist Episcopal new Training and Industrial School at Ghaziabad, a smaller similar institution by the Church Missionary Society at Khatauli in Muzaffarnagar district, and the Farm School of the Society for the Propagation of the Gospel in Moradabad district. The Agricultural Institute of the American Presbyterian Mission at Allahabad has also developed considerably and is a unique and valuable part of the equipment of these provinces for the advance of agriculture. The same Mission has now a poultry farm at Etah, which is the leading establishment of its kind.

Industrial undertakings.

4. There has been a particularly notable development of medical work by Christian Mission agency in the last ten years. Of the present ten hospitals and 14 dispensaries run by missions, four of the former and about half the latter have been started during this period. The staff of some of these hospitals do regular touring work in villages, and another work undertaken by these Mission hospitals, which is of particular value to the community at large, is the training of nurses. The Leper Asylum at Naini, Allahabad, has been considerably improved and brought up to date, and a new asylum has been founded by the Assemblies of God Mission at Uska Bazar in Basti district.

Medical work.

The care of small children has been undertaken in at least three new "Babyfolds".

5. Both foreign missionaries and Indian Christians have done a good deal of useful public work in connexion with local self-Government, excise advisory committees, maternity and child-welfare, co-operative work, and special Government committees.

Miscellaneous work.

II.—Roman Catholic Missions.

Roman Catholic Missions have taken considerable interest on the social side also. The "Christian Brothers," an educationist body, has more than doubled its personnel. Sisters, who devote part of their time to female education, are also more numerous by nearly half. Free dispensaries have trebled; the annual number of patients treated have multiplied ten times. The local Government assists with medical supplies. Some new orphanages have been opened. The Partabgarh Indian orphanage has a weaving school and a candle factory attached where training is given. This has recently been enlarged with Government aid and has greatly improved its efficiency under a weaving master provided by Government.

APPENDIX D.

The Sadhs of Farrukhabad.

The following notes, based on matter supplied by S. Nisar Haidar Zaidi, District Census Officer of Farrukhabad, are intended to supplement what is written about the Sadhs on pages 245—252 of Crooke's "Tribes and Castes of the North-Western Provinces and Oudh."

1. Sadhs of the past made no effort to keep historical records, and the present-day Sadhs know very little of their own history and manifest but little interest therein. The result is that nothing very definite is known about the founder or date of origin of this sect. Tradition has it that Bigesar, a village near Narnaul (Punjab) was the scene of Sadh awakenings, though some people incline to the view that Gurgaon saw the first Sadhs. As both places are near to Narnaul, it may be taken as fairly certain that the Sadhs originated in or very near Narnaul. Origin.

The founder of the sect is said to have been one Birbhan of Narnaul, but nothing is known historically about his life. Tradition says that he commanded an army of the Raja of Dholpur and after being left for dead on the battlefield was restored to life by a saint named Udho Das, who removed him to the mountains, taught him the principles of the new faith, bestowed upon him certain miraculous powers and sent him to preach his doctrines.

2. The Sadhs seem to have come into prominence during the reign of Aurangzeb. They revolted against his authority, but were defeated. Khafi Khan, a historian of the reign of Aurangzeb, wrote about them in these words :— Early history.

"People say that a sword is ineffective in trying to injure these Sadhs; arrows and bullets do not hurt them but a single one of their arrows can kill three men. They are regarded as great magicians."

This account given by Khafi Khan indicates that the Sadhs were possessed of a martial spirit and were well versed in the art of warfare.

Aurangzeb died in 1707. His great-grandson Farrukhsiyar who ascended the throne in 1713 founded the City of Farrukhabad in 1714. He sent out his minister Mohammad Khan to lay out the city which is called after his name. We read in local histories that on December 27, 1714, Farrukhabad City was founded. In the same year Mohammad Khan obtained a grant and established his rule in Farrukhabad. At the time of the foundation of the city one of the *muhallas* or quarters was named 'Sadhwara.' This *muhalla* is inhabited to this day by the Sadh community. The questions here arise—Where did the Sadhs come from and why did they come? The Punjab District Gazetteer says, "There are Satnami Sadhs found in village Ghiri Ghilore Kalan and other villages. They are a sect of free-thinking Jats whose founder was one Udho Das of Farrukhabad." It seems doubtful if Udho Das ever lived in Farrukhabad. It may be that on account of persecution by the Delhi rulers a group of the Sadhs had come to Farrukhabad and settled there. It is said that a Sadh was manager of a mint at Farrukhabad in the time of Farrukhsiyar. This Sadh was probably the leader of a large group who, at that time, had settled there.

The Farrukhabad Sadhs were known to Swami Dayanand Saraswati, founder of the Arya Samaj. Whilst criticizing with great severity many other religions he expressed full approbation of the creed of the Sadhs. His very friendly intercourse with the members of the Sadh community displeased some Aryas and led him into difficulties.

3. The tenets of this sect are mentioned on page 246 of Crooke's "Tribes and Castes of the North-Western Provinces and Oudh," and here I mention only such of them as are necessary to show how they differ from those of orthodox Hinduism. Tenets.

The Sadhs abhor all forms of idolatry and do not regard the Ganges as sacred.

They are monotheists and their form of worship is simple. Their name for God is *Sakara*. Ornaments and bright apparel are strictly prohibited. Their dress is always white. They make no obeisance nor salutation to anyone. They abstain rigorously from luxuries including tobacco, opium and wine. They never attend *nautches* (dancing). Violence to men or beasts is strictly forbidden. Industry is strongly enjoined. The Sadhs take great care of their poor and infirm people. To receive assistance from outside the sect is considered a disgrace and renders the offender liable to be excommunicated. All parade of worship is forbidden. Private prayer is commended. Alms should be unostentatious and distributed secretly with no semblance of outward show. Discipline of the tongue is considered a primary duty.

4. The sacred book of the Sadhs is called *Pothi*, which some Sadhs claim to be older than the Vedas. Great reticence is observed on the subject of this book which is shown to none outside the Sadh community. It is written in Bhasha or ordinary Hindi and is generally supposed to contain miscellaneous writings of several authors including Nanak and Kabir. It seems to be divided into two parts, the first is called the *Adi Updesh*, i.e. the first principles, which include the twelve laws that form the basis of the Sadh dogma; Holy books.

the second part is the *Bani* (Sanskrit *Bani* or *Vani* meaning voice) which consists of the songs used at marriages, funerals and other ceremonies. Sadhs will gladly show to outsiders all their books with the exception of the *Pothi*, but controversy on religious subjects with strangers is reprobated.

Place of worship.

5. The community has a place of worship in Farrukhabad which is known as '*Chauki*'. The building was erected in 1860, the date being shown on the building itself. The entire plot of ground covers about an acre, situated in the heart of the city, with two entrances each approachable only on foot along a narrow alley. Inside the enclosure on three sides are open rooms similar in style to the oriental hotel (*sarai*). The land enclosed is roughly divided into two sections, part consists of a large open courtyard where a *shamiana* (large open tent) is erected during the annual festival, the rest includes a place fully equipped for preparing food in large quantities. Here and there are many seats and resting places for the comfort of all who frequent the place.

The *Chauki* proper is a largish building approximately fifty feet each way and some forty feet high. It has one entrance. Over the entrance gate simply printed on a board are three numbered sentences. These are supposed to be read and remembered by all who enter. Upon investigation it was found that only a few of the sect could tell off-hand what was written thereon though some men knew the sentences by heart.

The inscriptions read :—

- (1) *Sumran karna*—Remember ; that is, remember God.
- (2) *Bura karne se dur rahna*—abstain from doing evil.
- (3) *Achhe Sadhon ki rit par chalna*—live according to the observances of good Sadhs.

Inside are three rooms separated by arches. Above is a second storey and a roof garden. On the second floor in the wall is a small door about one foot square, padlocked. Inside this enclosure is kept a copy (or copies) of the *Pothi*. In this manner it is protected from the public gaze.

The house itself is open to all members and to visitors. Every day men may be seen sitting alone or in groups, reading or meditating. By invitation a visitor may enter, provided first he removes his shoes. The building is made of brick, and is quite devoid of architectural beauty or style. There is not the slightest attempt at decoration on the walls, no furniture, no images, idols nor pictures, nothing to make any appeal to sentiment.

Annual festival.

6. The one big annual festival of the Sadhs is the *Bhandara*. The word comes from the Sanskrit and means stock, store-house or full store-house. The Sadhs then meet for several days, enjoy social fellowship and feasting.

In the Farrukhabad Gazetteer (page 75) we read, "Connexion with other colonies of Sadhs is maintained by annual gatherings of the sect, held in turn at its various centres." Theoretically this is true, but the gathering usually takes place in Farrukhabad. The last deviation from this rule was in 1921, when the *Bhandara* was held in Shahjahanpur. The festival always coincides with the Holi and usually falls early in March. At this time men of the sect from all parts of India meet and discuss religious and other topics. The rule is that it shall not terminate in less than four days, and in practice it is often protracted to the eighth or ninth day. This depends upon the spirit of the assembly and the liberality of the donors. If anyone wishes to bear the expense of another day's feast, he announces the happy news and the celebration continues.

Occupations.

7. The Farrukhabad Sadhs are famous as calico printers, an industry which they started in 1875, and which is confined to Farrukhabad. A few Sadhs are petty landlords in Kanauj, Kaimganj and Chhibramau tahsils of Farrukhabad district. Others are tenants. In the city some are bankers and merchants and about a dozen are managers of shops, trading in cloth and other commodities.

Education and development.

8. The community was not separately enumerated at this census, but there is nothing to indicate that their numbers have increased very appreciably since they were enumerated at 2,641 in 1901. They have always been included in tabulation under Brahmanic Hindus although as pointed out above their tenets are widely divergent from those of orthodox Hinduism.

The community has no special schools secular or religious and children go to the ordinary schools for their education. In the city itself literacy is fairly satisfactory among Sadhs though they are lacking in higher education. Those residing in the rural areas are as backward as those of most other communities.

APPENDIX E.

Changes in the religious beliefs of the lower castes.

1. Full accounts of the religious beliefs of the lower Hindu castes are to be found in Chapter XIII of Crooke's "Northern India," Chapter VIII, of the Imperial Gazetteer of India, Volume I and Crooke's "Popular Religion and Folklore." The following notes deal with changes of the last twenty years. Introductory.
2. The first point of note is that in the rural areas and more particularly in the backward Sub-Himalayan and Eastern districts there has been no change worth the name. In Sub-Himalaya, East (Gorakhpur, Basti, Gonda and Bahraich) the rural Muslim is descended from converts from Hinduism, and Muslims and Hindus still cling to their old ideas and have many customs and beliefs in common. The *taziadari* system is still prevalent amongst both communities. Many Hindus will vow to keep *tazias* if their wishes are fulfilled, and many keep them in the belief that by so doing their crops will yield better and be protected from calamities. Preaching with a view to inducing either community to purge its faith is completely disregarded. In Bahraich when cholera was prevalent in 1930 the lower classes of Muslims joined in great force with low caste Hindus to worship *Bhawani* to induce her to remove the pestilence. Many members of both communities in these districts still believe that plague, cholera and small-pox are the visitations of the wrath of the goddesses *Debi* and *Bhawani*, and prefer to offer sacrifices to propitiate these deities rather than seek medical aid. Apart from any belief in the efficacy of their supplications they believe that to use medicine will incur still further the wrath of *Debi*. Others believe epidemics, drought and all such calamities are due to evil spirits and engage exorcists, *ojhas* and *sokhas*, to come and drive them off. The exorcist is carried about on an upturned *charpai* reciting *mantras*, and finally fixing a wooden peg in the ground outside the village he assures his patrons that the evil spirit has been firmly secured to it. In some parts the railway, motorcars and the like are still worshipped. Even some of the more educated Hindus keep a *tazia* in the *Muharrum*, and when the crops are harvested Hindus and Muslims unite in raising funds wherewith to celebrate the *Chelhum*. Their marriage ceremonies have much in common and *sendhur* (red-lead) is used by the married females of both communities on the parting of the hair. Sub-Himalaya East.
- In these areas then there is little to record by way of change from the former superstitious and animistic beliefs of the lower castes.
3. The primitive tribes of Kols, Kharwars and Cheros found in *taluka* Naugarh, owing to contact with their Hindu neighbours have lost much of their former shyness and are beginning to send their children to schools. They have taken to building their houses with mud walls instead of constructing them of bamboo *tattis*, and are seeking medical aid from the hospital at Naugarh instead of employing *ojhas* as in the past. Chakia Tahsil, Benares State.
4. In Jaunpur the worship of *Ghazi Mian* and the *Panch Pir* by the lower castes is said to be declining, but exorcism by *ojhas* and *sokhas* is said to have increased especially among Chamars. In many rural parts of this district Chamars will still not speak at night due to the fear of *bhuts* (evil spirits). Jaunpur district.
- From a few places in this district it is reported that Chamars are beginning to refrain from meat-eating, and will not eat with Muslims.
5. In Fyzabad district the lower castes recognize the supremacy of Brahmans and listen to the recitation of *kathas*, but they have not given up eating meat to any great extent though conferences have been held to induce them to do so and to give up drinking intoxicants. Kanjars, Doms, Bhangis, and Chamars still bury their dead. They believe that after death they will become ghosts. They are taught the *Ramayan* though few believe in it and their old religious beliefs have undergone very little modification. They still cling to the same superstitions as their caste-fellows in the neighbouring districts of Sub-Himalaya, East. *Ojhas* are employed, but the use of amulets is declining. Fyzabad district.
6. In Rae Bareilly district there is some tendency to renounce the worship of ghosts and evil spirits and to turn to the worship of *Mahadevi*, *Shri Hanuman Ji*, and the other deities of the higher castes, but this is not general. The lower castes profess to believe in *Rama Krishan* and other Hindu gods, but more often worship the local gods and godlings such as *Aharwa Devi*, *Bal Raja*, etc. They also worship *Pir* and make offerings at the tombs of Muslim saints. Chamars worship their own god *Kare Gore*. Rae Bareilly district.
7. As we proceed westwards the influence of the modern movement of social uplift is more noticeable. The Christian Missions were the pioneers in this field but bringing as they did an alien religion with them they could accomplish little in the face of established Hinduism. The Arya Samaj has, however, met with more success. Their religion being an off-shoot from Hinduism they started with better prospects. More recently their campaign against caste and untouchability has been embraced by Congress, and Mr. Gandhi's recent fast and newly launched campaign for the removal of untouchability will possibly have far-reaching effects. The movement to abolish caste altogether is comparatively new, the original idea being merely to remove the disabilities from which the untouchables suffer. For this reason the chief result at present noticeable from the uplift movement is a great Coming westwards.

increase in the number of claims of the lower castes to be some kind of Brahman, Rajput or Vaishya (*vide* paragraph 3 of Chapter XII). When a caste makes such a claim one would expect the members to modify their religious beliefs to bring them more into conformity with those of the caste to which they claim to belong. Strangely enough this is not often the case.

The west of this province (especially of course the urban areas) has always been more receptive of new ideas and more progressive than the east, so that it is not surprising to find that there the uplift movement has had some effect in this way.

Budaun district.

8. Some of the older objects of worship of the lower castes in Budaun district are disappearing. The worship of *bhuts*, *prets*, *churels*, *ziarats* and Muslim *tazias* has considerably diminished and more attention is being paid to the greater gods of the Hindu pantheon. For the rest, the other deities, gods and godlings—*Surya* (the sun), *Chandrama* (the moon), *Dharti Mata* (mother earth), *Sitala Mata* (small-pox), the rivers *Ganges* and *Jamna*, *Nag* (the snake), *Hanuman*, *Gawan devata* (the village god), the *pipal* tree, *Khwaja-khizr*, *Sheikh Saddhu*, *Gudaria Pir*, *Mian* of Amroha, and *Lal Guru* continue to be worshipped as of old. Of these the *Gawan devata* or village god still reigns supreme, in many villages even Muslims worship him. If you ask a villager why he worships all these gods and godlings he will answer "Because my ancestors did so," but while he continues the ceremonial worship performed by his ancestors, he lacks their zeal and reverence and his faith in their divinity is not equally strong. Modern progress is reacting on his animistic beliefs in the same way that in Western countries religion is receding farther and farther into the background as the result of the materialism of this age.

Farrukhabad district.

9. Similar tendencies are noticeable here, but apart from the claims made by many of the ordinary castes to be Brahmans, Rajputs or Vaishyas there seems little tendency to change their beliefs.

Hamirpur district.

10. Chamars in Hamirpur district are refusing to eat with Muslims. They have taken to cremating their dead. They are in some places permitted to enter Hindu temples for *pūja* provided they stand there in wet clothes. Brahmans read *kathas* to them in the temple, and three instances are reported from Rath of good class Brahmans reading *kathas* and performing *hawan* in Chamars' houses. In other parts of the district Chamars are excluded from *Thakurdwaras* and offerings are only accepted from them from outside the building. The actual beliefs of the Chamars are however very little affected.

Meerut district.

11. "The Servants of the People Society" founded by the late Lala Lajpat Rai at Lahore has opened a boarding house at Meerut for Chamar boys under the name of Kumar Ashram. Here the boys live like sons of high caste folk. They are taught habits of cleanliness, instructed in Hinduism and perform *sandhya* and *hawan* morning and evening.

Many conferences have been held throughout the district with a view to improving the position of Chamars and bringing them closer into the fold of Hinduism. Inter-dining is encouraged with other castes. At the Arya Samaj *gurukuls* the children of the depressed classes live in every respect as equals of the children of the higher castes. They dine and perform all religious observances together, and inter-marriage with other castes is being encouraged.

Summary.

12. Speaking generally there has been little change in the religious belief of the lower castes since the descriptions referred to in paragraph 1 *supra* were written. In the rural areas as a whole especially in the east of the province there has been none worth mentioning except slightly in the direction of a decrease in zeal and in faith in some of the old superstitions. In towns there has been more change especially in western districts, the chief trend being towards a claim for high caste origin which should (but so far has not to any great extent) result in the abandonment of many former animistic beliefs. Such changes as have occurred are more apparent among men than among women the latter being even more conservative in matters of religion. One inevitable consequence of the Arya and Congress campaigns against caste and the uplift movement among the lower castes is the incipient decline in Brahman supremacy.

The Hinduism of certain castes.

13. In paragraph 155 of the 1911 Report Mr. Blunt enunciated certain tests of Hinduism, and in the next paragraph applied those tests to certain castes to show how few in numbers are those who, whilst returning themselves as Hindus by religion, do not fulfil any of the prescribed tests.

Without entering into the validity or otherwise of those tests I apply them below to three castes—Bhangis, Chamars and Nats in Budaun district as matters stand at the present time. Budaun may be taken as a typical western district where there has been more advance than in the east. A comparison with Mr. Blunt's remarks will show that whilst each caste conforms to some of the tests there has been very little movement in the last twenty years towards fuller Hinduization.

Test (1)—*Admission of Brahman supremacy*—All the three castes acknowledge the supremacy of the Brahman, though their reverence for him is declining.

Test (2)—*Being served by good Brahmans as family priests*—Superior Brahmans do not serve any of these castes as family priests.

- Test (3)—*Being served by inferior Brahmans as family priests*—Even inferior Brahmans do not become family priests of Bhangis. Inferior Brahmans officiate as priests or recipients of gifts at marriage, birth, death and adoption ceremonies and *Sat Narain Katha* of Chamars and Nats. Such gifts generally consist of dry food (e.g. grain, ghi, etc.) and cash.
- Test (4)—*Utilizing the services of Brahmans in any of their traditional capacities*—In addition to the ceremonies mentioned in connexion with test (3), Chamars and Nats consult Brahmans as astrologers and when naming a new-born child. Bhangis frequently do the same. Members of all the three castes usually go to the Brahman's house to consult him. For the rest, Brahmans do not officiate as priests in their ordinary worship.
- Test (5)—*Receipt of the 'mantra' from a Brahman or other recognized Hindu 'guru'*—None of these castes receives the *mantras*.
- Test (6)—*Worship of the great Hindu gods*—All the three castes recognize the great Hindu gods as divine and refer to them in reverential terms; but in point of actual worship they generally content themselves with worshipping the inferior gods and godlings and the various malignant spirits of popular animism.
- Test (7) *Permission to enter Hindu temples*—Bhangis are not allowed access to Hindu temples. Chamars can now enter certain specified temples; but even there they are limited to *darshan* (obeisance) and cannot make offerings of money or flowers. They have to wear wet clothes. Varying degrees of access are allowed them to other temples. In some they remain outside the temple compound and bow from there to the idol far inside, while in others they can mount the temple platform and see the shrine from outside.
- Brijbasi Gual Nats can enter Hindu temples and offer oblations of water to the god *Shiva*. Kalabaz Nats also can do this in some of the temples of *Shiva*, but not in all. Khalkhor Nats and Jogila Nats can perform *darshan* only from outside the temple.
- Test (8)—*Death ceremonies, whether burial or cremation*—Bhangis, Chamars, Brijbasi Gual Nats, Kalabaz Nats and Jogila Nats cremate their dead; but when a person dies of cholera or snake-bite his corpse is floated down a stream. Bagula Nats now bury their dead; formerly they used to cremate them. The case of Khalkhor Nats is peculiar. If the relations of a Khalkhor Nat, who dies, are rich enough to afford the expenses of Hindu funeral rites, they cremate him; but, if poor, they bury him like Muslims and themselves perform his burial rites including *tija*, without the aid of a Mullah or Muslim priest. Yet Khalkhor Nats claim to be Hindus and wear the *chutia* (tuft of hair at the centre of the head).
- Test (9)—*Customs in the matter of eating beef and veneration of the cow*—Bhangis and Nats venerate the cow and do not eat beef, and consider it pious to perform *darshan* to her in the morning. The same may be said of Chamars, for now only a section among them eat beef, and this section is dividing off into a separate sub-caste known as *Pharaiyas*. Even the latter venerate the cow.

SUBSIDIARY TABLE I.—General distribution of the population by religion. (British Territory only.)

Religion.	Locality.	Actual number in 1931.	Proportion per 10,000 of population in—					Variation per cent. (Increase +, Decrease—)					Percentage net variation, 1881-1931.	
			1931.	1921.	1911.	1901.	1891.	1881.	1921-1931.	1911-1921.	1901-1911.	1891-1901.		1881-1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Hindu Brahmanic	United Provinces (British Territory) ..	40,535,338	8,384	8,464	8,504	8,532	8,610	8,627	+5.7	-4.2	-1.4	+0.8	+6.1	+6.7
	Himalaya, West ..	1,495,048	9,202	9,264	9,198	9,142	9,128	9,076	+7.2	-1.2	+11.4	+2.8	+14.0	+38.4
	Sub-Himalaya, West ..	3,053,393	7,028	7,229	7,304	7,382	7,493	7,553	+4.6	-7.8	-0.0	+0.1	+4.4	+0.7
	Indo-Gangetic Plain, West ..	10,254,614	7,916	8,025	8,128	8,201	8,293	8,351	+5.2	-7.0	-2.8	+8.8	+0.8	+4.3
	Indo-Gangetic Plain, Central ..	10,869,114	8,674	8,732	8,750	8,764	8,799	8,807	+4.4	-4.3	-3.9	+0.9	+8.4	+5.1
	Central India Plateau ..	2,088,103	9,302	9,304	9,329	9,345	9,371	9,399	+8.6	-6.7	+4.7	-8.7	+3.4	+0.7
	East Satpuras ..	739,562	9,380	9,369	9,346	9,312	9,343	9,342	+9.0	+1.2	-0.7	-7.1	+2.2	-30.4
	Sub-Himalaya, East ..	7,084,677	8,477	8,542	8,583	8,611	8,631	8,707	+7.3	+2.7	+2.9	-0.6	+12.8	+27.2
	Indo-Gangetic Plain, East ..	5,000,827	9,921	9,021	9,001	8,953	8,986	8,962	+5.6	+0.6	-4.7	-7.4	+5.4	-1.2
	United Provinces (British Territory) ..	7,181,927	1,484	1,428	1,411	1,411	1,353	1,343	+10.8	-2.6	-1.1	+6.5	+7.2	+21.3
Muslim ..	Himalaya, West ..	93,417	575	615	697	788	820	881	+0.9	-13.3	-2.1	-1.4	+5.6	-10.9
	Sub-Himalaya, West ..	1,194,048	2,748	2,603	2,561	2,539	2,455	2,416	+13.6	-5.3	+1.9	+5.0	+6.9	+23.1
	Indo-Gangetic Plain, West ..	2,288,266	1,766	1,705	1,676	1,672	1,621	1,587	+10.5	-4.1	-1.8	+13.0	+3.7	+22.5
	Indo-Gangetic Plain, Central ..	1,609,810	1,284	1,234	1,218	1,212	1,182	1,175	+9.3	-2.8	-3.2	+3.9	+9.2	+16.6
	Central India Plateau ..	137,585	613	600	585	581	559	538	+10.9	-3.9	+5.5	-4.8	+8.4	+16.0
	East Satpuras ..	46,825	594	597	640	670	648	647	+8.2	+4.5	+5.5	-3.6	+1.3	+36.3
	Sub-Himalaya, East ..	1,263,749	1,512	1,450	1,410	1,383	1,316	1,290	+12.7	+6.2	-5.2	+5.4	+3.3	+53.2
	Indo-Gangetic Plain, East ..	548,227	986	967	983	1,036	1,010	1,033	+8.0	-1.3	-10.0	-4.7	+2.8	-6.0
	United Provinces (British Territory) ..	316,679	65	45	28	14	5	..	+54.7	+56.0	+100.9	+196.0	..	..
	Himalaya, West ..	23,660	145	34	17	13	7	..	+359.1	+135.9	+44.5	+97.0	..	..
Arya ..	Sub-Himalaya, West ..	62,880	145	93	58	24	8	..	+68.0	+48.4	+148.5	+197.7	..	..
	Indo-Gangetic Plain, West ..	193,848	150	116	68	37	13	..	+37.6	+59.7	+83.3	+205.9	..	..
	Indo-Gangetic Plain, Central ..	20,734	17	10	7	3	1	..	+72.1	+48.5	+148.1	+124.4	..	..
	Central India Plateau ..	2,113	9	4	4	2	1	..	-20.4	+173.6	+202.5	+25.4	..	..
	East Satpuras ..	1,226	16	17	5	3	1	..	-3.1	+145.0	+41.1	+232.7	..	..
	Sub-Himalaya, East ..	4,449	5	4	2	1	..	..	+53.3	+78.2	+218.0	..	..	..
	Indo-Gangetic Plain, East ..	7,769	14	4	7	1	..	..	+236.7	-40.5	+429.9	..	..	..
	United Provinces (British Territory) ..	205,006	42	44	38	21	12	11	+2.1	+12.7	+73.7	+75.3	+22.6	+330.1
	Himalaya, West ..	9,445	58	70	73	48	37	39	-10.5	-5.7	+68.8	+32.6	+5.8	+102.4
	Sub-Himalaya, West ..	22,699	52	60	57	32	21	12	-5.9	-1.7	+77.6	+53.2	+84.1	+363.2
Indo-Gangetic Plain, West ..	132,296	102	107	81	39	17	12	+1.4	+24.3	+105.3	+14.7	+40.6	+800.2	

Christian (all).	Indo-Gangetic Plain, Central Central India Plateau .. East Satpuras .. Sub-Himalaya, East .. Indo-Gangetic Plain, East	..	26,642	21	24	9	5	8	21	26	11	3	7	20	17	14	15	+9.3	-4.3	+15.5	+26.1	+111.2	-1.9	+49.6
Indian Christian	United Provinces (British Territory)	..	170,216	35	38	48	94	10	37	29	14	5	3	29	26	17	3	+2.4	+21.7	+98.2	+194.1	+76.6	+1,184.2	
	Himalaya, West	..	6,230	38	48	94	10	10	33	29	26	17	11	29	26	17	11	+26.8	-0.2	+37.5	+56.8	+79.1	+387.9	
	Sub-Himalaya, West	..	20,827	48	54	94	10	10	54	46	23	11	4	46	23	11	4	-3.6	+7.6	+105.3	+320.4	+183.1	+1,143.4	
	Indo-Gangetic Plain, West	..	121,951	94	100	94	10	10	100	74	33	8	5	74	33	8	5	+0.1	+28.0	+118.8	+320.4	+86.7	+2,102.1	
	Indo-Gangetic Plain, Central	..	12,411	10	10	10	10	10	10	7	7	3	2	7	7	3	2	+9.4	+23.1	+18.2	+119.8	+62.1	+467.7	
	Central India Plateau	..	2,415	10	10	10	10	10	12	10	6	1	1	10	6	1	1	-0.9	+11.5	+81.1	+463.5	-4.0	+983.0	
	East Satpuras	..	449	6	6	6	6	6	6	4	4	1	2	4	4	1	2	+10.8	+2.2	-0.7	+130.7	-19.4	+102.3	
	Sub-Himalaya, East	..	2,517	3	3	3	3	3	1	2	2	1	1	2	2	1	1	+120.4	-35.2	+23.2	+30.8	+15.6	+164.1	
	Indo-Gangetic Plain, East	..	3,416	6	6	6	6	6	5	5	2	2	2	5	2	2	2	+26.0	-3.0	+139.1	+17.1	-15.6	+189.2	
	United Provinces (British Territory)	..	67,954	14	15	16	16	16	15	16	18	18	18	16	18	18	18	+0.1	-9.9	-10.6	-0.2	+5.7	-15.0	
Jain	Himalaya, West	..	581	4	4	4	4	4	3	2	3	2	2	2	3	2	2	+32.0	+16.7	-8.0	+46.4	+13.9	+145.1	
	Sub-Himalaya, West	..	5,773	13	13	13	13	13	10	12	16	17	18	12	16	17	18	+34.5	-20.4	-21.1	-3.7	-3.9	-22.0	
	Indo-Gangetic Plain, West	..	48,015	37	41	42	42	42	41	42	46	52	49	42	46	52	49	-3.7	-8.1	-4.0	+0.8	+5.8	-16.2	
	Indo-Gangetic Plain, Central	..	2,183	2	2	2	2	2	2	2	3	3	2	2	3	3	2	+27.9	-37.5	-31.3	+14.2	+65.9	+4.2	
	Central India Plateau	..	11,024	49	53	54	54	54	53	54	54	55	58	54	54	55	58	+0.5	-8.8	+6.2	-10.4	-0.7	-13.3	
	East Satpuras	..	45	0.5	0.5	0.5	0.5	0.5	1	1	2	2	2	1	2	2	2	-22.9	-22.9	-41.7	-19.9	+20.5	-77.5	
	Sub-Himalaya, East	..	129	0.2	0.2	0.2	0.2	0.2	†	2	3	1	†	2	3	1	†	+24.1	-4.5	-11.9	+130.4	+148.7	-248.6	
	Indo-Gangetic Plain, East	..	204	0.4	0.4	0.4	0.4	0.4	1	2	1	3	†	2	1	3	†	-63.2	+6.1	-21.4	+133.5	+2,342.8	+2,814.3	
	United Provinces (British Territory)	..	46,500	10	10	10	10	10	3	2	3	2	8	2	3	2	8	+226.7	-6.1	-1.0	+35.0	+211.3	+1,176.1	
	Himalaya, West	..	1,901	12	12	12	12	12	10	8	4	6	1	8	4	6	1	+27.0	+19.6	+105.2	-20.3	+377.5	+1,088.1	
Sikh	Sub-Himalaya, West	..	6,071	14	14	14	14	14	5	7	7	5	1	7	7	5	1	+186.0	-7.3	+4.4	+25.8	+348.1	+1,128.9	
	Indo-Gangetic Plain, West	..	34,337	27	27	27	27	27	6	4	4	4	1	4	4	4	1	+363.3	+41.6	-7.5	+9.8	+327.7	+2,749.5	
	Indo-Gangetic Plain, Central	..	1,974	2	2	2	2	2	1	2	1	0.8	0.6	2	1	0.8	0.6	+90.9	-65.9	+106.2	+49.7	+34.1	+166.0	
	Central India Plateau	..	497	2	2	2	2	2	3	5	0.5	5	0.1	5	0.5	5	0.1	-25.7	-38.8	+876.8	-89.4	+776.0	+310.7	
	East Satpuras	..	40	0.5	0.5	0.5	0.5	0.5	4	1	4	2	0.6	1	4	2	0.6	-85.5	+128.8	-82.5	+288.1	-51.5	-89.7	
	Sub-Himalaya, East	..	1,130	1	1	1	1	1	1	1	2	0.1	8	1	2	0.1	8	+13.3	-6.7	-24.4	+61.5	+44.1	+112.8	
	Indo-Gangetic Plain, East	..	550	0.9	0.9	0.9	0.9	0.9	†	1	7	0.3	†	1	7	0.3	†	+142.2	-59.8	-84.9	+1,745.8	+6,666.6	+18,233.3	
	United Provinces (British Territory)	..	3,382	0.7	0.7	0.7	0.7	0.7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Himalaya, West	..	4	†	†	†	†	†	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Sub-Himalaya, West	..	120	0.3	0.3	0.3	0.3	0.3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Radha- swami.	Indo-Gangetic Plain, West	..	2,833	0.1	0.1	0.1	0.1	0.1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Indo-Gangetic Plain, Central	..	146	0.3	0.3	0.3	0.3	0.3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Central India Plateau	..	74	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	East Satpuras	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Sub-Himalaya, East	..	12	†	†	†	†	†	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Indo-Gangetic Plain, East	..	193	0.3	0.3	0.3	0.3	0.3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	United Provinces (British Territory)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Himalaya, West	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Sub-Himalaya, West	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Indo-Gangetic Plain, West	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

* In these cases, the increase is from nothing to something, so the percentage increase is infinity.

† The proportion per 10,000 of population is less than 0.1.

SUBSIDIARY TABLE I.—General distribution of the population by religion. (*British Territory only*)—(concluded).

Religion.	Locality.	Actual numb. in 1931.	Proportion per 10,000 of population in —						Variation per cent (Increase +, Decrease —).					Percentage net variation. 1881–1931.
			1931.	1921.	1911.	1901.	1891.	1881.	1921– 1931.	1911– 1921.	1901– 1911.	1891– 1901.	1881– 1891.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Zoroastrian.	United Provinces (British Territory)	991	0.2	0.2	0.2	0.1	0.1	†	+7.1	+6.0	+50.9	+69.0	+200.0	+769.3
	Himalaya, West	53	0.3	0.4	†	0.1	†	†	–10.1	+108.0	–64.3	+366.0	–57.1	+657.1
	Sub-Himalaya, West	62	0.1	0.1	†	†	†	†	+47.6	+13.5	+94.7	–5.0	+244.4	+244.4
	Indo-Gangetic Plain, West	216	0.1	†	0.2	†	†	†	–5.6	+8.5	+88.4	+47.4	+11.5	+700.0
	Indo-Gangetic Plain, Central	385	0.3	†	0.3	0.1	0.1	†	–0.2	+15.6	+62.9	+56.8	+156.9	+654.9
	Central India Plateau	233	1	1	†	†	†	†	+38.6	–37.1	+30.2	+130.3	+1,171.4	+3,228.6
	East Satpuras	..	..	†	†	†	†	..	–100.0	+133.3	–70.2	..	..	..
	Sub-Himalaya, East	30	†	†	†	†	†	..	+130.7	+30.0	+66.7	–68.4	..	..
	Indo-Gangetic Plain, East	12	†	†	†	†	†	†	–42.8	+320.0	–28.5	+75.0	+0.0	+200.0
	United Provinces (British Territory)	730	0.2	0.1	0.1	0.2	0.3	†	+49.5	–37.4	–1.0	–43.2	+1,246.6	+608.7
Buddhist	Himalaya, West	578	4	3	4	2	0.5	0.7	+42.7	–42.8	+201.7	+240.6	–20.7	+564.4
	Sub-Himalaya, West	19	†	†	†	0.2	0.3	†	+375.0	–55.5	–88.8	–27.0	+640.0	+26.7
	Indo-Gangetic Plain, West	8	†	†	†	0.1	0.4	..	+33.3	–25.0	–97.3	–69.0	..	..
	Indo-Gangetic Plain, Central	61	†	†	†	†	0.3	†	+22.0	+8.7	–77.3	–55.4	+46,300.0	+6,000.0
	Central India Plateau	2	†	..	..	..	..	..	..	..	–100.0	+700.0	..	..
	East Satpuras	..	..	..	..	..	..	..	..	..	..	..	..	..
	Sub-Himalaya, East	46	†	†	†	†	..	..	..	–100.0	–65.2	..	..	..
	Indo-Gangetic Plain, East	16	†	†	..	0.1	0.4	..	–30.4	..	–100.0	–69.8	..	..
	United Provinces (British Territory)	143	†	†	†	†	†	†	–21.8	+102.4	+10.8	+164.3	+133.3	+2,283.3
	Himalaya, West	16	†	†	†	†	..	†	+14.2	+75.0	+300.0	..	–100.0	+1,500.0
Brahmo	Sub-Himalaya, West	..	..	†	..	..	..	..	–100.0	..	..	..	–100.0	..
	Indo-Gangetic Plain, West	76	†	†	†	†	†	†	+100.0	+157.0	+366.0	..	–100.0	+3,700.0
	Indo-Gangetic Plain, Central	30	†	†	†	†	†	..	–65.9	+528.6	–56.2	+16.6	..	..
	Central India Plateau	..	..	..	..	..	..	..	..	..	..	–100.0	..	..
	East Satpuras	1	..	..	..	..	..	..	..	..	..	..	..	..
	Sub-Himalaya, East	20	†	†	..	..	..	..	–86.6	..	..	..	..	..
	Indo-Gangetic Plain, East	..	†	†	..	..	..	..	–28.8	..	..	..	..	..
	United Provinces (British Territory)	66	†	†	†	†	†	†	+60.9	–21.9	–7.4	–10.0	–40.6	–34.6
	Himalaya, West	7	†	†	..	†	..	..	–12.5	..	–100.0	..	..	..
	Sub-Himalaya, West	17	†	†	..	†	..	..	+66.6	–70.0	+400.0	..	–100.0	+400.0
Jew	Indo-Gangetic Plain, West	5	†	†	†	†	†	†	+25.0	–16.7	–7.7	–92.8	–48.0	–50.0
	Indo-Gangetic Plain, Central	25	†	†	†	†	†	†	..	..	..	..	..	..

[illegible]

• In these cases, the increase is from nothing to something, so the percentage increase is infinity.

+ The proportion per 10,000 of population is less than 0.1.

16	Mainpuri	..	..	9,228	9,230	9,290	9,340	9,375	9,350	540	525	558	576	545	562	127	152	65	15	4	52	39	30	4	2	2
17	Etah ..	..	..	8,683	8,662	8,719	8,784	8,872	8,915	1,099	1,047	1,048	1,071	1,040	1,015	79	93	52	36	11	109	145	127	51	7	2
18	Budaun	..	..	7,978	8,104	8,162	8,267	8,353	8,464	1,779	1,702	1,674	1,638	1,601	1,530	86	58	53	28	13	153	135	107	60	27	3
19	Moradabad	..	..	5,807	6,127	6,212	6,386	6,557	6,647	3,729	3,638	3,589	3,530	3,398	3,330	111	91	55	24	11	178	140	135	51	28	16
20	Shahjahanpur	..	..	8,354	8,389	8,472	8,572	8,569	8,590	1,606	1,547	1,471	1,453	1,407	1,403	19	22	14	18	7	20	41	42	20	14	16
21	Farrukhabad	..	..	8,639	8,729	8,760	8,799	8,808	8,865	1,242	1,163	1,159	1,154	1,158	1,116	64	66	45	23	10	94	35	28	12	10	9
22	Etawah	..	..	9,300	9,307	9,306	9,383	9,384	9,403	615	586	600	572	582	574	42	69	59	11	2	17	17	9	3	2	2
23	Indo-Gangetic Plain, Central	..	..	8,674	8,732	8,750	8,764	8,799	8,807	1,284	1,234	1,218	1,212	1,182	1,175	17	10	7	3	1	21	21	20	17	14	15
24	Cawnpore	..	..	8,843	8,997	9,013	9,061	9,127	9,184	1,097	972	910	891	839	788	11	24	22	8	5	45	52	46	35	25	27
25	Fatehpur	..	..	8,656	8,797	8,833	8,837	8,895	9,912	1,204	1,162	1,157	1,156	1,102	1,085	135	32	7	3	..	4	6	2	2	1	1
26	Allahabad	..	..	8,563	8,665	8,589	8,602	8,866	8,632	1,373	1,274	1,347	1,340	1,290	1,324	8	6	4	2	..	50	49	48	46	38	41
27	Lucknow	..	..	7,691	7,780	7,748	7,838	7,816	7,750	2,150	2,095	2,102	2,052	2,084	2,151	16	12	13	5	7	123	104	113	91	75	90
28	Unao ..	..	..	9,090	9,128	9,156	9,195	9,201	9,235	934	859	835	802	796	764	3	11	7	2	1	2	2	1	1	1	1
29	Rae Bareilly	..	..	9,064	9,101	9,134	9,130	9,173	9,183	932	894	861	868	830	813	1	2	2	1	..	2	2	2	1	1	1
30	Sitapur	..	..	8,454	8,475	8,479	8,507	8,524	8,544	1,524	1,514	1,508	1,483	1,466	1,448	14	5	5	1	1	5	5	5	6	7	5
31	Hardoi..	..	..	8,845	8,874	8,912	8,910	8,969	8,961	1,118	1,093	1,066	1,079	1,031	1,039	31	24	11	6	..	6	9	10	5	1	1
32	Fyzabad	..	..	8,859	8,893	8,869	8,868	8,841	8,835	1,116	1,091	1,109	1,111	1,137	1,152	8	3	3	2	..	15	12	17	12	10	12
33	Sultanpur	..	..	8,818	8,838	8,887	8,893	8,912	8,939	1,178	1,159	1,109	1,105	1,086	1,060	3	2	2	..	..	1	1	1	1	..	1
34	Partabgarh	..	..	8,868	8,902	8,957	8,959	9,000	9,008	1,126	1,094	1,040	1,037	997	991	3	2	1	1	..	2	..	1	1	1	1
35	Bara Banki	..	..	8,225	8,260	8,325	8,298	8,344	8,329	1,761	1,728	1,666	1,691	1,644	1,655	5	5	2	..	..	2	1	2	2	1	1
36	Central India Plateau	..	..	9,302	9,304	9,329	9,345	9,371	9,399	613	600	585	581	559	538	9	13	4	2	1	24	26	21	17	9	5
37	Jhansi	..	..	9,191	9,203	9,251	9,269	9,353	9,446	571	543	502	501	424	328	13	4	3	1	1	66	65	58	50	28	12
38	Jalaun	..	..	9,308	9,302	9,308	9,364	9,351	9,383	678	655	677	627	643	614	7	30	3	3	1	3	6	5	2	2	..
39	Hamirpur	..	..	9,328	9,318	9,329	9,336	9,348	9,344	652	650	655	655	648	655	8	13	6	1	2	8	15	8	6	..	..
40	Banda	..	..	9,398	9,396	9,423	9,416	9,416	9,410	583	586	564	576	576	582	8	10	5	1	..	3	3	3	3	1	4
41	East Satpuras	..	..	9,380	9,369	9,346	9,312	9,343	9,342	594	597	640	670	648	647	16	17	5	3	1	9	11	7	7	4	6
42	Mirzapur	..	..	9,380	9,369	9,346	9,312	9,343	9,342	594	597	640	670	648	647	16	17	5	3	1	9	11	7	7	4	6

† Aryas were included under Brahmanic Hindu in 1881; there were very few in the province at that time.

SUBSIDIARY TABLE II.—*Distribution by districts of the main religions—(concluded).*

Number per 10,000 of population who are—																											
Serial number.		District and natural division.		Brahmanic Hindu.						Muslim.						Hindu Arya.†					Christians (all).						
				1931.	1921.	1911.	1901.	1891.	1881.	1931.	1921.	1911.	1901.	1891.	1881.	1931.	1921.	1911.	1901.	1891.	1881.	1931.	1921.	1911.	1901.	1891.	1881.
				3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	
1	2	8,477	8,542	8,583	8,611	8,681	8,707	1,512	1,450	1,410	1,383	1,316	1,290	5	4	2	1	..	5	3	3	3	2	2			
40	Sub-Himalaya, East	8,939	8,978	8,982	8,989	8,988	8,998	1,047	1,012	1,009	1,004	1,007	998	7	7	3	1	..	7	3	5	5	4	4			
41	Gorakhpur	8,256	8,305	8,333	8,375	8,456	8,453	1,740	1,692	1,665	1,623	1,544	1,546	3	2	2	..	..	1	1	4	1	..	..	
42	Basti ..	8,201	8,312	8,388	8,474	8,588	8,672	1,790	1,683	1,606	1,521	1,408	1,326	2	1	1	1	..	5	3	4	2	2	1			
43	Gonda	7,810	7,950	8,064	8,147	8,297	8,362	2,170	2,036	1,923	1,842	1,698	1,631	9	2	1	1	..	3	1	3	2	1	1			
44	Bahraich	8,991	9,021	9,001	8,953	8,986	8,962	986	967	983	1,036	1,010	1,033	14	4	7	1	..	8	7	7	4	4	5			
45	Indo-Gangetic Plain, East	8,881	8,925	8,884	8,943	9,021	8,979	1,084	1,046	1,080	1,030	959	1,001	7	4	7	2	..	23	21	22	18	15	20			
46	Benares	9,094	9,115	9,107	9,087	9,076	9,060	893	879	876	910	919	939	11	5	16	2	..	1	1	1	1	1	1			
47	Jaunpur	9,040	9,082	9,079	9,004	9,041	9,010	949	911	912	982	953	983	4	3	2	1	1	5	4	7	5	5	6			
48	Ghazipur	9,325	9,353	9,363	9,321	9,294	9,250	644	629	623	674	704	750	17	6	2	..	..	12	11	12	..	..	..
49	Ballia ..	8,761	8,794	8,739	8,585	8,695	8,683	1,212	1,200	1,252	1,403	1,305	1,316	24	4	8	1	..	2	1	1	1	1	..			
50	Azamgarh	7,874	7,818	7,008	6,962	6,939	6,764	2,091	2,149	2,961	3,026	3,060	3,236	9	8	6	4	..	24	22	21	6	1	..			
51	States ..	9,941	9,943	9,939	9,941	9,935	9,945	57	56	58	57	59	54	..	..	1	1	..	1	..	2	..	1	..	
49	Tehri-Garhwal (Himalaya, West)	5,241	5,209	5,349	5,460	5,621	5,591	4,671	4,713	4,605	4,523	4,374	4,409	22	20	9	5	..	60	54	33	9	1	..			
50	Rampur (Sub-Himalaya, West)	9,157	9,217	..	..	..	..	839	782	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
51	Benares (East Satpuras)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

† Aryas were included under Brahmanic Hindu in 1881; there were very few in the province at that time.

* The figures of these years are included in those of Mirzapur district.

SUBSIDIARY TABLE III.—Christians; number and variations.

Serial number.	District and natural division.	Actual number of Christians—						Variation per cent.					
		1931.	1921.	1911.	1901.	1891.	1881.	1921-1931.	1911-1921.	1901-1911.	1891-1901.	1881-1891.	1881-1931.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	United Provinces (British territory).	205,006	200,706	177,949	102,469	58,441	47,664	+2	+13	+74	+75	+23	+330
	<i>Himalaya, West</i>	<i>9,455</i>	<i>10,570</i>	<i>11,213</i>	<i>6,642</i>	<i>4,940</i>	<i>4,671</i>	<i>-11</i>	<i>-6</i>	<i>+69</i>	<i>+33</i>	<i>+6</i>	<i>+102</i>
1	Dehra Dun	4,820	5,606	5,036	3,134	2,743	2,025	-14	+11	+61	+14	+35	+138
2	Naini Tal	1,630	2,443	2,413	1,417	23	11	-33	+1	+70	+6,061	+109	+14,718
3	Almora	1,916	1,547	2,919	1,427	1,601	2,393	+24	-47	+105	-11	-33	-20
4	Garhwal	1,089	974	845	664	573	242	+12	+15	+27	+16	+137	+350
	<i>Sub-Himalaya, West</i> ..	<i>22,699</i>	<i>24,132</i>	<i>24,550</i>	<i>13,822</i>	<i>9,023</i>	<i>4,900</i>	<i>-6</i>	<i>-2</i>	<i>+78</i>	<i>+53</i>	<i>+84</i>	<i>+363</i>
5	Saharanpur	3,656	5,479	5,548	2,972	1,974	1,793	-33	-1	+87	+51	+10	+104
6	Bareilly	13,804	13,708	12,591	7,148	5,271	2,393	+1	+9	+76	+36	+120	+477
7	Bijnor	2,559	1,652	3,315	1,933	908	299	+55	-50	+71	+113	+204	+756
8	Pilibhit	1,807	2,697	2,085	1,296	365	18	-33	+29	+61	+255	+1,928	+9,939
9	Kheri	873	596	1,011	473	505	397	+46	-41	+114	-6	+27	+120
	<i>Indo-Gangetic Plain, West</i> ..	<i>132,296</i>	<i>130,500</i>	<i>104,992</i>	<i>51,145</i>	<i>20,671</i>	<i>14,697</i>	<i>+1</i>	<i>+24</i>	<i>+105</i>	<i>+147</i>	<i>+41</i>	<i>+800</i>
10	Muzaffarnagar	10,155	6,415	2,583	1,402	127	54	+58	+148	+84	+1,004	+135	+18,706
11	Meerut	16,909	31,119	18,142	12,203	5,435	4,063	-46	+72	+49	+125	+34	+316
12	Bulandshahr	13,500	12,411	10,111	4,528	210	115	+9	+23	+123	+205	+82	+11,639
13	Aligarh	18,250	15,120	11,947	5,055	465	289	+21	+27	+136	+987	+61	+6,215
14	Muttra	5,675	6,087	5,992	2,262	846	338	-7	+2	+165	+167	+150	+1,579
15	Agra	8,905	6,818	7,229	5,522	4,758	4,997	+31	-6	+31	+16	-5	+78
16	Mainpuri	3,919	2,935	2,395	353	132	146	+34	+23	+578	+167	-10	+2,584
17	Etah	9,356	12,030	11,077	4,365	520	117	-22	+9	+154	+739	+344	+7,897
18	Budaun	15,461	13,136	11,298	6,116	2,581	309	+18	+16	+85	+137	+735	+4,904
19	Moradabad	22,836	16,716	17,023	6,103	3,307	1,877	+37	-2	+179	+85	+76	+1,117
20	Shahjahanpur	1,845	3,455	3,954	1,863	1,328	1,408	-47	-13	+112	+40	-6	+31
21	Farrukhabad	4,246	3,016	2,548	1,128	828	826	+41	+18	+126	+36	+0	+414
22	Etawah	1,239	1,242	693	245	134	158	-0	+79	+183	+83	-15	+684
	<i>Indo-Gangetic Plain, Central</i> ..	<i>26,642</i>	<i>24,355</i>	<i>25,441</i>	<i>22,032</i>	<i>17,475</i>	<i>17,812</i>	<i>+9</i>	<i>-4</i>	<i>+15</i>	<i>+26</i>	<i>-2</i>	<i>+50</i>
23	Cawnpore	5,395	5,929	5,224	4,414	3,036	3,200	-9	+13	+18	+45	-5	+69
24	Fatehpur	260	399	142	145	71	88	-35	+181	-2	+104	-19	+195
25	Allahabad	7,451	6,873	7,055	6,814	5,933	6,079	+8	-3	+4	+15	-2	+23
26	Lucknow	9,722	7,530	8,660	7,247	5,769	6,280	+29	-13	+19	+26	-8	+55
27	Unao	196	175	123	136	106	49	+12	+42	-10	+28	+116	+300
28	Rae Bareilly	196	170	219	117	145	123	+15	-22	+87	-19	+18	+59
29	Sitapur	575	587	569	751	717	443	-2	+3	-24	+5	+62	+30
30	Hardoi	652	988	1,111	513	167	75	-34	-11	+117	+207	+123	+769
31	Fyzabad	1,754	1,426	1,911	1,502	1,254	1,294	+23	-25	+27	+20	-3	+36
32	Sultanpur	97	130	134	103	53	55	-25	-3	+30	+94	-4	+76
33	Partabgarh	173	19	72	102	77	48	+811	-74	-29	+32	+60	+260
34	Bara Banki	171	129	221	188	147	78	+33	-42	+18	+28	+88	+119
	<i>Central India Plateau</i> ..	<i>5,260</i>	<i>5,234</i>	<i>4,726</i>	<i>3,616</i>	<i>2,131</i>	<i>1,009</i>	<i>+0</i>	<i>+11</i>	<i>+31</i>	<i>+70</i>	<i>+111</i>	<i>+421</i>
35	Jhansi	4,528	4,152	3,970	3,064	1,940	700	+9	+5	+30	+58	+177	+547
36	Jalaun	114	251	195	94	67	14	-55	+29	+107	+40	+379	+714
37	Hamirpur	423	664	363	272	50	17	-36	+83	+33	+444	+194	+2,388
38	Banda	195	167	198	186	74	278	+17	-16	+6	+151	-73	-30
	<i>East Satpuras</i>	<i>705</i>	<i>796</i>	<i>735</i>	<i>712</i>	<i>465</i>	<i>701</i>	<i>-11</i>	<i>+13</i>	<i>+3</i>	<i>+53</i>	<i>-34</i>	<i>+1</i>
39	Mirzapur	705	796	735	712	465	701	-11	+13	+3	+53	-34	+1
	<i>Sub-Himalaya, East</i> ..	<i>3,680</i>	<i>1,703</i>	<i>2,526</i>	<i>2,078</i>	<i>1,614</i>	<i>1,229</i>	<i>+116</i>	<i>-33</i>	<i>+22</i>	<i>+29</i>	<i>+31</i>	<i>+199</i>
40	Gorakhpur	2,365	853	1,608	1,443	1,176	933	+177	-47	+11	+23	+26	+153
41	Basti	188	114	69	93	66	78	+65	+65	-26	+41	-15	+141
42	Gonda	795	486	501	321	248	159	+64	-3	+56	+29	+56	+400
43	Bahraich	332	250	348	221	124	59	+33	-28	+58	+78	+110	+463
	<i>Indo-Gangetic Plain, East</i> ..	<i>4,269</i>	<i>3,416</i>	<i>3,766</i>	<i>2,422</i>	<i>2,122</i>	<i>2,645</i>	<i>+25</i>	<i>-9</i>	<i>+55</i>	<i>+14</i>	<i>-20</i>	<i>+61</i>
44	Benares	2,359	1,857	1,930	1,597	1,364	1,768	+27	-4	+21	+17	-23	+33
45	Jaunpur	127	121	117	116	93	120	+4	+3	+1	+25	-23	+6
46	Ghazipur	441	374	568	491	576	648	+18	-34	+16	-15	-32	+352
47	Ballia	1,106	947	1,008	33	15	32	+17	-6	+2,955	+120	-53	+3,356
48	Azamgarh	236	117	143	185	74	77	+102	-18	-23	+150	-4	+206
	<i>States</i>	<i>2,890</i>	<i>2,473</i>	<i>1,745</i>	<i>486</i>	<i>77</i>	<i>9</i>	<i>+17</i>	<i>+42</i>	<i>+259</i>	<i>+531</i>	<i>+756</i>	<i>+32,011</i>
49	Rampur	2,814	2,434	1,739	473	63	..	+16	+40	+268	+651	..	..
50	Tehri-Garhwal	30	6	6	13	14	9	+400	+0	-54	-7	-56	+233
51	Benares	46	33	†	†	†	†	+39	†	†	†	†	†

* The increase is infinite, the number of Christians having increased from zero.

† The figures of these years are included in those of Mirzapur district.

SUBSIDIARY TABLE IV.—*Religions of Urban and Rural population.*

Natural division.	Number per 10,000 of urban population who are—					Number per 10,000 of rural population who are—				
	Hindu Brah- manic.	Muslim.	Hindu Arya.	Chris- tian.	Others.	Hindu Brah- manic.	Muslim.	Hindu Arya.	Chris- tian.	Others.
1	2	3	4	5	6	7	8	9	10	11
United Provinces (British Territory).	5,837	3,823	115	147	78	8,706	1,188	59	29	18
Himalaya, West ..	6,787	2,471	223	404	115	9,416	407	139	27	11
Sub-Himalaya, West ..	4,244	5,365	176	123	92	7,567	2,241	139	38	15
Indo-Gangetic Plain, West ..	5,558	4,021	147	154	120	8,375	1,327	150	92	56
Indo-Gangetic Plain, Central	6,022	3,695	59	192	32	8,969	1,016	12	2	1
Central India Plateau ..	7,465	2,188	50	159	138	9,562	389	4	4	41
East Satpuras ..	7,949	1,903	81	58	9	9,553	436	8	3	..
Sub-Himalaya, East ..	6,583	3,293	65	49	10	8,552	1,441	3	3	1
Indo-Gangetic Plain, East ..	6,741	3,114	86	46	13	9,228	761	6	4	1
States ..	3,534	6,430	10	11	15	8,381	1,584	9	25	1
Rampur (Sub-Himalaya, West)	2,121	7,842	13	10	14	6,003	3,897	24	73	3
Benares (East Satpuras) ..	7,232	2,738	1	11	18	9,346	653	1	..	..
Tehri-Garhwal (Himalaya, West).	..	..	..	..	..	9,941	57	..	1	1

Chapter XII.—RACE, TRIBE OR CASTE.

1. The general return of race, tribe, or caste is shown in Imperial Table XVII, which is divided into four parts, viz. :—

*The figures :
where found.*

A.—Brahmanic Hindus.

B.—Muslims.

C.—Arya Samajists.

D.—Other Hindus and those returning religions not included in A, B, or C.

The variations in the population of certain selected tribes since 1881 are exhibited (in so far as the statistics are available) by religion in Imperial Table XVIII. The distribution of Europeans (and allied races) and Anglo-Indians by race is given in Imperial Table XIX.

At the end of this chapter will be found a subsidiary table which shows the actual and proportional variations in the strength of certain castes, tribes, and races since 1901.

This chapter is concerned principally with the statistics contained in the above tables. The corresponding chapters of the Census Reports of 1901 and 1911 on this province contain much valuable and interesting ethnographical material. It is unnecessary to cover the same ground again, but, as far as the difficult circumstances obtaining at the time of the present census would permit, further enquiries were carried out with a view to obtaining new material or to ascertaining the changes that have occurred in the last 20 years. The results have been produced in the form of appendices to this chapter, and the chapter itself is confined almost exclusively to the actual statistics.

It may here be mentioned that statistics for certain selected castes (of all religions together) have been given in Imperial Tables VIII, XI, and XIV for civil condition by age, occupation, and literacy respectively. These figures have been discussed already in the chapters concerned, and are not referred to again here.

2. The instructions for filling in the column for race, tribe or caste were as follows:—

*The figures :
how obtained.*

“Column 8 (caste).—Enter the caste or tribe of Hindus, Muslims, Jains, Sikhs, Aryas, and Brahmos and the race of Christians, Jews, Buddhists, and Parsis.

If Aryas, Sikhs, or Jains are unwilling to give their castes write here Arya, Sikh, or Jain, as the case may be.

The sub-caste will be written below the caste in the case of Brahmans, Chhattris (Thakurs or Rajputs), Vaishyas, and Silpkars, but for no other castes: e.g., Brahman/Sanadh, Chhattri/Chauhan, Thakur/Bundela, Vaishya/Agarwal, Silpkar/Lohar, etc.

Do not enter the former caste of converted Christians, but enter “Indian”, unless the person belongs to a definite tribe or race, in which case write the name of that tribe or race. Do not use such titles as *Babu* or *Lala* or *Chaudhri* for Chhattri or Kayastha or Jat. In the case of Baniyas, Baqqals, or Vaishyas, the word Vaishya should be used and the real caste such as Agarwal, Parwal, etc., should be written below. For all other subjects of the Empire and for foreigners enter race, e.g., Anglo-Indian, Canadian, Goanese, Turkish, etc.”

These instructions were amplified in considerable detail which need not be reproduced in full here. The English-knowing superior officials in charge of enumeration were given copies of a Caste Index on the lines of those used in 1911 and 1921. This *inter alia* included—

- (i) A fairly exhaustive list of castes with the localities where chiefly found, a very brief account of their chief occupations, the religions to which they usually belong, and notes on possible sources of error.
- (ii) A list of indefinite terms or variant names for castes, sub-castes, etc., which should *not* be used for fear of confusion or ambiguity.
- (iii) A list of the sub-castes of Brahmans, Rajputs, and Vaishyas.
- (iv) A note on how to deal with difficulties arising in the course of enumeration of caste, especially those from people returning new names for old castes.

A special note was issued on the recording of caste in the hills.

It was my original intention to tabulate separately the sub-castes of Brahmans, Rajputs, Vaishyas, and Silpkars (in previous census reports shown as Hill Doms or Hill Depressed Classes). Retrenchment intervened and this had to be abandoned, and the tabulation of caste itself was to some extent curtailed. If a person of any religion expressly stated that he or she was of no caste, the entry of "no caste" was to be made. If the person merely refused to give his or her caste, whilst not claiming to be of "no caste" the column was left blank and the return has been tabulated as "caste unspecified".

The principle adopted in the case of persons returning a new name for an old caste was that it might be recorded provided there was no possibility of confusion with any other existing caste or sub-caste. In the case of ordinary castes who claimed now to be Brahmans, Rajputs or Vaishyas the difficulty was usually surmounted by putting the old caste name as a denominator. (This, of course, resulted in some extra sorting before tabulation.)

Caste claims.

3. As regards the definition of "caste" I cannot do better than refer to that given on page 367 of the India Report for 1911, which is quoted *in extenso* at the beginning of Appendix A to the present chapter. Taking this as our definition it is clear that the mere fact that a caste claims Brahman, Rajput, or Vaishya origin and assumes a new name to befit the claim does not involve any fissure as within that caste, which still remains what we have defined as a caste. Until and unless a definite break occurs within that caste or community and the new sections become endogamous and observe all the other caste restrictions as against each other the members of that community whether they return different caste names or not are still members of the same caste. Later on in this paragraph we shall see that members of the same caste make different claims as to their origin in different parts of the province, yet the different sections certainly do not yet as a rule consider themselves to be of different castes or sub-castes nor do they apply caste or sub-caste restrictions against each other. For this reason no matter what variant caste names such communities have returned they have been tabulated under one head. The original idea was to show each of the new caste names claimed at the head of each column, but they were so numerous that in the interests of economy this idea had to be abandoned and each such community has therefore been shown in the Imperial Tables under its old and better-known caste appellation. This I would emphasize strongly, has been done solely on the grounds of economy and has no reference whatever to the merits or otherwise of the claims of origin that have been advanced. Of course where a complete fissure has occurred and part of an old caste has separated completely and hardened into a new caste it has been treated as a new entity. But such cases are rare.

By tradition the census has come to be regarded as a great opportunity for persons low in the caste scale to press their claims to higher social status. In 1901 and 1911 the claims came mainly from individuals but in 1921 caste *sabhas* had begun to spring up who pressed such claims with great persistence. Since 1921 the *sabha* movement has developed to such an extent that all save the most backward castes and tribes now have more or less well-organized societies, who bombarded me until long after the tables were printed with requests for new caste names. The greatest difficulty, however, lay not in dealing with these representations but in keeping the enumeration record accurate and free from confusion.

The position in 1921 will be seen from the following remarks of the then Census Commissioner*—

"To a Hindu his caste is the determining factor in his life and beside it his age, civil condition, birth-place and even his occupation are matters of comparative indifference. It was therefore difficult for the individual to appreciate that the object of the enquiry was merely to ascertain the numbers of each caste; and the ancient tradition that the King or the Government was the ultimate authority in determining questions of caste probably helped the popular feeling that the effect of the census record, so far as the individual was concerned, would be to fix his particular position in the social scale. The opportunity of the census was therefore

* *Vide India Report, 1921, page 223.*

seized by all but the highest castes to press for recognition of social claims and to secure, if possible, a step upwards in the social ladder. This attitude has been strengthened by the recent development of the caste *sabhas*, or societies, whose purpose is to advance the position and welfare of the caste. With a more efficient organization the communal feeling of individual castes has become more articulate and the number of petitions received by the Provincial Superintendents, the Local Governments, and myself from castes regarding their record in the census, and the strength with which they have been pressed, is a feature of the recent census."

The development of *sabhas* and *mahasabhas* has proceeded apace since 1921 and how great is the present movement for social uplift may be gleaned from the following table of the chief caste claims made in this province at the census of 1931 :—

Caste claims.

Former caste name.	New name claimed.	Source of claim.*
1. Ahar	Yadava	All-India Yadava Mahasabha, Patna.
	Yadava Kshatriya	Bareilly
2. Aheria	Hara Rajput	Meerut.
3. Ahir	Yadava	{ All-India Yadava Mahasabha, Patna
	Jaduvanshi Kshatriya	{ Jalaun.
	Nandvanshi Kshatriya	Jaunpur.
	Thakur	Etah.
4. Banjara	Chauhan Rajput, Rathor Rajput	Hamirpur and Hardoi.
		Muzaffarnagar.
	Dhiman Brahman	{ Dhiman Brahman Sabha, Muzaffarnagar.
	Maithil Brahman	{ Dehra Dun, Muzaffarnagar, Jhansi and Partabgarh.
	Ojha Brahman	{ Bulandshahr, Aligarh, Bareilly, Budaun, Unao and
5. Barhai	Panchal Brahman	{ Hardoi.
	Vishwakarma Brahman	Farrukhabad and Etawah.
	Brahman	{ Panchal Brahman Mahasabha, Saharanpur.
	Mathuria Barhai	{ Muzaffarnagar and Jhansi.
6. Bawaria	Brahman	Vishwakarma Brahman Mahasabha, Allahabad.
	Kshatriya	Azamgarh.
7. Beldar	Bindwar Vaishya	Mainpuri.
8. Bhar	Jaduvanshi Kshatriya	Muzaffarnagar.
	Brahmbhatt Brahman	Partabgarh.
9. Bhat or Brahmbhatt.	Barwar Brahman	Gorakhpur.
	Rajput	Jaunpur.
	Sarwari Brahman	{ All-India Brahmbhatt Brahman Sabha, Allahabad.
	Brahman	{ Dehra Dun, Bulandshahr, Aligarh, Mainpuri,
	Kshatriya	{ Budaun, Shahjahanpur, Jhansi, Jalaun, Hamirpur,
10. Bhotia	Brahman	{ Jaunpur, Ballia, Gorakhpur, Unao, Hardoi, Partab-
	Kshatriya	{ garh and Bara Banki.
11. Bhuinhar	Brahman	Bijnor.
	Kshatriya	Almora.
12. Bohra	Brahman	Gorakhpur.
		Benares, Jaunpur and Ballia.
		Jaunpur (very few) and Gorakhpur.
		Muzaffarnagar.

* Where only the name of a district appears in this column the claim came from the community itself in that district and not from a *sabha* or *mahasabha*.

Former caste name.	New name claimed.	Source of claim.*
13. Chamar ..	{ Jatav Rajput Jatav	Meerut, Bulandshahr and Aligarh. { All-India Shradhdhanand Dalitdhar Sabha, Delhi. Bulandshahr, Mainpuri, Bareilly and Etawah.
14. Chhipi ..	Rohela Tank Kshattriya, Tank Kshattriya.	Tank Kshattriya Mahasabha, Delhi.
15. Churihar ..	Sisgar	Jalaun.
16. Dafali ..	{ Phadali Naqqarchi	{ Jalaun.
17. Dakot ..	{ Joshi Brahman Brahman	{ Muzaffarnagar.
18. Darzi ..	{ Rohela Tank Kshattriya Tank Kshattriya	{ Tank Kshattriya Mahasabha, Delhi.
19. Dhangī ..	Thakur	Jalaun.
20. Dhobi ..	Chhatti	Benares.
21. Gadaria ..	Pali Rajput	All-India Pali Rajput (Dhangar-Nikhar) Mahasabha, Allahabad.
22. Gara ..	Rajput	Muzaffarnagar.
23. Gharuk ..	Gharuka Kshattriya	Bara Banki and Gonda.
24. Golapurab ..	Golapurab Brahman	Agra.
25. Gujar ..	Kshattriya	Jalaun.
26. Halwai ..	{ Yogensi Vaishya Vaishya	{ Etawah. Benares and Hardoi.
27. Jangra ..	Brahman	Dehra Dun.
28. Jat ..	{ Jaduvanshi Thakur Kshattriya	{ Bijnor. Hamirpur and Jaunpur (one family only).
29. Joshi ..	Brahman	Bijnor.
30. Julaha ..	{ Shaikh Momin or Momin Shaikh Ansari Nurbaf	{ Jamiatul Momenin, Calcutta. Budaun. Moradabad. Budaun.
31. Kahar ..	Kashyap Rajput	All-India Kashyap Rajput Mahasabha, Lahore.
32. Kalwar ..	{ Shoundik Kshattriya Haihaiya do. Batham Vaishya Kharidaha Vaishya Vaishya	{ All-India Kshattriya Shoundik (or Sunri Kehwar) Mahasabha, district Malda, Bengal. All-India Haihaiya Kshattriya Mahasabha, district Bhagalpur, Bihar and Orissa. Shahjahanpur, Unao, Hardoi and Kheri. Jaunpur. Unao, Hardoi and Bara Banki.
33. Kanjar ..	Kanjarmana	Bareilly.
34. Kasera ..	Vaishya	Gorakhpur.
35. Kayastha ..	{ Chitruguptavanshi Kshattriya Kshattriya	{ Kayastha Sabha, Meerut. Jaunpur (only very few).
36. Khagi ..	Khagwanshi Thakur	Bareilly.
37. Khangar ..	Khangar Kshattriya	{ Khangar Kshattriya Sabha. Jhansi and Jalaun.
38. Khattri ..	Vaishya	Benares and Bara Banki.

* Where only the name of a district appears in this column the claim came from the community itself in that district and not from a *sabha* or *mahasabha*.

Former caste name.	New name claimed.	Source of claim.*
39. Kirar ..	Thakur	Mainpuri.
40. Kisan ..	Rajput	Jalaun (none have ever been returned in this district).
41. Koeri ..	Kuswaha Kshattriya ..	Jaunpur.
42. Kori ..	Kush Kuleen Rajput ..	Kush Kuleen Rajput Sabha, Saharanpur.
	Tantuvai Vaishya ..	Bulandshahr.
	Jaiswar	Bareilly.
43. Kumhar ..	Balkhariya Thakur ..	Bara Banki.
	Rajput	Dehra Dun (Mehra sub-caste only).
	Vaishya	Hardoi.
	Jaiswar	Bareilly.
44. Kurmi ..	Kurmi-Kshattriya ..	{ All-India Kurmi-Kshattriya Association, Dewas State, Central India. Bareilly, Budaun, Jalaun, Benares, and Hardoi.
	Kairati	Kheri.
45. Lodhi ..	Lodhi Rajput ..	{ All-India Lodhi Rajput Conference, Fatehgarh. Bulandshahr, Mainpuri, Jhansi, Jalaun, Hamirpur and Unao.
46. Lohar ..	Dhiman Brahman ..	{ Dhiman Brahman Sabha, Muzaffarnagar. Muzaffarnagar and Jhansi.
	Maithil Brahman ..	Bulandshahr.
	Ojha Brahman ..	Farrukhabad and Etawah.
	Panchal Brahman ..	{ Panchal Brahman Mahasabha, Seheranpur. Budaun, Jhansi, Unao, Hardoi and Partabgarh.
	Vishwakarma Brahman ..	Vishwakarma Brahman Mahasabha, Allahabad.
47. Luniya ..	Chauhan Rajput ..	Benares and Jaunpur.
	Thakur	Partabgarh.
48. Mahabrahman ..	Mahapatra Brahman ..	{ Gorakhpur, Azamgarh and Bara Banki.
	Acharj Brahman ..	
49. Mirasi ..	Quraish	Jamiatul Quraish, Meerut.
50. Nai ..	Kuleen Brahman ..	Kuleen Brahman Mahasabha Bharat, Jullundur City, Punjab.
	Nai Pande Brahman ..	Mainpuri.
	Nai Brahman ..	Bulandshahr.
	Pande Brahman ..	Etawah.
	Brahman	Dehra Dun, Muzaffarnagar and Unao.
	Rajput	Naini Tal, Almora and Hardoi.
51. Naik ..	Brahman	Azamgarh and Fyzabad.
	Rajput	Almora.
52. Orh ..	Orh Kshattriya Rajput ..	{ All-India Orh Kshattriya Rajput Mahasabha, Aligarh. Bulandshahr and Aligarh.
53. Patwa ..	Brahman	Hamirpur.
54. Qassab ..	Shaikh Quraishi ..	Moradabad.
55. Rawa ..	Raya Rajput ..	Raya Rajput Sabha, Delhi.
56. Rawani ..	Chandravanshiya Kshattriya ..	All-India Chandravanshiya Kshattriya Mahasabha, Gorakhpur.
57. Rora ..	Chattri	Muzaffarnagar.

*Where only the name of a district appears in this column the claim came from the community itself in that district and not from a *sabha* or *mahasabha*.

Former caste name.	New name claimed.	Source of claim.*
58. Saini ..	Saini Kshattriya	All-India Saini Kshattriya Mahasabha, Jodhpur.
59. Sainthwar ..	Chhatttri	Gorakhpur.
60. Sonar ..	Mend or Mair Rajput ..	{ All-India Mair Kshattriya Sabha, Ballia. Muzaffarnagar, Meerut, Bulandshahr, Bijner and Naini Tal. Bara Banki.
	Matari Chhatttri	
	Vaishya	
61. Taga ..	Yadubanshi	Azamgarh.
	Farrukhabad.	
62. Teli ..	Tyagi Brahman	{ Muzaffarnagar and Bijner.
	Brahman	
63. Thathera ..	Vaishya	Azamgarh.
64. Tamera ..	Tamera	Jalaun.

The
accuracy of the
statistics.

4. The difficulty as already mentioned, was generally overcome by putting the old and better known caste name under the new title, but this meant additional work in sorting and much careful supervision. The great number of new names must have militated against the accuracy of the statistics but I do not think the effect is very considerable, certainly it is not what might have been expected. Had the errors been large, Brahmans and Rajputs would have gained materially at the expense of the other castes and Saiyids and Shaikhs at the expense of the lower Muslim castes. But this is not the case. From Subsidiary Table I at the end of this chapter it will be seen that in the last decade Brahmans have increased by only 0·9 per cent. whereas the total Brahmanic Hindu population has increased by 5·7 per cent. Rajputs show an increase of 8·3 per cent. This is above the average but so was their decline between 1911 and 1921. Rajputs are still 4·9 per cent. below their 1901 figure while Brahmans number 4·8 per cent. less than they did in that year. Saiyids in the last ten years show an increase of 11·7 per cent. against an increase of 10·5 per cent. among all Muslims. Shaikhs have increased by 10·7 per cent., Julahas by 14·0 per cent., and Nau-Muslims by 53·4 per cent.

I think these figures show that the difficulties from this cause have been successfully surmounted. Apart from these possible errors there are of course errors caused by people returning an old caste name to which they had no right and which could not be detected by enumerators. These will be comparatively very few, so also I think will be the errors which have crept in during abstraction and compilation. On the whole, therefore, I think the statistics may be accepted as portraying with reasonable accuracy the distribution of the population by caste. The figures for race are probably more accurate, though a few Indian Christians may be included among the Anglo-Indians and a few of the latter among the Europeans.

One other point may be mentioned in this connexion. A movement was originated and organized by the All-India Jat-pat Torak Census Committee at Lahore with the idea of inducing people to return themselves as of no caste. The movement met with little response in this province as can be seen from the fact that no less than 99·8 per cent. of the Brahmanic Hindu population returned some caste or other, and no less than 93·6 per cent. of Aryas although the latter were not pressed to do so.

The distribution of the figures of those who returned themselves as of "no caste", and those whose caste was "unspecified" suggests that the instructions on this point referred to in paragraph 2 *supra* were misunderstood in some districts or else these two returns were confused in abstraction. They cannot be accepted as accurate as between the two heads, especially in the case of Aryas; but they are relatively so few that this is immaterial.

* Where only the name of a district appears in this column the claim came from the community itself in that district and not from a *sabha* or *mahasabha*.

5. The Census Commissioner in 1901 suggested that the return of caste, tribe and race should be omitted from the census schedules on the ground that the numbers of each caste could not be obtained with meticulous accuracy and as the proportion of the population belonging to each caste did not change rapidly it was waste of time, effort and money to repeat the return at each census. Since then the caste return has been impugned by some who contend that it is likely to perpetuate by official action what they consider to be undesirable, *viz.* caste differentiation, and by others who think the returns are vitiated for demographic purposes by the attempts of the lower castes to return themselves as belonging to groups of higher status.

The value of the caste return.

As regards the attacks on the accuracy of the return we have already seen in the preceding paragraph how they were dealt with and the extent to which success has been achieved. Regarding the allegation that the return of caste is likely to perpetuate the caste system, in the first place it seems curious to imagine that the mere record of caste can affect that institution one way or the other. Censuses started in 1869, *i.e.* about 60 years ago. The caste system evolved some 3,000 years ago. During the centuries the caste system must have found many opponents as well as defenders, yet it has lived through the ages, and its survival or disappearance obviously depends on far more powerful factors than the mere presentation of statistics showing the relative strengths of the different castes at any given time. Those factors are not likely to be nullified in the course of a few years. Further, has the caste system strengthened in the last 60 years since the introduction of census?

On the other hand I venture to suggest that the Census Reports in dealing with caste have done a positive good by bringing to the light of day some undoubted evils of the caste system. Would untouchability and child-marriage have received the attention they have but for the publicity they initially gained through the Census returns? Again, take the increasing number of caste claims. Each of these represents an effort on the part of some members of the caste or community concerned towards social uplift, stimulated by the census return. The census deals with facts, and those who would say there is no such thing as caste or who imagine that the census return of caste is likely in any way to perpetuate the caste system are blinding themselves to facts like the pursued ostrich that buries its head in the sand. Moreover their allegations are self-contradictory. If the caste system is dead how can the retention of the caste return perpetuate the system? As regards this province the truth is that although a progressive few have broken through caste restrictions, caste is still "the foundation of the Indian social fabric". Every Hindu is born into a caste and his caste determines his religious, social, economic and domestic life from the cradle to the grave. Whatever view may be taken of caste as a national and social institution it is useless to ignore it so long as caste actually does play such a vital part in the life of each individual. When it becomes a fact that caste restrictions have disappeared or even have to a large extent disappeared, the need for the retention of the caste return will have gone and those responsible for taking the census will not be among the least appreciative, even if only for the omission of a column the filling up of which involves peculiar difficulties, and the tabulation of entries from which is attended with many complications.

So long as the Caste System is such an important factor classification by caste can scarcely be abandoned, for a classification based on religion or occupation would be too broad and featureless to be of any value for economic or sociological analysis.

6. Although it was necessary to ask and record the caste or race of every person in the schedule, for reasons of economy all the castes returned have not been tabulated. The selection of those tabulated includes the more numerous castes of 1921, certain small tribes or castes of ethnographical importance, and any depressed castes not already included in either of the foregoing categories. In some instances different castes have been clubbed together as an economy. The details of these will be found on the fly-leaf to Imperial Table XVII. They were members of depressed castes of whom total figures were required though the figures for the individual castes were not of importance.

Classification of caste.

The tabulation is, however, fairly exhaustive, for 98·4 per cent. of Brahmanic Hindus, 90·6 per cent. of Aryas and 93·8 per cent. of Muslims have been tabulated under the various castes (including the few small groups already referred to).

No sub-castes were tabulated, in order to reduce expenditure.

The castes have been tabulated by religion and it may be noted that if a caste appears under one religion, but not under another it means that none of that caste returned the latter religion, so that by adding together the figures for a caste shown under one religion to those of that caste shown under any of the other religions the total of that caste for all religions can be obtained.

The castes have been put in alphabetical order under each religion. In the case of the castes shown in the list of claims in paragraph 3 *supra* persons returning any of the caste names shown in the second column were tabulated under the corresponding old caste name appearing in the first column.

Broad divisions of Brahmanic Hindus by caste.

Community.	Actual number.	Number per mille of total Brahmanic Hindu community.
Brahmans ..	4,525,893	109
Depressed classes ..	12,819,949	309
Others ..	24,189,139	582
Total Brahmanic Hindus.	41,534,981	1,000

7. The Brahmanic Hindu community may be divided into three main divisions, *viz.* Brahmans, the Depressed Classes, and others. The figures for these main divisions will be found by tahsils in Provincial Table II. In the margin I give the figures for the province as a whole, including the states. Brahmans form one-ninth, the depressed classes somewhat less than one-third, and other castes about five-ninths.

The Depressed Classes.

8. But we have seen that many of those professing the reformed Hindu faiths have returned their castes. These are often imperfectly converted and liable to lapse, and moreover those who before their conversion belonged to the depressed classes are still so regarded by orthodox Hindus. To obtain a complete return of the depressed classes it is thus necessary to add such of the reformed Hindus who returned a depressed caste to those of that caste who returned their religion as Brahmanic Hinduism. This has been done in the figures for depressed Hindus in columns 4 and 5 of the table in Appendix 1 at the end of this volume, and this explains the apparent slight discrepancies in the figures. The statistics in Appendix 1 have been illustrated in the Social Map which forms the *Frontispiece* to this Report. Similar figures are given by natural divisions in the same appendix.

The whole subject of the depressed and backward classes, which has received so much publicity of late, has been dealt with in Appendix 2, and the castes regarded as depressed have there been listed.

The caste of Aryas, Radhaswamis, Brahmos and Devs.

9. The caste returns of Aryas have already been alluded to in paragraph 10 of Chapter XI—Religion.

Out of 3,403 Radhaswamis 2,554 (roughly three-quarters) returned no caste. Three hundred and twenty-seven returned themselves as Chamars and 156 as Kayasthas. The rest were distributed in small numbers throughout numerous castes.

Of the 144 Brahmos 70 returned no caste and 44 were Vaishyas.

None of the 44 Devs returned a caste.

The caste of Jains.

10. Out of 68,168 Jains only 3,609 (5 per cent.) returned no caste while 62,133 (91 per cent.) returned themselves as Vaishyas. The rest were scattered among various castes and included 554 Rajputs.

The caste of Sikhs.

11. Out of 46,610 Sikhs 7,066 (15 per cent.) returned no caste, while 30,595 (66 per cent.) returned themselves as Jats. This has already been explained in paragraph 13 of Chapter XI. The others are of various castes including a fair number of Khatiks and Rajputs.

12. Islam recognizes no caste distinctions, but in this province where the

The caste of Muslims.

Caste.	Actual number.	Number per mille of total Muslim community.
Saiyid ..	312,174	42
Mughal ..	59,381	8
Pathan ..	1,094,386	147
Shaikh ..	1,592,063	214
Julaha ..	959,681	129
Faqir ..	400,694	54
Dhunia ..	387,565	52
Teli ..	252,636	34
Nai (Hajjam) ..	243,836	33
Darzi ..	168,906	23
Rajput ..	166,658	22
Qassab ..	166,185	22
Dhobi ..	109,248	15
Manihar ..	105,817	14

influence of Hinduism has powerfully affected Muslim customs, tradition and sentiment, and where a very large section of Muslims are the descendants of converted Hindus who have retained in large measure their Hindu customs the case is otherwise. Besides the four original foreign tribes of Saiyids, Mughals, Pathans and Shaikhs there are numerous endogamous occupational castes. In the margin I give the figures for the four original families and for the larger occupational castes. These 14 castes account for 81 per cent. of all Muslims.

13. In the margin I give statistics for all religions together of those castes

Chief castes (all religions).

Caste.	Persons in 1931.‡	Number per mille of total population 1931.	Percentage variation in population.		
			1921-31.	1911-21.	1901-31.
Chamar ..	6,312	127	+8.0	-4.0	+6.4
Brahman ..	4,556	92	+0.9	-3.5	-4.8
Ahir ..	3,897	78	+5.6	-5.4	+1.3
Rajput ..	3,757	76	+8.3	-5.2	-4.9
Kurmi ..	1,756	35	+0.5	-7.5	-11.8
Shaikh ..	1,592	32	+10.7	+9.4	+16.6
Pasi ..	1,461	29	+9.2	+2.1	+17.8
Vaishya ..	1,262	25	*	*	*
Kahar ..	1,155	23	+6.6	-2.6	-8.5
Lodhi ..	1,099	22	+5.3	-6.3	+0.1
Pathan ..	1,094	22	+20.2	-5.2	+34.1
Gadariya ..	1,020	20	+8.6	-4.5	+7.4
Teli ..	1,006	20	+7.2	-3.1	+5.8
Julaha ..	1,005	20	+14.0	-11.0	+8.9

* Figures not available. ‡ 000's omitted.

14. There is nothing of any importance to note in this connexion. There is no marked change from the normal.

15. The increase in total population between 1921 and 1931 having been between 6 and 7 per cent., any wide variations from this for the different castes shown in Subsidiary Table I need a word of explanation.

The increase among Ahars has been small since 1921 (1.7 per cent.), but in that year there was a very large increase which occurred in district Aligarh, Rampur State and the Fyzabad revenue division. The names of these castes are in some localities pronounced similarly and are difficult to distinguish when written. Thus errors are probable in both enumeration and compilation and that they have occurred both now and in the past can be seen from the fact that when one of the castes loses in a district the other usually shows a corresponding gain. The present distribution on the whole resembles that of 1921. Ahirs show an increase of 5.6 per cent. since 1921.

Baghbans show an increase of 11.5 per cent., which is most noticeable in Bijnor district, where several Malis appear to have returned themselves as Baghbans. Malis, Kachhis, Sainis and Baghbans are closely allied. The actual increase since 1921 is not so great as the above figure suggests because in that year Muslim and Arya Baghbans were not tabulated.

Bhangis show an unusually small increase of 3.1 per cent. The Bhangi group includes several castes and there have been changes at different censuses in the castes included under this head. At the present census all Dhanuks have been included (for economy) though strictly speaking only one sub-caste of Dhanuks† come under this head. Bansphors have been excluded and included under Doms of which they are a sub-caste. Conversions to the proselytizing religions also affect the figures for when they become Christians or Aryas they usually do not return their caste.

† The figures for Bhangi in Subsidiary Table I of this chapter for previous censuses include both Bhangi and Dhanuk figures which have been added together for the purpose of comparison.

Local distribution of cast Variation in certain castes. Ahar and Ahir.

Baghban.

Bhangi.

- Bhat.* The majority of Bhats or Brahmabhatts have long claimed to be Brahmans, but there are some who profess Islam and others who are Aryas. In 1921 only those who returned themselves as Brahmanic Hindus were separately tabulated and this accounts for the large apparent decrease in their numbers in 1921 and subsequent increase of 46·8 per cent. in 1931. Brahmanic Hindu Bhats have actually increased by 15·4 per cent. in the last decade. Even this is above normal and is due to the fact that some of those who formerly returned themselves as Brahmans have been restored to their proper community. The figures of 1901 and 1911 suggest, however, that many are still recorded as Brahmans.
- Bhisti.* Between 1911 and 1921 there was a decrease of 20·8 per cent. in this caste for no apparent reason. The figures are more normal now and this has resulted in an apparent gain of 24·3 per cent., giving an increase of 14 per cent. since 1901.
- Bhuinhar.* Between 1901 and 1911 there was a decrease of 35·6 per cent. in Bhuinhars, which Mr. Blunt* ascribed mostly to plague. But 1921 saw an astounding recovery, the increase being no less than 39·6 per cent. in spite of the influenza epidemic. This large increase was ascribed by Mr. Edye† to the inclusion of Bhuinhars among Brahmans in 1911. The increase in the last decade has been only 1·5 per cent. The fluctuations in the past were undoubtedly due to the confusion of Bhuinhars with Brahmans. The present small increase of 1·5 per cent. among Bhuinhars appears to be correct for Brahmans have increased by only 0·9 per cent., and where Bhuinhars have remained stationery or decreased Brahmans have usually done the same, *e.g.*, in Azamgarh Bhuinhars declined by 3,313 and Brahmans declined by 5,004.
- Dhunia.* There was an unaccountable decline of 12·7 per cent. in the numbers of this caste in 1921. The 1931 figures have returned to normal and this accounts for an apparent increase of 17·3 per cent., giving an increase of 8·4 per cent. in the last 30 years.
- Dusadh.* The very small increase of 0·1 per cent. in this caste is due to the fact that in 1921 certain Dusars in district Fatehpur were wrongly included‡. They have now been excluded.
- Faqir and Goshain.* Faqirs show a decline of 3·0 per cent., while Goshains show an increase of 34·0 per cent. Faqir and Goshain are generic terms including religious mendicants and ascetics. The former return themselves by numerous other names and are as a result likely to be tabulated under "other castes". In Garhwal at this census many were returned as Rajputs. The names are often interchanged, *e.g.*, in Almora the Faqirs of 1921 returned themselves almost without exception as Goshains in 1931. Hence the curious fluctuations. Faqirs and Goshains together show an increase of 4·4 per cent. in the last decade.
- Gaddi.* Gaddis show a remarkable increase of 37·4 per cent. since 1921, especially marked in the Meerut division and in Gorakhpur, Basti and Hardoi districts and Rampur State. They have often been regarded as a sub-caste of Ghosis, but they have now definitely separated and this probably accounts for the large increase. As Ghosis have not been tabulated separately at the present census it is not possible to verify whether this is the correct explanation or not.
- Goriya.* This caste shows a normal increase at this census, but is worthy of note in that its strength increased from 23,000 in 1901 to 87,000 in 1911. The reason for this seems to be that they are the result of fusion between a sub-caste of Mallahs and a sub-caste of Kahars, and the fusion and hardening of the community as a caste was completed between 1901 and 1911. In 1901 they were largely returned as Kahars and Mallahs.
- Halwai.* The apparent increase of 68 per cent. in Halwais since 1921 is not real. In 1921 Muslim and Arya Halwais were not separately tabulated. There has been an actual increase of 1·1 per cent. in Hindu Halwais in the decade, and the total of the Halwais of all religions is now the same as it was in 1911.
- Jat.* The increase in Jats is not so large as the figure in Subsidiary Table I suggests. In 1921 Muslim and Arya Jats were not included. The actual increase in Brahmanic Hindu Jats in the last decade was 3·5 per cent.

* *Vide* Census Report 1911, Part I, page 359.† *Vide* Census Report 1921, Part I, page 153.‡ *Vide* Census Report 1921, Part II, footnote on page 203.

The decrease of 11·0 in Julahas between 1911 and 1921 was abnormal and probably the result of the inclusion of some of them among Shaikhs. The position has been partly remedied, which has resulted in an increase of 14 per cent. since 1921. *Julaha.*

Kalwars have shown a very steady decline since 1901. Since 1921 it is noticeable in almost every district and state. They have succeeded in getting themselves returned to an increasing extent as Vaishyas. *Kalwar.*

The increase of 11·5 per cent. in the number of Kols is almost entirely due to immigration from Rewa State into Mirzapur and Banda districts and Benares State. The Kols who appeared in considerable numbers in the Meerut division for the first time at last census have almost all gone again. *Kol.*

In 1911 Mr. Blunt ascribed the decrease in Koris to the inclusion of some of them among Hindu Julahas*. The decrease of 1921 was explained by Mr. Edye† as due to confusion with Koris, and he attributed the 1911 decrease to the same cause. The present large increase of 15·6 per cent. suggests that the Koris have now been separated from the Koeris, and this explains the correspondingly small increase of 2·2 per cent. in the latter caste. *Kori and Koeri.*

The small increase of 0·5 per cent. in Kurmis cannot be ascribed to the increase in Sainthwars, for an addition of 7,000 (the increase in Sainthwars) would still leave the increase at only 1 per cent. I think it is probable that some of them have gone under Rajputs, either having been returned as such without the name Kurmi added, or else having been overlooked in the process of abstraction. *Kurmi.*

The apparent decrease in Malis is due to some, who in 1921 were returned as of this caste, now having returned themselves as Baghban or Saini. *Mali.*

Mallahs show an abnormal increase of 38·9 per cent.; very little of which is due to the omission of Muslims and Aryas from the 1921 figures. They have in the past been confused with Kahars and Kewats, but this does not appear to be the case at this census for Kahars have increased by 6·6 per cent. (normal) and Kewats by 13·9 per cent. The greatest increases have occurred in the Benares and Gorakhpur divisions and in Unao district. Part of this increase is due to the transfer of those who were wrongly returned under Kahars in 1921, and the remainder appears to be a natural increase. *Mallah.*

Manihars show an increase of 22·8 per cent. which suggests that, as at last census also, the return includes some Churihars, Lakheras and Kacheras. These occupational castes all overlap. As these latter castes have not been separately tabulated it is not possible to check this. *Manihar.*

Meos who recorded a large decrease in 1921 show a further decline of 38·8 per cent., especially noticeable in the three western divisions. They are a comparatively small community and are probably now calling themselves Shaikhs or Pathans. *Meo.*

Mughals record a very small increase of roughly 1 per cent., for no apparent reason. *Mughal.*

The Nats (both Hindus and Muslims) are a wandering tribe whose figures consequently vary both as between districts and in the Province as a whole. They show a decline of 19 per cent. since 1921. The biggest variations have occurred in Bahraich district where 1,562 were returned in 1911, no less than 11,414 in 1921 and 1,485 in 1931. This large decrease since 1921 accounts for most of the provincial decrease in the last decade. *Nat.*

The figures of Nau-Muslims depend very largely on conversions. Between 1911 and 1921 they rose by 57·9 per cent. and the last decade has witnessed a further large advance of 53·4 per cent. They show very large additions in Basti and Gonda districts and a considerable though much smaller decline in Banda district. *Nau-Muslim.*

Pathans show a large increase of 20·2 per cent. The rise is general but is much emphasized in the Benares and Fyzabad divisions. Part of this is due to the fact that some of the occupational castes have returned themselves as Pathans. There was a large increase in this community of 17·8 per cent. between 1901 and 1911 which Mr. Blunt thought was due to Muslim Rajputs calling themselves Pathans. It is possible that more have done so at this census, but Muslim Rajputs show an increase of 8·3 per cent., about midway between the *Pathan.*

* *Vide* Census Report 1911, Part I, page 359.

† *Vide* Census Report 1921, Part I, page 153.

Hindu and Muslim normal increase. Further, there never have been more than a handful of Muslim Rajputs in the Benares division and the figures of this community in the Fyzabad division show a very marked increase since 1921. The present increase is due more to the members of the occupational Muslim castes now claiming to be Pathans.

Saini.

Sainis show an apparent increase of 54·8 per cent. but this is by no means all real, for in 1921 only those who returned themselves as Brahmanic Hindus were tabulated. Since 1901 this caste shows an increase of 28·8 per cent. It is probable that some formerly returned as Malis have now come under this head.

Silpkar.

The Silpkars have formerly been tabulated under the name of Hill Doms or Hill Depressed Classes. The members of this community have no connexion whatever with the Doms of the plains and hence have adopted this new name, wishing to dissociate themselves entirely from them. Their increase of 16·5 per cent. since 1921 is not all real, for the 1921 return excluded those who returned themselves as Aryas and caste Silpkar. The increase in those who returned Brahmanic Hinduism is only 9·7 per cent. which is all natural.

Taga.

The apparent violent fluctuations in the Taga community between 1911 and 1921 and between 1921 and 1931 are again due to the fact that only Brahmanic Hindu Tagas were tabulated in 1921. The 1931 figure is only about 3 per cent. below the 1911 return, and between 1921 and 1931 Tagas who returned their religion as Brahmanic Hinduism increased by only 1 per cent. It is possible that some returned themselves as Brahmans pure and simple at the recent census, or have been erroneously included as such in the process of tabulation.

Tamboli.

Tambolis have shown a continuous decrease since 1901. The decrease of 17·2 per cent. between 1901 and 1911 was attributed by Mr. Blunt to relatively severe losses from plague, but the continued decrease suggests some other reason. They are probably returning themselves under another name or names. Some may have returned themselves as Barais, for the only difference between these castes is that Barais grow the *pan*-vine and Tambolis sell the leaves. If Barais and Tambolis are added together they show an increase of 3·9 per cent. since 1921 and a decrease of 4·5 per cent. in the last 30 years. Other more successful Tambolis may have returned themselves as Vaishyas.

Vaishya.

It is not possible to make comparisons with past figures because only certain sub-castes of Vaishyas have hitherto been tabulated and owing to retrenchment Vaishyas have not been tabulated by sub-castes at the present census.

Selected tribes.

The figures of selected tribes for the last 50 years exhibited in Imperial Table XVIII need no comment. They are self-explanatory. Many of those included are wandering tribes whose numbers consequently have in the past varied considerably from district to district and in the province as a whole.

Fission and fusion of castes and sub-castes.

16. Fissions are now not very frequent. Such as there are appear to be the outcome of occupation and occupational changes. If a section of any caste embraces a new occupation which it considers carries with it a superior status they show a tendency to separate into a new sub-caste and to adopt a new name which is considered more suitable to their new social position, *e.g.*, in some parts those Chamars who have given up their former occupation of skinning dead animals now call themselves Jatavs or even Jatav Rajputs. In other places they still call themselves Chamars but call those who still follow the traditional occupation Pharraiya Chamars. Again, Koris who have given up weaving will style themselves Kush Kuleen Rajputs or Tantuvai Vaishyas. But such fissions are at present by no means complete and the members of both sections still inter-dine and inter-marry in most places. Whether or not they will harden into separate sub-castes or castes depends, I suppose, to some extent on the future attitude towards untouchables and the depressed classes.

Another question that at one time looked as though it might lead to fissures in certain castes was the problem of widow re-marriage. In certain castes two divisions arose the one permitting and the other forbidding the practice. They began to assume different names; but here again the fissure was almost nominal and its further development will depend largely on the final views adopted by orthodox Brahmans on the subject.

Fusions are if anything rarer than fissions. At first sight some of the entries in the table of Caste Claims given in paragraph 3 *supra* might lead one

to think that fusion was taking place between certain castes. For instance Ahars and Ahirs have a common *sabha* and in some parts both call themselves Yadavas; again Barhais and Lohars have many common *sabhas*. But in actual practice they have not combined as a caste. They may sometimes inter-dine but never inter-marry and although those who are members of the *sabhas* (these form, as I have already pointed out, only a minute fraction of the castes concerned) are fraternizing in an endeavour to improve their social status, the castes from which they are drawn are still as distinct as ever.

17. Something has been said about the number and distribution of Europeans and Anglo-Indians in paragraph 11 of Chapter XI and in paragraph 9 of Chapter III, and little need be added here. The actual figures are exhibited in Imperial Table XIX.

I give below the districts and states grouped according to the number of (i) Europeans and allied races, (ii) Anglo-Indians, each contains—

The distribution of Europeans and Anglo-Indians.

Districts and states which contain Europeans and allied races numbering—

Less than 20.	20-50.	50-100.	100-300.	300 and over.
1. Mainpuri. 2. Etah. 3. Bijnor. 4. Pilibhit. 5. Fatehpur. 6. Jalaun. 7. Hamirpur. 8. Jaunpur. 9. Ghazipur. 10. Ballia. 11. Basti. 12. Azamgarh. 13. Unao. 14. Rae Bareilly. 15. Hardoi. 16. Rampur State. 17. Tehri-Garhwal State. 18. Benares State.	1. Bulandshahr. 2. Budaun. 3. Banda. 4. Kheri. 5. Partabgarh. 6. Bara Banki.	1. Muzaffarnagar. 2. Aligarh. 3. Farrukhabad. 4. Mirzapur. 5. Garhwal. 6. Sitapur. 7. Bahraich. 8. Sultanpur.	1. Moradabad. 2. Shahjahanpur. 3. Benares. 4. Gorakhpur. 5. Almora. 6. Gonda.	1. Dehra Dun. 2. Saharanpur. 3. Meerut. 4. Muttra. 5. Agra. 6. Bareilly. 7. Etawah.* 8. Cawnpore. 9. Allahabad. 10. Jhansi. 11. Naini Tal. 12. Lucknow. 13. Fyzabad.

* Due to the accidental presence of troops on the march.

Districts and states which contain Anglo-Indians numbering—

Less than 20.	20-50.	50-100.	100-300.	300 and over.
1. Bulandshahr. 2. Mainpuri. 3. Bijnor. 4. Budaun. 5. Pilibhit. 6. Etawah. 7. Fatehpur. 8. Jalaun. 9. Hamirpur. 10. Banda. 11. Jaunpur. 12. Ballia. 13. Garhwal. 14. Unao. 15. Rae Bareilly. 16. Sitapur. 17. Kheri. 18. Bahraich. 19. Sultanpur. 20. Rampur State. 21. Tehri-Garhwal State. 22. Benares State.	1. Muzaffarnagar. 2. Aligarh. 3. Muttra. 4. Shahjahanpur. 5. Azamgarh. 6. Almora. 7. Hardoi. 8. Fyzabad. 9. Partabgarh.	1. Farrukhabad. 2. Ghazipur. 3. Basti. 4. Naini Tal. 5. Bara Banki.	1. Saharanpur. 2. Etah. 3. Bareilly. 4. Mirzapur. 5. Gonda.	1. Dehra Dun. 2. Meerut. 3. Agra. 4. Moradabad. 5. Cawnpore. 6. Allahabad. 7. Jhansi. 8. Benares. 9. Gorakhpur. 10. Lucknow.

Below I give the numbers of districts and states falling into each group at the last three censuses :—

Census.	Number of districts and states which returned—				
	Less than 20.	20-50.	50-100.	100-300.	300 and over.
<i>Europeans and allied races.</i>					
1931 ..	18	6	8	6	*13
1921 ..	17	11	5	5	13
1911 ..	7	13	11	6	14
<i>Anglo-Indians.</i>					
1931 ..	22	9	5	5	10
1921 ..	24	8	6	5	8
1911 ..	22	9	4	10	6

*Includes Etawah where troops on the march happened to be enumerated.

The figures show clearly the withdrawal of Europeans from districts between 1911 and 1921 due to the War, and the process has continued between 1921 and 1931 due to the Indianization of the Services and the withdrawal of certain missions.

Anglo-Indians are concentrating in the larger towns. Incidentally it may be mentioned that in 1931 whereas 34,773 persons claimed to be European or Anglo-Indian, 35,401 persons returned their mother-tongue as some European language. The agreement is as close as could be expected and suggests that the actual returns are not very far from the truth.

18. The following appendices on ethnographical matters follow this chapter :—

Appendix A.—Some thoughts on the caste system.

Appendix B.—Caste *panchayats* and *sabhas*.

Appendix C.—Caste in the Kumaun Division and Tehri-Garhwal State.

Appendix D.—Monographs on certain castes and tribes—

- (1) Bhoksas.
- (2) Churers of Tehri-Garhwal State.
- (3) Jads of Tehri-Garhwal State.
- (4) Kamlapuri Vaishyas.
- (5) Korwas.
- (6) Saharias (or Saheriyas).
- (7) Tharus.

Appendix E.—A note on Criminal Tribes Settlements.

Appendix F.—Ethnographical notes on miscellaneous castes.

A few notes on migration in district Garhwal and between Gorakhpur district and Nepal will be found in Appendix 3 at the end of this volume.

Ethnographical matter.

APPENDIX A.

Some thoughts on the Caste System.

By an old friend of India who prefers to remain anonymous.

For the sake of clarity let our definition of a caste be that given on page 367 of the India Census Report, 1911, viz. "an endogamous group or collection of such groups bearing a common name and having the same traditional occupation, who are so linked together by these and other ties, such as the tradition of a common origin and the possession of the same tutelary deity, and the same social status, ceremonial observances and family priests, that they regard themselves and are regarded by others, as forming a single homogeneous community." To this must be added the following features:—(1) that each such group or collection of groups falls with others into a class with certain characteristics; (2) that each caste forms part of, is an element in, a system which is associated with certain ideas and beliefs; and (3) that within this system there are levels or classes which again are associated with certain ideas and beliefs.

Modern science asserts that it is impossible to understand or appreciate any element in a structure unless its function as part of the whole be taken into account. The anatomist describes the bony system, the nervous system, the respiratory system, the alimentary system, the reproductive system, the muscular system, and so forth but knows that he must integrate them, he must study them in their relations one to another and to the whole of which they form elements, and he must pay special attention to the devices by which in the human body integration and co-ordination are effected. The student of the body politic has no less a difficult task and here too he will fail if he simplifies or attempts to simplify his task by concentrating his attention on one aspect of the range of problems and neglecting their relation to the problem as a whole. Anthropological science—so a recent report of a Royal Commission declares—has shown that "Religion, law, tribal authority, tribal customs and the economic life are inseparably bound up together." Our first duty, therefore, is to survey the system as a whole and when we have some vision of its nature, when we know something of the model on which it is founded, when we realize somewhat of the main ideas which underlie its activities, we may usefully turn our thoughts to the features of its details.

The caste system rests like all sensible political systems on recognition of the essential facts that it takes some of all to make a state and that men are born unequal. It provides for all and it explains inequalities by the doctrine of *Karma*—a man determines his own place in society. It rests on ideas as to the nature of man, the nature of the physical world in which and by which man lives, and modern thought declares with no uncertain voice that ideas of this kind become as it were part of the human mind so that men do not see them but see other things through them. (T. E. Hulme, *Speculations*, page 50.) An essential element in this scheme of ideas is that man himself is part of the world of nature and influenced by and capable of influencing the forces which are manifest therein. Thus and in this manner morality is linked with science, for a breach of the natural order entails penalties which may be both physical and spiritual. Every human society must make provision for regulating the normal relations between members of the society, for their protection and for their continuance and safety. If the instinct of self-preservation be basal, the instinct of self-continuance through propagation is nearly as deep and the instinct of self-development through social life comes close at hand. Then there is the need for training each generation in the institutions of the society so that continuity may be assured. Thus we get a system which has an economic aspect, which has a biologic foundation, which provides security, which assures continuity in the social order, which keeps due order in the relations of individuals each to other within the society and is in constant contact with those external elements and forces to which the term "religious" may be applied.

If we look at the caste system as a whole, we see a polity, we observe the stress laid on economic function, we note regulation of the biologic factors, we discover organization—specialization for defence against external and internal disorder—we can find, if we are not obsessed by the view that education must be based on books, a system of education to enable each individual to do his duty in that state of life to which he has been born as a result of his own past, and we cannot avoid knowledge of the elaborate arrangements for maintaining equilibrium in the relations of man and the spiritual world.

Archaeological discoveries have revealed the existence in the Punjab and the confines of Sind of a highly developed urban civilization which extended eastwards towards, perhaps into the territory of the United Provinces. Every urban community depends on extensive agriculture and on trade. Indus civilization with its magnificent development of arts and crafts, with relations on the one side with its enterprising neighbours in Sumeria and on the other with the territories to the east, must have exerted profound influence on the political, social and economic organization of the whole of Northern India. If this view be accepted or allowed even in part, it will be clear that the historical continuity of culture in Northern India must be reckoned with, and that the United Provinces in particular must

be closely studied as an area in which there may be expected to survive features in the social, political and economic order which date back to the order associated with the Temple State. Here, too, if anywhere in India, will there be evidence of contact with other cultures, for on the eastern borders—modern borders set by edict and regardless of nature and the historical distributions—are folk allied in speech with the Austric family whose traces are found in the Himalayas as far west as sacred Simla itself, and the mingling of stocks from Mongoloid areas filtering in through difficult passes in small numbers with stocks from the south, and the passage of enterprise from the west along the river routes mark the United Provinces as an area of development by constant contact. Here we have developed urban communities on sites which must have been used for many long centuries because distinguished by natural advantage; we have village communities self-sufficient and self-maintaining; we have tribal communities with their settled order and distinctive institutions. We can distinguish castes which are marked by hypergamy by an internal differentiation and special grading; we can distinguish castes which follow ancient rules, we know that there are castes which follow the forgot rule or in practice disallow marriage with a stock with which there has been a marriage in the memory of living man, and there are still groups which prescribe the family from which a wife should be taken. The caste system as a whole has been able to deal with all these elements not by imposing the dead hand of an impossible uniformity upon them but by allowing them to grow into an associated diversity. Its elasticity, its liberality of naturalization, its political value, have been obscured by the appearance of rigidity by the absolutism of the rule that settles a man's place and function in society by what is called the accident of birth. We may pause to ask whether after all birth is an accident—is it not rather an incident, a link in a long chain of events and as much part of the cosmic order as any other daily happening, so that if the cosmic order is a moral order, all its phenomena—the incidents of human life not less than others—will assume a moral aspect.

The caste system or polity rests upon and is linked with a *weltanschauung* or systematic philosophy which regards the world as a system of forces whose interplay is conditioned by human activity—even dependent in some measure upon the due and proper performance of certain human activities. It is a synthesized universe, not an anthropocentric universe by any means but a theocentric order, yet humanity is an essential element. The rigidity of the system of sacrifices and *mantras*, which ever and anon provokes the anger of the spiritual reformer in his quest for freedom, is part of the general architecture of this remarkable application of logical thought to the facts of life. It will be remembered that *vidya*—knowledge, science—is a specific condition of spiritual life, but it must be knowledge of the inner spiritual nature of the world order of those forces which being unseen are unnoticed and are so constant in their operation that their importance is overlooked. We are all apt to overestimate the effect of catastrophies and startling events, yet if we read in the book of nature we shall see that the slow, sure, steady forces which are always moulding our world are in reality those to which the greatest weight must be assigned.

In humble as in highly developed societies there are to be found people who are regarded as endowed with supernatural powers or who are able to control, either for social purposes or for their own ends, the spiritual forces upon which the social welfare depends—and, just as in humbler societies there springs up a sense—a feeling of continuity, and with it grows a recognition of heredity, of inherited and transmitted authority, so in the organized and advanced societies of India, heredity and the transmission of the power and authority that come from *vidya* and the right to the acquisition of *vidya* have played a part. The *thumomi* of the Naga Hills—the man who knows—the man who is set round with *tabus*—the man distinct from his fellows and yet necessary to the life of his society—has his counterpart in the higher groups in India. Indeed if we look at the life of the lower culture as portrayed by modern and competent writers, we find due and constant recognition of many of the elements which we find in the higher societies. This is in large part due to the fact that both have to deal with the same range and the same kind of problems. There has been diffusion, passage of ideas and practices from one to another, the higher has given to and has taken from the lower, for the exchange has not been one-sided by any means. Some of the lower societies have fallen from a higher estate and were once, as Indian history shows only too frequently, parts of highly organized cultures, and despite their fall have retained features of their glorious past. Hindu polity demands *achar*—service—so too does the ritual of the tribe. There must be regard for the *jati* and for the *kula dharma*, and is not that taught by and in the tribal life wherein each individual in many instances is known to be a tribesman returned to life. The *tabus* which each is taught to observe lest by their breach he bring some dire misfortune on his whole society—thereby strengthening the social solidarity and teaching the great lesson of each for all—resemble closely the rules regulating purity. The lower culture knows the virtue of liberality—*dana*—and often visits the miser with social penalties. That marriage and mating are matters of high import to the life of the society is shown by the rules still in many cases strictly observed of cross-cousin marriage. Austerity—*tapas*—still commands respect and is still a means of acquiring spiritual power in the public opinion of the lower societies. It liberates a

man from the fetters of desire, aids him to intellectual clarity, and helps him to achieve individuality through social esteem. But when we touch on the precept taught by Hinduism that piety demands pilgrimages, we come to a factor of great importance. Tribalism is localism. The institutions of the tribe alone are worshipful. Tribal religion strengthens the tribal institutions. Local legends aid the tribal belief. The tribe comprises the living and the dead. It is hard to deny polytheistic pantheism to the tribal scheme in which re-incarnation beliefs are as fundamental as elsewhere. But pilgrimages break up localism. The sanctity of the shrines beyond the border competes with that of those of the home, and men who visit the places beyond return with tales of strange happenings, for the threshold of suggestibility is raised by anticipation and the miracles happen because they are expected to happen. Wisely was the duty of pilgrimages set in a high place in the religious scheme, and the United Provinces are rich in holy places so that we may well believe that its polity has been influenced by this fact. Through it flows Mother Ganges, holiest of Indian rivers. It is *Aryavarta*, and within it was fashioned that scheme of thought which for long dominated India. It is now as always an area where men have congregated and in their tightly packed communities mind has flashed on mind, ideas have sharpened ideas and memories have stirred by contrast. Its holy places draw great throngs of men and women who return to their villages with their faith strengthened, their fervour augmented and their hearts beatified by their experiences of the happenings at the holy places. Great indeed is the power of the mind over the body and the age of miracles is not past. Cold science may explain away or disdainfully refuse to consider seriously the phenomena of mental control over physical states, but the peasant goes in hope, gets help, comes back with the certitude of the mercy of the deity. The duty of pilgrimages is no mean element in the destruction of localism; it contributes largely to the formation of mental attitudes which constitute so great a difficulty to those who would use reason to combat attitudes which are emotional, beyond reason, affected by ideas which lie so far back that they are never tested, and based on assumptions which have never been subjected to critical examination. The caste order is bound up with these basal ideas, it gives validity to and it receives strength from the assumptions which colour every thought and dominate every act of Indian life. It makes for a unity amid a welter of diversity, it provides the sanction of religion for the inequalities as they appear of life, it links the economic with the biologic life, it joins the facts of nature to the facts of history, it makes use of models borrowed from the order of the city state as of those furnished by the simple order of the village and tribe. It has faults and blemishes. What social order has not? It has the supreme merit of being wrought on Indian soil by Indians for Indians, of the materials supplied in the long ages by Indian history and Indian geography.

APPENDIX B.

Caste Panchayats and Sabhas.

Introductory.

1. In the Census Report for 1911, Part I, paragraphs 329 *et seq.* Mr. Blunt gave a very full account of the nature, functions and methods of working of caste *panchayats*. In the following notes I deal with the changes that have occurred in the subsequent 20 years.

Permanent
panchayats.

2. To the list of castes who have permanent *panchayats* given on page 334 of the 1911 Report may be added Joshis (not the Hill Brahmans), Lodhs and Mahabrahmans, and in some places Kurmis.

Brahmans, Rajputs and Kayasthas never have them.

Permanent *panchayats* have always been a feature of the occupational and lower castes (both Hindu and Muslim), have been local in jurisdiction and have concerned themselves with enforcing caste restrictions particularly with regard to eating, drinking and smoking, marriage and misconduct, occupational customs, and certain other social observances.

The last 20 years have seen a marked decline in the authority and influence of such *panchayats*. This is especially noticeable in the more progressive western districts of the province, and in towns. In the east the change is less (Jaunpur and Ballia report no change) while in the districts of Sub-Himalaya, East, *viz.* Bahraich, Gonda, Basti, and Gorakhpur the position is much the same as it was 20 years ago.

The reasons for this loss of authority are manifold.

- (1) The spread of education and the great improvement in communications by rail and road have widened men's outlook and they are no longer ready to submit to the decrees of a village *panchayat*. The villager is now more conscious of his legal rights than in the past, and with a growing sense of individual liberty and self-assertion he is not so prepared to yield to the *panchayat's* authority but would rather press his case in the regular courts. Motor-buses and other improved means of transport have brought the latter nearer to him. He has an in-born love of litigation and the prosperous early years of the past decade provided him with more funds than usual for the pursuance of this form of amusement. Mr. Blunt in 1911 wrote* : "I doubt if many complainants would willingly exchange the fierce light that beats on even a third class magistrate's court-room for the dim obscurity that surrounds the *panchayat* mat." Court-rooms have been brought much nearer in the past 20 years and the villager has had more to spend. In fact some *panchayats* themselves now show a tendency to eschew matters cognizable by the ordinary courts.
- (2) A very important part of the *panchayat's* work is in connexion with marriage matters. In the past when travel was difficult and expensive marriages were contracted near at home and usually with the *panchayat's* approval, but now that marriages can be contracted farther abroad the *panchayat* is usually not consulted at all. Even if they are they would probably be unable to make enquiries. The same applies to widow re-marriages. Again, cases of enticement, adultery, fornication, refusal to carry out a marriage when promise to do so has been given, refusal to send a wife to her husband when old enough, and refusal to maintain a wife (restitution of conjugal rights), all of which were formerly dealt with by the *panchayat* are going in increasing numbers to the district courts. In cases where the parties live far apart, it is obvious that the *panchayat* could in any case do little.
- (3) The growing spirit of disobedience to constituted authority which has been such a marked feature of the past decade and which has been deliberately inculcated in boys at school for political reasons, has had its effect on *panchayats*. The younger generation, especially in towns, when they obtain a smattering of education and imbibe what are considered by many in this country to be progressive ideas, openly flout the authority of their elders in the *panchayat*. Many instances have been brought to my notice where the younger faction have pursued a constant policy of opposition to their elders, not infrequently resulting in the complete alienation of allegiance to the *chaudhri*.
- (4) Somewhat allied to the above factor is the effect produced on *panchayats* by Congress activities. The prestige and authority of many *panchayats* have been impaired by the fact that those of its members who took part in the Non-co-operation and Civil Disobedience movements carried their politics into the *panchayat* and in many cases completely undermined the authority of the *chaudhri* unless he shared their political views and activities. In more than one case the *chaudhri* changed his political views in order to retain his authority. When he did not the *panchayat's* solidarity, strength and authority suffered considerably.

* *Vide* Census Report 1911, Part I, page 338.

- (5) The *panchayat* has always been the repository of caste immutability and this has been one of its greatest sources of strength and authority in the past. Orthodox Hinduism was formerly not a proselytizing religion and once a Hindu embraced another religion he was not taken back into the fold. The last decade has seen a great change in this respect. The *shuddhi* movement among orthodox Hindus has been directed at reclaiming out-castes and those who had been converted to other faiths, and even to conversions of non-Hindus. Again, the Arya Samaj has spread the doctrine of "no caste", which has latterly been adopted by Congress and the Jat-pat Torak Mandal. Christianity also provides a refuge for the out-caste. Thus the effects of being out-casted are less terrifying than in the past and this fact has weakened the *panchayat's* authority and at the same time made them adopt a less severe attitude towards offences against caste restrictions. This, of course, is more noticeable in towns and the west of the province where the new influences are more pronounced.
- (6) Caste quarrels and feuds, which were carried on largely through the *panchayats* are a less common feature of village life in these days due to the fact that action is taken under the preventive sections to stop such activities. When the *panchayat* is a militant body it naturally flourishes and the *chaudhri* is a person of some importance.
- (7) Owing to improved communications offenders can nowadays more easily escape the punishments inflicted by *panchayats*, with consequent loss of authority and prestige to the latter. In one district four cases were brought to my notice of men who had been out-casted and had therefore transferred their residence elsewhere, and were living in caste at their new abodes, their home *panchayats* taking no further action. Two were excommunicated for keeping women of another caste, one for eating with members of another caste and one for refusing to give his daughter in marriage after betrothal. In the same district numerous cases were related of women eloping with men of other castes with no consequent punishment as they had left the *panchayat's* jurisdiction and the latter felt they could do nothing. Other cases came to my notice of broken marriage promises, enticement and desertion going unpunished because one of the parties lived a long way off.
- (8) Permanent *panchayats* have always been a feature of the lower castes and in those areas where the social uplift movement is strong and the lower castes are claiming higher status, there is a tendency for them to abandon this system of caste government.
- (9) The *panchayats* of the functional castes used to take some interest in professional matters as between their own caste and others, and also as between members of their own caste in respect of offences of individual members against the practice of *jajmani*,* or by reason of their leaving the traditional occupation. The changes in this respect noted on by Mr. Blunt in 1911† have continued. The last twenty years have seen a still greater departure from traditional occupations (we even see Brahman wine-merchants, tailors, boot-sellers, etc.). Economic conditions must inevitably cut across caste conventions to an increasing extent, and with this development the authority of the *panchayat* as between its own members and in its action on behalf of the decreasing number of its members who still follow the traditional occupation must decline. Generally speaking, a *panchayat* does not resent the adoption of an occupation higher or more respectable than the traditional one. A low caste man who receives education usually gives up his traditional occupation and takes to clerical work or government service if he can get it. His caste-fellows, however, do not deprecate the change but rather appreciate his enterprise and respect him. For example, in many places Gadariyas have given up sheep-rearing and have taken to agriculture, Nais have become shopkeepers, Chamars have given up flaying dead animals and tanning the skins, Dhobis refuse to wash the clothes of Chamars and Bhangis and Nais to shave them. On the other hand, if a man adopts a lower occupation than the traditional his caste-fellows despise him and he would find it difficult to marry his children into respectable families, and if the new occupation were considered very degrading he might even be out-casted. The Nai *panchayat* in Budaun recently out-casted a Nai girl for taking up midwifery.

To this extent then the *panchayats* of functional castes have lost some of their authority in respect of their traditional occupations though they still exercise some influence in the selection of the new occupation (less in towns of course)

* Vide Census Report 1911, Part I, page 332.

† Vide Census Report 1911, Part I, page 343.

and also in respect of infringements of *jajmani* rights as between their own members. As instances of the latter it may be noted that one Bhangi would not clean a house allotted to another, if he did the *panchayat* would punish him and make him pay compensation to the other. Similarly, a Joshi will not accept alms from a village which lies in the "beat" of another Joshi, nor a Mahabrahman the funeral gifts in respect of the deceased from another's area. In case of dispute the *panchayat* still sits in judgment.

- (10) City and town life and the stress of modern conditions naturally make for a weakening of the *panchayat's* authority and this spreads to the rural areas by reason of contact. An illustration may be quoted. A Singharia of Moradabad City married his son and daughter in an outside village and refused to give a marriage feast on the ground that the custom is out of date. The *chaudhri* of the *panchayat* could do nothing.

Widows re-marry in towns without the *panchayat's* permission and observe none of the customs formerly connected with such re-marriages. This too spreads by contact.

One of the duties of the ordinary castes has been respect of Brahmans, and acts of disrespect have always been punished by the *panchayat*. For various reasons (not the least of which has been the attitude of Arya Samajists) there has been a marked decline in towns in the reverence shown to Brahmans and this attitude has to some extent spread to the villages, undermining in a degree the authority of the *panchayats* who endeavour to uphold the respect of Brahmans.

- (11) The new tenancy law introduced in 1926 which gives security of tenure to tenants for their lifetime and to their heirs for a further five years, has indirectly taken away a function of *panchayats*. Before the introduction of this legislation tenants used to co-operate to resist ejectment. The *panchayats* of the cultivating castes would organize this resistance by forbidding any one to take up holdings from which their members had been arbitrarily ejected. Now ejectments are few and far between and mass action is unnecessary.
- (12) Caste *panchayats* have suffered much in the face of opposition from new local rural organizations, such as the new Government *panchayats* which consist of members of various castes backed by the authority of Government, Co-operative Bank, Welfare and Uplift and Aman Sabha *panchayats*, all of which detract more or less from the allegiance of the villager to the caste *panchayat* and from the respect and prestige of the *chaudhri*.
- (13) The *chaudhri* is ceasing to be recognized as an institution by Government officials. In former days when the tahsildar could order the *chaudhri* to produce *begar* (free labour of short duration) for specific Government needs and help in other ways, the *chaudhri* could look for support from the revenue authorities when in difficulties of any kind. He was a man of considerable influence as a result of this backing from Government, and now with its gradual withdrawal he is losing some of his authority. Even for paid labour tahsildars do not now call on the *chaudhri* but usually deal directly with the labour concerned.

These then are the reasons that have and are leading to the decline in authority of permanent *panchayats*, though as before mentioned, they operate to a greater extent in cities and towns than in rural areas, and in the west than in the east of the province, and it may be added, to a less extent among the lower castes than those higher in the social scale.

On the other hand, some *panchayats* are reported to have been strengthened by reason of improved communications in the past 20 years. For instance, in Moradabad district the Turai Kahars have formed a district *panchayat* with its own *chaudhri* who is called to preside at important meetings of the ordinary Turai Kahar *panchayats* in the district and who also acts as an appellate court from the decisions of the local village *panchayats*. This recognition and backing of the local *chaudhri* by the headquarters *panchayat* gives the caste a greater sense of solidarity and strength and the local *chaudhri* greater influence.

Again, the districts of Sub-Himalaya East, where the *panchayat* system remains unchanged, report that as a result of improved communications important social decisions of *panchayats* are quickly made known over larger areas, with the result that the various *panchayats* are kept more up-to-date and uniform in their objects and methods.

Budaun district reports that the *panchayats* of Bhangis, Chamars, Dhobis, Gadariyas, Joshis, Khatiks, Koris, Kumhars, Mahabrahmans, and Muraos have been least affected by modern tendencies.

Among some of the changes in matters connected with permanent *panchayats* the following are noteworthy :—

- (1) In Fyzabad district (and probably elsewhere) some *panchayats* now take direct evidence like an ordinary court.

- (2) In 1911 Mr. Blunt* wrote that in most cases small fines were immediately spent on purchasing sweetmeats or liquor for the brotherhood, or when the fine was sufficient a feast was provided. At other times matting or furniture for the *panchayat* was bought, or money was spent on charitable objects such as repairing temples, wells, mosques, providing a dowry for an orphan, or feeding poor Brahmans. There is now a tendency to spend the proceeds of fines more on charitable objects. In Ballia district where *panchayats* can inflict a fine up to Rs.250 they usually do not take the actual money but direct the offender to spend it on some work of public utility. A *panchayat* in Gonda district was found which purchased cooking utensils with some of its fines, and loaned these out to poor people free of charge for specific periods.
- (3) From some parts it is reported that for economic reasons connected with the cost of refreshments, etc., permanent *panchayats* do not meet as frequently as in the past.
- (4) The old idea that a man who proceeded abroad automatically became an out-caste has gone. On his return he now re-joins the *panchayat* by performing certain petty ceremonies and giving a caste dinner or providing even light refreshments. Incidentally it may be mentioned that among the higher castes even the former practice of the recitation of *kathas* by a Brahman, and the giving of a caste dinner have been abandoned since the Great War.

I next give a few notes on the permanent *panchayats* of a few castes selected from Moradabad, an average western district.

1. *Bhuiyar*.—In 1911† there was said to be a distinction between the Bhuiyars of Moradabad and Thakurdwara. It seems that the difference has since disappeared for the *chaudhri* reports that there is free inter-marriage between the two sections, the difference in origin having been lost by reason of their common occupation of weaving coarse cloth and blankets. The Moradabad Bhuiyars are now commonly identified with Chamars. There have been two instances in the last three years of inter-marriage with Koris. The office of the *chaudhri* is hereditary. The *panchayat* meets rather infrequently but no case is allowed to go to the courts of law without a preliminary trial by the *panchayat*. The *chaudhri* says that as a result of this there has been no litigation of any sort in the caste for a long time. Besides the ordinary problems arising from marriage and women the *panchayat* has jurisdiction over small disputes regarding property and trade rights. The *panchayat* settled last year a dispute between the sons for the property of their deceased father.
- Members entrust their cloth without payment in advance, to one or two of the caste who take it for sale to Lucknow and Delhi.
- The caste is strictly vegetarian.
2. *Bharbunja*.—Their *panchayat* has not functioned for the last eight years. Such disputes as arise are sent to the courts. This is probably due to the fact that the hereditary *chaudhri* is of unsound mind.
3. *Chamar-Mochi*.—This is a joint *panchayat* in Moradabad City of Chamars and Mochis, the latter probably being an occupational sub-caste of the former. The Mochis will not inter-marry with the Chamars, although the latter may have left their traditional occupation and style themselves Jatav Rajputs or Jatavs.

This *panchayat* seems to be in a sorry plight and the authority of the *chaudhri* to be almost nil. Twelve years ago the members living in two whole *muhallas* became Christians but they have remained in the *panchayat* ever since and inter-dine and inter-marry with the others. Recently a third *muhalla* has been converted and remains in the *panchayat* and the *chaudhri* expects soon to have an entirely Christian *panchayat*.

Another source of worry to the *chaudhri* is the younger generation who have adopted the Congress creed and repeatedly attack him and have deprived him almost entirely of his remaining authority. He recently made a futile attempt to out-caste four of them without success.

A Mochi arranged a match for his son and accepted Rs.5 as earnest money. The son repudiated the contract, his father kept the money and the *panchayat* approved the action.

Marriages are sometimes arranged by the *panchayat*. Orphans are handed over by the *panchayat* to parents without children.

Cases of petty assault are compromised if the offender joins his hands in supplication before the *panchayat*. Money disputes are often settled.

* Vide Census Report 1911, Part I, page 341.

† Vide Census Report 1911, Part I, page 364.

If a member is likely to be sentenced in a criminal case brought against him by another member the *panchayat* usually forces a compromise.

If a member pleads inability to give a marriage feast, the *panchayat* considers his case and may excuse him. Recently a member was made to give a feast to the *panchayat* for killing a dog, and another who killed a cow was made to beg in seven cities.

In the case of acute disputes in which the *chaudhri* is a partisan, the most influential *zamindar* of the *muhalla* is called in to preside.

4. *Christian*.—Recent converts to Christianity (known as *kachcha*) remain in their caste and inter-dine and inter-marry freely with non-Christian members. Some cases were met with where this arrangement had survived 30 years after conversion. This is natural because many of the converts have supporters among those not converted by reason of marriage connexions, and they do not wish to break away from their community. Besides attending their caste *panchayat* they have a kind of *panchayat* of their own presided over by a local missionary, but it has little influence because the conversion is only partial and any attempt at imposing a punishment means a lapse to Hinduism.

5. *Kahar*.—The *chaudhri* of the Turai Kahars in Moradabad City, who is hereditary, has considerable authority not only over the caste in Moradabad but throughout the whole district as mentioned already. He is called into rural areas to decide important disputes and his travelling allowance is paid by the party who summons him. He also constitutes an appellate court from the village *panchayats*. The *panchayat* usually meets in a temple and frequently numbers 1,000. In 1930 when certain Kahars came from the Kashyap Rajput Sabha, Lahore, to induce them to return themselves as Kashyap Rajputs the gathering numbered 5,000.

The ordinary procedure is for the complainant to apply to the *chaudhri* who may, if he thinks the complaint frivolous, refuse to call a meeting. If he decides to convene the *panchayat* he sends out the two *chakrayats* to call together the members.

For misconduct the *panchayat* has a fixed scale of fines. For adultery with a Brahman, Rajput or Vaishya the fine is Rs. 20, paid by the woman with the assistance of the man. For adultery within the caste the fine is only Rs. 2-8-0 which the man pays. If the husband connives he has to pay Rs. 2-8-0 as well. For adultery with a Muslim or any Hindu caste other than the aforementioned three the penalty is permanent out-casting which is only in rare cases condoned on payment of a large fine, amount unfixed.

The procedure in such cases seems rather severe. Information is laid before the *chaudhri* and if he thinks it sounds reasonable he thereupon declares the woman to be an out-caste and it is then for the woman to summon a *panchayat* to try to prove her innocence or admit her guilt and pay the fine. The woman is expected to bathe in the Ganges after paying the fine.

A man who keeps a woman of another caste is re-admitted to caste on payment of a fine and the woman can remain as his wife if he pays the *panchayat* well enough. The children of such a union are liable to no special disability. Adultery by a member of the caste with a married woman of the caste is punishable with fine and out-casting, but in actual practice such cases are often compounded.

If a man fails to maintain his wife he is usually upbraided at first and if he still persists may be outcasted. In some cases the woman is liberated from wedlock.

Disputes regarding fishing rights are settled by the *panchayat* and its orders are enforced on pain of ex-communication.

The family of a man convicted in court of a serious offence is regarded with disfavour and if the offence is very serious they may even be out-casted.

6. *Kayastha-Darzi*.—A curious thing has happened in the *panchayat* of this caste in Moradabad City. The present *chaudhri* was only 19 years old when his father died and on account of his immature age three other *chaudhris* have set themselves up and each has taken over roughly one-quarter of the community. The four *panchayats* so formed are independent but they so far recognize the authority of the hereditary *chaudhri* that anyone who wishes can prefer his case in the original *chaudhri's panchayat*. He also hears some appeals from the other *panchayats* and decides cases between members of different *panchayats*. The hereditary *chaudhri* alleges that the arrangement has been made solely for convenience and economy, because the expense of the marriage feast which formerly had to be provided for all members of the community in the City who liked to attend, was beyond the means of most people. Now the feast is limited to the members

of the *panchayat* to which the donor belongs. It will be interesting to see if the new posts of *chaudhri* become hereditary. They are expected to. There is close liaison between the four *panchayats* and outcasting from one means outcasting from all. Occasionally they have a joint meeting under the hereditary *chaudhri*.

Kayasthas who become tailors by profession are not admitted to the *panchayat*. The *panchayat* protects the *jajmani* (clientèle) of its members. If any member tries to capture the patrons of another he is first warned and on a repetition of the offence is outcasted.

Marriages are often arranged by the *panchayat* and a curious feature is that they are all celebrated by the *panchayat*, for which purpose they keep the utensils and other necessities for cooking food, etc. They have a scale of charges graded according to the means of the parties.

If an order for a wife's maintenance is disregarded not only is the man outcasted but the *panchayat* itself collects evidence and prosecutes him in the regular courts. Recently the punishment meted out to a member of the caste who kept a woman not of the caste was to go and bathe in the Ganges and then feed 25 Brahmans. After this the woman was recognized as his wife and they were both admitted to the caste.

The *panchayat* deals with cases of criminal assault. If a member wishes to purchase a sewing machine on credit he can apply to the *panchayat* who will depute certain members to stand surety.

7. *Kuta Mali*.—The hereditary *chakrayats* of this *panchayat** who in 1911 numbered 22, are gradually becoming obsolete. The *panchayat* has now resolved to hand over to their charge for disposal all cases concerning widows. Mr. Blunt noted that they have two *sardars*. This is still the case and is ascribed to the union in the past between two sections of the caste. One of the *sardars* always take precedence and he always belongs to the same line.

The *panchayat* meets at least once every fortnight and at the Ganges *mela* at Tigri there is a monster *panchayat* where they meet from all around the country-side.

The *panchayat* settled seven cases of debt in 1931 one of which concerned Rs.200.

If a man takes a woman from another caste to wife she is admitted to the caste if a feast is given to the community.

8. *Nanbai*.—In 1911† it was stated that this is not a caste but a trade. If ever they formed a caste they are rapidly losing their separate entity. Their *panchayat* is practically dead and such disputes as arise are sent to the courts. Offences against commensal and marriage restrictions are overlooked. Some of this caste sit with the *panchayat* of the Bakr Qassabs with whom they freely inter-marry. Complete fusion is quite likely. The only man who seems to be opposing it is the *sarpanch* or *chaudhri*, but this difficulty will be overcome either by making him a joint *chaudhri* in the new union, or when he dies.

9. *Phansiya*.—In 1911 Mr. Blunt‡ wrote that they were really Pasis, but now they certainly have no connexion with Pasis or Aherias.

In Moradabad their *panchayat* is almost dead, its only meeting being at the *Holi*.

In 1911 the punishment for out-bidding another of the same caste for the fruits of an orchard was a fine. The last man who offended thus was actually outcasted, which has completely discouraged the practice. It is not clear why the *panchayat* has declined. I cannot accept the explanation suggested by the ethnographical officer that it is "because they are hardworking men with no time for vice or crime."

10. *The criminal tribes in the Fazalpur Settlement, district Moradabad*.—These include Bhandus, Doms, Haburas, and Sansias and the Settlement is in charge of the Salvation Army, so some of them were returned as Indian Christians and their original caste omitted. Before Bhandus and Haburas were brought into settlements the normal body which sat in judgment on tribal matters was not the entire tribal body, but a *panchayat* of five men chosen from among the elders, of whom the *chaudhri* of the tribe was generally, though not necessarily, the president. The tribesmen attended the sessions, but only as spectators, though in the event of an order of the *panchayat* being disobeyed the spectators would see that it was carried out by force—if necessary fighting the matter out to a finish.

* Vide Census Report 1911, Part I, page 370.

† Vide Census Report 1911, Part I, page 370.

‡ Vide Census Report 1911, Part I, page 371.

The *panchayats* among these criminal tribes are increasingly vital institutions. Unlike those of many castes, they are growing in strength and importance. This is probably due to the fact that these predatory tribes circumscribed as they are in settlements find an outlet for their naturally aggressive instincts in these mock battles.

The Manager of the Moradabad Settlement had in 1930 no less than 45 *panchayats* under his supervision, and the amount of litigation, criminal and civil, is very considerable. The Manager has tried to systematize it and applicants now drop their plaints and replies thereto into a petition box which the Manager opens once a week and a date is fixed for the *panchayat*. Each party nominates two *panches*, who may be partisans but not blood relations. The Manager nominates the fifth. Each *panch* is paid a rupee for his services of which 4 annas goes to the Manager for miscellaneous expenses. If a party is dissatisfied with the *panchayat's* decision he can summon another, but this time he has to pay the whole Rs.5 himself instead of sharing the expense with the other party. A third *panchayat* can be summoned on similar terms, but after that the Manager if necessary intervenes and gives a final decision. The orders of the *panchayat* must be obeyed on pain of outcasting.

The *panchayats* still often resort to primitive methods of establishing guilt, for example the trial by holding red hot iron is sometimes resorted to. Of two persons the one who can hold the hot iron without certain effects following is regarded as innocent. Another method is the water test. In this the suspected persons go under water together and the first to come to the surface is regarded as the guilty one. Corporal punishments still occur occasionally. In a case that came recently to the notice of the Manager a man was sentenced to have his ear cut off. Although the ear was not actually severed the man was mutilated with results that may affect him for life. A common form of punishment for adultery is to shave one side of the man's face and head, and to bury the woman up to her thighs in the ground.

Fines are prescribed for various offences and as Bhandus and Haburas have a low value for money, due to the easy manner in which they came by it in the past, the amount of their fines seems extravagant, especially now that they have lost their freedom and so the opportunities for rapidly acquiring money. For the same reason they litigate among themselves before the *panchayats* for debts which seem beyond all hope of payment, yet judgment is given for such amounts, and exceedingly heavy rates of interest are sanctioned.

As regards the nature of punishments imposed, the following scale of fines, etc., which is commonly enforced by the *panchayats* at the present time, is of interest :—

Immorality.

1. Misconduct with a young girl—					
Bhandu .. .. .	..	..	..	Rs.	80 to Rs. 125.
Sansia .. .. .	..	..	..	"	10 " " 30.
Dom .. .. .	..	..	..	"	10.
Habura, with the girl's consent	..	..	..	"	5.
Habura, rape .. .. .	..	..	..	"	120.
2. Misconduct with married woman—					
Bhandu .. .. .	..	..	..	"	250.
Sansia, with the woman's consent	..	..	..	Re.	1.
Sansia, rape .. .. .	..	..	..	Rs.	5.
Dom .. .. .	..	..	..	"	10.
Habura .. .. .	..	..	..	"	150.

Marriage contracts.

Marriage contracts do not carry interest, unless the money is borrowed from a third party. If Rs.500 is agreed upon Rs.200 may be paid in cash. Even if unpaid for twenty years the balance does not bear interest. But it sometimes happens that when a husband has made part payment, the father will take the girl back and re-sell her to recover the balance due on the first contract.

Rates of interest.

Among Bhandus and Haburas rates vary from 25 per cent. to 75 per cent. *per annum*, and in extreme cases 100 per cent. has been known. Doms pay 4 annas per month per rupee, Sansias 1 anna per month per rupee.

Damages.

(a) *Loss of teeth.*—Among Bhandus Rs.30 per tooth is claimed by the loser from the other party concerned. Sansias claim Rs.2 per tooth. Haburas and Doms make no claim.

(b) *Snake-bite.*—Among Bhandus if two persons are journeying together and one dies of snake-bite the other would have to pay the relatives of the deceased anything up to Rs.400, according to the age of the victim. If the victim be a boy or girl Rs.100 to

Rs.200 would be fixed. Doms pay Rs.10, Sansias Rs.100. The custom does not prevail among Haburas.

(c) *Breakage of a limb*.—A Bhandu injured in a fight will claim Rs.100 to Rs.250, according to circumstances; for a finger the claim is Rs.50. Among Haburas under similar circumstances the medical fee and 4 annas per day for the period during which work is lost, would be claimed. Doms and Sansias demand the amount of wages lost.

(d) *Defamation*.—Habura, Bhandu, Dom or Sansia Rs.5 to Rs.25.

Most of the *panchayats* of 1930 inflicted fines or decreed damages or debt which in single cases exceeded Rs.100. Among them were suits for bride-price in some cases exceeding Rs.200.

The imparting of information to the police or other authorities is regarded as a crime and cases of fines as high as Rs.500 in individual cases have come to light.

Crooke noted on Haburas in his "Tribes and Castes of the North-Western Provinces and Oudh" that in Aligarh at the time he wrote (1895) "if a Habura is killed in the commission of any crime his accomplices give his widow Rs.150, if he is only arrested they have to support his wife and family until he is released." A case has recently come to light in which a member of a gang who had absconded from a settlement was drowned whilst trying to escape from the police. The rest of the gang were captured and sentenced. The widow of the man who was drowned and her relatives proceeded to claim damages from the rest of the gang for the death of her husband and the claim is likely to succeed.

The system of imposing impossibly large fines and decreeing heavy damages has resulted in crushing debts being handed down from father to son. A youth may be called upon to make regular payments for something that concerned his forefathers of which he knows nothing, and the amount of the actual debt that he is supposed to be liquidating is itself often unknown.

The *panchayats* fix dowries and order the payment of impossibly large sums.

The *panches* are usually the older members of the tribes, and thus the least responsive to reformatory influences. The *panchayats* frequently work without the knowledge of the managers of the settlements, and the younger folk, many of whom are anxious to break away from the past, are held in the grip of their elders by means of these *panchayats*.

3. To what was written by Mr. Blunt in paragraph 332 of the 1911 Report, I have little to add, for the modern tendencies already indicated in the case of permanent *panchayats* have had similar reactions on impermanent councils. The meetings of the latter seem to be fewer than ever and out-casting is done more by public opinion. The higher castes have turned their attention more to *sabhas*.

Impermanent councils.

4. Caste *sabhas* and *mahasabhas* which were beginning to increase in popularity in 1911* have increased enormously in numbers in the last few years. They are essentially different from *panchayats*. Whereas the latter are ancient and indigenous institutions of Hindu society dealing each with only one caste or even sub-caste, with a very limited jurisdiction, usually the village, and concerning itself with specific breaches of caste rules and conventions on which it adjudicates and imposes punishments when guilt is established, a *sabha* or *mahasabha* is essentially a modern product, the result of Western concepts of associations, societies and "corporations aggregate." One *sabha* may include cognate castes like the Vaishya *Mahasabha*, or the Vishwakarma Brahman *Mahasabha* which includes Lohars, Barhais, Beldars, etc., or to take an extreme case, the Hindu *Mahasabha*. The *sabha* may extend its operations over a district, a whole province or over the whole of India. It does not deal with individual cases nor mete out punishments, but it passes resolutions and frames rules of guidance which should appeal to the finer feelings of its community, in short its actions are persuasive rather than coercive. This sometimes leads to curious results for the resolutions of a *sabha* can be disregarded with impunity and are never followed universally. Orthodox members of a *sabha* may actually be present when resolutions are passed which offend against the old order of things, but will refrain from putting such resolutions into actual practice. Resolutions in *sabhas* as in many other bodies are often passed by the more forceful and sometimes the more intelligent members though they are not backed by the majority of public opinion. Further whereas the *panchayat* is essentially a democratic body, for all male members of the caste within the area of jurisdiction are automatically members and can attend its deliberations, a *sabha* by reason of the greater area it covers cannot include every member of its caste, but consists only of those who have definitely embraced its membership and have paid a small subscription. The representative assembly or working committee is far removed from even the members of the *sabha* and still more so from those of the castes who are not members and probably know nothing of its existence. But although the *sabhas* are not at present representative and their resolutions are not followed to any appreciable extent, there are signs of a growing tendency towards obedience to such injunctions.

Sabhas and Mahasabhas.

* Vide Census Report 1911, Part I, page 333.

The objects to which the various *sabhas* have so far chiefly directed their attentions are the uplift of the particular community concerned in the social scale (in the case of the lower castes this usually involves a claim to Brahman, Rajput or Vaishya descent and consequently a new caste-name to fit the claim), proselytizing and re-conversion, the spread of education, abolition of *parda*, encouragement of widow re-marriage, reduction of expenditure on social and religious ceremonies and at festivals, reduction of dowries, and the abolition of *nautches* (dancing).

The higher castes (and sub-castes) all have *sabhas* or *mahasabhas* though they have no permanent and sometimes no semi-permanent *panchayats*, and scorn the same as an attribute of the lower castes. The high caste point of view is admirably summed up by a speaker in the All-India Gaur Brahman Mahasabha at Bareilly in December, 1930, who at one stage of the proceedings indignantly exclaimed. "Is this *mahasabha* to degenerate into a *panchayat*?"

In the table in paragraph 3 of this chapter the names of 22 *sabhas* and *mahasabhas* are mentioned but there are many more than this, and the widespread popularity of *sabhas* is evidenced by the fact that they exist for castes as far apart in the social scale as Brahmans and Chamars, and embrace Hindus, Muslims and Sikhs.

As illustrating the essentials of a *sabha* or *mahasabha* the All-India Gaur Brahman Mahasabha may be cited.

Legally it is a body corporate.

Any adult Gaur Brahman can become a member on payment of an entrance fee of annas 4 and an annual subscription of the same amount. The *mahasabha* has a Representative Committee which consists of at least 100 members elected annually, there being no maximum number of members. Every member of the Committee must be a member of the *mahasabha* and pay an annual subscription of at least Rs.6. This Representative Committee is the supreme governing body of the *mahasabha*, controls its finances, makes by-laws, appoints sub-committees and elects the office-bearers and Managing Committee.

The latter consists of 15 members including the office-bearers of the Representative Committee, and is responsible for the management and control of all property and funds of the *mahasabha*.

Article 6 of the constitution lays down the following objects of the *mahasabha* :

- (a) To promote the physical, intellectual, moral, social and material welfare of the Gaur Brahman community.
- (b) To bring about unity and organization amongst Gaur Brahmans and thereby endeavour to lead them to act up to their duty.
- (c) To encourage good practices by removing evil customs and to spread education, especially the knowledge of Hindi and Sanskrit amongst Gaur Brahmans.

The All-India Shraddhanand Dalitudhar Sabha of Delhi embraces all the depressed classes and has for its avowed objects—

- (1) To introduce a higher standard of morality among the Depressed Classes.
- (2) To shield them from other hostile religions which are trying to convert them, and to make them steadfast in their own religion (i.e., Brahmanic Hinduism).
- (3) To eradicate caste hatred and false notions of superiority on the part of high caste people, and to restore the rights of the Depressed Classes.
- (4) To open schools wherein the members of the Depressed Classes may receive education in the company of high caste people and thereby become refined and mannerly.

Needless to say many of these *sabhas* and *mahasabhas* interest themselves in politics.

APPENDIX C.

Caste in the Kumaun division and Tehri-Garhwal State*.

1. The population of Kumaun and Tehri-Garhwal State (Himalaya-West) may be roughly divided into three broad classes :—

Broad divisions.

- (1) The Silpkars (formerly known as the Hill Doms or Hill Depressed classes) who appear to be the descendants of the aborigines of the country.
- (2) The Khasiyas (or Khasas), the descendants of an Aryan or Scythian invasion prior to the advance of the Vedic Aryans into the north of India.
- (3) Aryans of pure descent who have subsequently from time to time immigrated to this country from the plains of India since the occupation of Northern India by the Vedic Aryans was completed.

I.—The Silpkars.

Their origin.

2. It seems to be generally agreed that the Silpkars are the remnants of an aboriginal race who inhabited the Himalayas before the advent of the later conquerors and immigrants. It has been remarked by several writers that they are of darker colour than might be expected of a hill tribe, in this respect resembling the corresponding classes in Kashmir, Jammu, Naga and Chilas (Atkinson, *Gazetteer of the Himalayan Districts*, Volume II, page 370). They probably represent the *Dasyus* of Vedic times—the people whom the Aryan invaders found in occupation of Northern India and either drove out or subdued. The Vedic scriptures speak of two varieties of *Dasyus*, the fairer red-haired people of what is now the Punjab, and the darker aborigines who probably owed their origin to a more southern (Dravidian) source. The Silpkar it may be supposed belongs to the latter variety. Some writers have mentioned negroid characteristics of the Silpkars, but more careful observation does not support this view. They are certainly smaller and darker than the Khasiyas and other inhabitants of the hills, but cannot be said to have woolly hair or other features which have been rather fancifully attributed to them. Their own traditions seem to support the theory that they were the aborigines of the hill country. They are found all along the Himalayas from Nepal to the Punjab and beyond, wherever the Khasiyas and their related races are found, living with them even now in a state not far removed from serfdom. Crooke says†, “In the Himalayan districts of these provinces the Dom has long been recognized as a descendant of the *Dasyus* of the *Veda*, who are supposed to have held upper India before the advent of the Naga or Khasiya race”. In earlier times they were kept in strict subjection. They were in fact the slaves of the Khasiyas and Brahmans, and were passed from hand to hand like chattels, or were attached to the soil like the herbs or *adscripti glebae* of feudal Europe. In prehistoric times the forest-clad mountains of Kumaun and Garhwal were doubtless occupied by these tribes of a low type of culture like the Kols and Gonds of Central India, who lived by the chase, or on the edible roots, herbs and fruits that are so abundant and which still form no small part of the food of the people. They may possibly have practised a rudimentary agriculture, consisting in burning down a patch of forest and sowing a few grains of millet, then passing on to fresh ground leaving the former to lie fallow for six or ten years as is still done in the *tarai* and other places by wandering tribes. The Silpkars are the descendants of this race which have left no memorial of their early occupation of the land, unless some curious cupshaped markings on the rocks at Debidhura and elsewhere in the province may be attributed to them.

How the name Dom became associated with this race is unknown. In hilly Himalaya West where the bulk of the population depends on agriculture for its subsistence and villages are far apart and connected by narrow hilly paths, each village community has to be self-contained as regards at least its primary requirements. On the Doms fell most of the hard work and every village had its own artisans and others who performed their own allotted work for the village community. In this way the Doms became split up into numerous occupational groups, which by contact with the Hindu caste system have come to be regarded as sub-castes of their tribe. Those of each sub-caste in a village were virtually considered the property of that village community, and even to this day in Tehri-Garhwal State if an Auji (drummer, who also supplies music at marriage parties and on festivals) or a Daliya (one whose function is to prevent damage to crops by hail and other calamities by means of magic or certain *mantras*) of one village goes and settles in another village the result is invariably a quarrel between the two villages which, although there is nothing in law to prevent the migration, sometimes leads to protracted litigation. Again, if the Auji or Lohar (blacksmith) of one village has a case in court against his counterpart in another village the matter becomes a village struggle and each party is stoutly backed by the village headman (*padhan*) and *panchayat*, who regard it as a case between the two

* For the information in this appendix I am indebted chiefly to E. S. Oakley, Esq., of Almora; Pandit Tara Datt Gairola, Rai Bahadur, Advocate, of Pauri; Pandit Bhola Datt Pant, B.Sc., LL.B., M.B.E., Deputy Collector, Garhwal; and Pandit Uma Datt Dangwal, B.A., LL.B., Sub-Divisional Officer, Tehri-Garhwal State.

† Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, pages 331-2.

villages. If a Dom is fined the people of his village often collect the sum among themselves and pay up on his behalf.

Population.

3. The Silpkars in 1931 numbered 333,036 (males 172,208; females 160,828) and besides these some returned themselves as Christians, Brahmanic Hindus or Aryas and gave no caste. They have increased by 30 per cent. in the last 30 years.

Below I give their distribution at the present census :—

District or State, and religion.	Population of Silpkars, 1931.		
	Persons.	Males.	Females.
Dehra Dun—Hindu *	23,288	12,922	10,366
Pilibhit " "	57	45	12
Etawah " "	24	15	9
Cawnpore " "	1	1	..
Mirzapur " "	6	3	3
Ghazipur " "	48	26	22
Gorakhpur " "	120	62	58
Naini Tal — { Hindu ..	21,011	12,404	8,607
{ Arya.. ..	15,722	8,545	7,177
Almora — { Hindu ..	118,710	60,447	58,263
{ Arya.. ..	3,160	1,588	1,572
Garhwal — { Hindu ..	88,319	43,964	44,355
{ Arya.. ..	417	200	217
Rae Bareilly—Hindu..	239	132	107
Kheri " "	568	426	142
Fyzabad " "	12	9	3
Tehri-Garhwal State—Hindu ..	61,292	31,402	29,890
Benares State—Hindu ..	42	17	25
<hr/>			
Provincial total — { Hindu ..	313,737	161,875	151,862
{ Arya ..	19,299	10,333	8,966
{ All religions ..	333,036	172,208	160,828

Organization and occupation.

4. As will be seen from the brief account given above the present sub-castes among Silpkars are purely the result of the fact that they were kept by their conquerors the Khasiyas in a complete state of subjection and each man was allotted his work and kept to that profession, the sub-divisions hardening by reason of contact with Hinduism into occupational sub-castes. Below I give a list of the sub-castes found at the present day.

- (1) *Agri* or *Agari*.—Ironsmiths and cultivators. (Probably connected with *ag*, fire, cf. *aggyari*, kindler of fire at time of devotion.) These were formerly attached to the mines as serfs by the Rajas, but have exchanged that ill-paid and dangerous avocation for road-making and other more profitable work. Nowadays they do not extract iron from mines in Kumaun—there were some at Ramgarh and Sanudiyar and other places—but they use imported iron brought from Bombay.
- (2) *Auji*, *Auzi*, or *Bajgi*.—Drummers, found everywhere. Tehri-Garhwal State returned approximately 11,600 (males 5,900, females 5,700). In Almora some are tailors. The Auji is one of the most indispensable members of the village community. At all functions, religious or social, he plays the leading part with his *dhol* (drum). On the first day of every Hindu month and on all festival days he must beat his drum and *damaun* (a smaller hemi-spherical drum) before every door in the village. Every morning he has to perform what is locally called *naubat*. At every religious service, whether it be a *pandavas* dance or worship of the village god, the Bajgi's *dhol* and *damaun* plays the predominant part. Marriage parties and even parties on local pilgrimages, are led by the Bajgi.

A Bajgi is higher in rank than a Dondi, Hurkiya or Nagari.

If a Bajgi takes up the profession of a Beda or Bedi and gives up his *dhol* and *damaun* for a *dholak* (a smaller drum used in dancing only) he is called Dhaki. *Saraswathi Bhagawathi* is the chief goddess and the *pandavas* are the chief gods of the Bajgi.

- (3) *Athpaharia*.—Found in Garhwal district and Tehri-Garhwal State. They used to beat drums at the palace-gate of the Hindu Rajas of Garhwal at the end of each *pahar*.
- (4) *Badi* or *Beda*.—Found everywhere. They are professional dancers and singers; the comedians of the hills (from Sanskrit *vadi*, a speaker, talker, disputant). In Tehri-Garhwal State at least one Beda in a family consecrates his hair to his chief god *Mahadev* and must perform *bedwart* before he can get his head shaved. If the yearly harvest diminishes continually for some years, if rats do abnormal

damage to crops, if blood comes out of a cow's udder in place of milk, if the share of a plough strikes against a snake or if an unusual number of snakes appear in the fields, such calamities are taken to be the manifestation of *Mahadev's* displeasure. If *babla*, a kind of local grass, grows within the temple of *Mahadev* it is regarded as a sure sign of his wrath and the only remedy is for someone to perform *bedwart*. The *Beda* whose hair is consecrated to *Mahadev* is the chief functionary in the ceremony. The whole thing is grand in preparation and thrilling in performance. Months before the actual ceremony takes place the whole village in which *bedwart* is to take place begins to collect food, provisions and money contributions to meet various expenses, such as food for the invited guests and ornaments, clothes, etc., for the *Beda* who is to do *bedwart*. Besides those who are invited, a large number of spectators also come from far and near and make an imposing gathering. A small bazar is established, *charkis* are erected and all the paraphernalia of a regular *mela*.

The main part of the ceremony is that a huge rope of *babla* grass is stretched across a valley or along the slope of a hill by fastening one end of the rope on a strong tree or rock on the top of the hill and the other end on the other side or at the bottom of the hill as the case may be. A wooden saddle is mounted on the rope at the upper end and the *Beda* is made to sit on it with his legs hanging down in the air. The *Beda* is balanced on the saddle by hanging a weight to his legs. A fall would mean instantaneous death. Thus balanced, the *Beda* is left to slide down the rope to the other end. As soon as the *Beda* reaches the end of his journey, the villagers and spectators who are gathered in readiness at the lower end of the rope, fall upon him and snatch away the hairs of his head. His hairs are considered to be those of *Mahadev* in whose name they were preserved for so long, and no evil or trouble is said to visit a house which possesses these hairs. The rope on which a *Beda* is to slide is generally made or twisted by the members of his own family for two reasons. They make sure that the rope is strong enough and they take great care to watch it day and night, for it is believed the moment a rope (or *bart* as it is called) is left unwatched, it turns into a huge snake and creeps off into the interior of the earth. Before a *Beda* is made to slide he is worshipped as *Mahadev*, is bathed in milk, dressed in new garments and ornaments, and is taken on the shoulders of the *padhan* all round the village and the fields. He is also given some cash money as fee after the ceremony is finished. In one or two instances accidents have happened and the *Beda* has fallen to his death. Latterly the State has prohibited any *bedwart* to be held without explicit permission. Such permission is given very sparingly. This practice used to be common in Kumaun but has long since been abandoned.

- (5) *Bairi*.—Basket-makers. These live at Dhamas village near Almora and in Danpur. The Danpur Bairis make *chitai* or bamboo matting which they bring for sale to the Bageshwar fair. The name is derived from Hindi *beri*, the basket used when irrigating fields.
- (6) *Bakhriya*.—Found everywhere, now ploughmen and menial servants. They were probably the grooms of olden times and they have been so named from Hindi *bakhar*, a house, as they were men who worked in and about the house.
- (7) *Barai, Barhi or Barhai*.—Found everywhere. They are masons and carpenters. Orhs are all masons but sometimes in Tehri-Garhwal State Barhais who work as masons are also loosely spoken of as Orhs.
- (8) *Baura or Bora*.—Sack-makers from Almora. They cultivate hemp and make coarse cloth and rope from the fibre. The name is derived from *bora*, a sack.
- (9) *Bhat*.—Found everywhere. Bards and genealogists as in the plains. They are similar to Hurkiyas but their women do not dance as the Hurkiya women do.
- (10) *Bhul, Teli or Baria*.—They were formerly oil-pressers and used to press oil-seeds for the village. Imported oil is now so cheap that it does not pay the Bhuls to press it, so they have taken to field work.
- (11) *Chamar*.—Found everywhere. They skin dead animals and cure and tan the hides.
- (12) *Chanel*.—Shoemakers in Almora. The name possibly came from *chamrel* a corruption of *chamra* (leather).
- (13) *Chunera*.—Found everywhere. They are turners and make wooden vessels with a lathe driven by water power.
- (14) *Daliya*.—*Dal* is a hill word for a hailstorm or violent rainstorm. Daliyas profess to know the magic or *mantras* by means of which they can divert or stop a hailstorm and thus prevent injury to the standing crops. When a hailstorm appears the Daliya goes to the top of a house or some elevated place and throws rice in all directions meanwhile reciting certain words or chanting *mantras*.

By the time he finishes his magic which he can no doubt prolong or shorten according to the duration of the storm, the storm must end and so he never fails to demonstrate successfully the efficacy of the magic which naturally preserves his job. As his service is not for one individual only but for the benefit of the whole village, the whole village contributes to pay him *dadwar*. In Tehri-Garhwal State Daliyas are chiefly found in the Narendranagar and Kirtinagar sub-divisions, where hailstorms occur more frequently than anywhere else in the State. They are also found in Garhwal district.

- (15) *Darji or Darzi*.—Found everywhere. Tailors, from Persian *darz*, sewing, a seam. In Tehri-Garhwal State they are counted higher than the Bajgi as they do not eat buffalo flesh whereas a Bajgi does.
- (16) *Dhaloti*.—Smelters of bronze in Tehri-Garhwal State. The name is said to come from *dhalua*, to caste. They make *hukkas* by casting molten bronze in *hukka* moulds. Their chief goddess is *Bhagwati Jwaladebi*, the goddess of fire incarnate, the same as for Lohars, Tamtas and Agris, but they are reckoned as lower than Lohars.
- (17) *Dhanik*.—Cultivators and basket-makers in Almora. The name possibly originated from *dhanuk*, a bow. They may have made bows at some early period.
- (18) *Dhobi*.—Originally washermen. In Almora most of the present-day Dhobis have come from the plains and the original sub-caste of the Doms are nearly all cultivators.
- (19) *Dholi*.—Drummers in Almora (from *dholak*, a small drum). Some are tailors now.
- (20) *Dhoni*.—Sandwashers in Tehri-Garhwal State, whose chief occupation is washing for gold. They are very few in number nowadays.
- (21) *Dhunia*.—The word generally signifies a carder or cleaner of cotton, the monotonous noise of which operation is familiar in an Indian *bazar*. Some in Almora are now weavers and others have taken to cultivation.
- (22) *Dhuniyal*.—Fishermen and ferry-men. In Almora sometimes called *Dhewar*, *Dhimar* or *Jali* (from *jal*, a net).
- (23) *Dom*.—In Tehri-Garhwal State there are still some Doms who have, unlike their other professional brethren, not yet taken to any special occupation and are content with the title of their old parental stock. A Dom is like a serf, either traditionally attached to some old *thokdari* family from generation to generation or bound to serve a money-lender in lieu of interest on the money which has been borrowed from the money-lender to get a wife. Generally the pay fixed is so low that it barely covers the interest and so the Dom becomes a life-long slave to the money-lender unless some other money-lender comes and makes a bargain with the former one, in which case the Dom only changes masters. Generally the wife and children of the Dom also work along with him for his master. They all get cooked food from their master's house and also clothing once or twice a year. Male Doms often work as *haliyas* (ploughmen) and the women and children do such work as weeding, carrying manure to the fields, and bringing grass, fuel, etc., to the master's house. The greatest number of these Doms is found in the Jaunpur sub-division and the next greatest number in Kirtinagar sub-division. In the Jaunpur sub-division there are 149 males and 119 females and in Kirtinagar sub-division 80 males and 70 females.
- (24) *Dondi*.—Similar to Hurkiyas in Tehri-Garhwal State. Their name is derived from the small drum (*dondi*) they play. Very few in number.
- (25) *Dondiya*.—Formerly this sub-caste, found in the Tehri-Garhwal State, were all beggars. They worship *Narsingh* and are sometimes called *Dondiya-Narsingh*. It is said that Dondiya was a great devotee of the god *Narsingh* of Synasu, a village in Bist *patti*. His descendants call themselves *Dondiyas* and are also beggars in the name of *Narsingh*. Many of them have now given up begging and have taken to cultivation.
- (26) *Gadoi*.—There is a temple of the goddess *Bhagwati* named Dewalgarh in pargana Dewalgarh of Tehri-Garhwal State, which derives its name from the temple of the same name in British Garhwal. The musician or the drummer belonging to this temple was called *Gadoi* and so all his descendants are called *Gadois* though they are no longer connected with the temple. This has become a caste name now.
- (27) *Hobyara*.—Trumpeters from Jaunpur in Tehri-Garhwal State.
- (28) *Hurkiya*.—The lowest sub-caste in the drummer group. A *hurki* or *huruk* is a very small drum shaped like an hour-glass and played with one hand only. Hurkiyas are Garhwali bards who sing and extol the deeds of the Garhwali

prehistoric warriors called Bhars. They recite the genealogies of the Garhwali Rajas and many legends connected with their lives. In olden days every warrior was accompanied by a *Hurkiya* when going into battle. The latter's function was to encourage his master by singing spirited songs in his praise. Champa Hurkiya figures in all battles. The Hurkiyas are the repositories of local folklore, and can recite a surprising number of stories, full of minute detail. It is to be regretted that the old race of Hurkiyas is fast disappearing. The new generation have become *Mirasis* and only know *desi* songs. (*Mirasis* are singers who follow their profession from generation to generation, from *miras*, inheritance.)

- (29) *Jagri or Jagaria*.—These are sorcerers or exorcists. If a person is in trouble the idea is that he or she is possessed of or is being tormented by some malevolent spirit or enraged deity. The Jagaria causes the sufferer to be seated before him and then beats time with two sticks on a bronze plate meanwhile challenging the evil spirit or deity to proclaim himself and the cause of his anger. The sufferer usually proceeds to dance and weep and mutter incoherently from which the Jagaria alleges he can decide who the spirit or deity is and how to appease him. This ceremony is known as *jagar* or *ghariyala*. In Almora the spirit is supposed to enter the Jagaria himself. Another function they perform is to sing the praises of certain gods and invoke them to possess devotees. The name appears to come from *jigar*, the liver or vitals, cf. *jigar-khur*, *jigar-khar*, an enchanter, sorcerer.
- (30) *Jamaria*.—Cultivators, found in Almora. The name may be a corruption of *zamindar*.
- (31) *Koli*.—Found everywhere. Originally they were weavers. Until about 40 years ago a dwarf variety of cotton (about 6 inches tall) was grown in the hills, from which a poor kind of cloth was woven by the Kolis for local use. This industry has completely died out and the Kolis have mostly given up weaving altogether and have turned to cultivation, trade, etc.
- In Tehri-Garhwal State many Kolis despise their traditional calling and consider it beneath their dignity to admit that their forefathers were weavers. As a rule the Koli is far more well-to-do than other Doms who are still mostly without lands and are partly dependent on begging or *dadwar*.
- A special note on the Kolis in Tehri-Garhwal State appears in paragraph 8 *infra*.
- (32) *Kumhar*.—Potters. In Tehri-Garhwal State there are Kumhars also who are not Doms (known as Bith-Kumhars). In Almora this sub-caste is known as *Hankia* from *handi*, an earthen pot. The Hankias work chiefly in the Patiya valley near Almora, and in Kali Kumaun.
- (33) *Lohar*.—Ironsmiths, blacksmiths: found everywhere. In Tehri-Garhwal State they practically confine their work to agricultural implements. Lohars are higher than Tamtas, Dhalotis and Agris, though they all worship *Bhagwati Jwaladebi*, the goddess of fire incarnate.
- (34) *Mistri*.—Carpenters.
- (35) *Mochi or Badi*.—Found everywhere. In some parts of Uttar Kashi (Tehri-Garhwal State) he is called *Mochyata*. He is a cobbler and shoemaker. In Almora he deals in hides but never tans them. He does not inter-dine with Chamars. A Badi will sometimes take a Chamar bride but will not give his daughter to a Chamar. When a Chamar girl is married to a Badi she is not allowed to dine with her Chamar relatives. If any Badi inter-dines with a Chamar he is out-casted by the Badi *panchayat*, and can be re-admitted only if he gives a feast and a goat to the *panchayat*. (Some Lohars whose caste is considered to be higher than that of the Badis have begun to marry daughters of Badis, but they also do not allow them to dine with their Badi relatives.) Their chief deity or goddess is *Jwaladebi*, whom they generally propitiate every third year besides on many other occasions, by offering a sacrifice called *ashtabali*, which includes one he-buffalo and one she-buffalo, one goat, one pig, one fowl, one *bhujela* (a kind of white pumpkin), one *gendara* (a kind of tuber), some cooked rice and curry. On such occasions a Brahman is employed to worship the deity and to perform the ceremony.
- (36) *Nagari*.—Drummers who beat the *nagara*, a one-sided drum. They are sometimes called *Nagarchis*. A few are found in Tehri-Garhwal State.
- (37) *Nai*.—Barbers.
- (38) *Nath or Jogi*.—Beggars, found in Garhwal and Tehri-Garhwal. They call themselves followers of Guru Gorakhnath, pierce their ears and wear heavy glass or wooden ear-rings. Many of them have taken to cultivation as well for a living.

- (39) *Orh*.—Found everywhere. They are masons but the name seems to be interchangeable with Barhai and is often applied to carpenters as well.
- (40) *Pahri*.—Found everywhere. In Tehri-Garhwal State he is a village orderly and assistant to the *padhan* (headman). If the village *panchayat* is to meet it is the business of the *Pahri* to call the villagers together. If an official comes to a village it is the *Pahri's* duty to look after his needs and to carry out his orders.
- In Almora they are the servants of cultivators and *malguzars*, and are said originally to have been watchmen. They are village messengers, etc., corresponding to the Chamar village watchmen in the plains. (From *pahri* or *pahara*, watchman, Sanscrit *praharin*.) Mr. Stowell wrote (*Land Tenures of Kumaun*, page 136) "The *pasban* or *pahri* are generally village servants, watchers, messengers and assistants to the *padhan*, they carry Government orders or the *patwari's* messages from one village to another, do a little *chaukidari*, convey the *padhan's* orders for coolies, etc. They are usually Doms and are remunerated by a payment of one *nali* of grain from each family in the village at each harvest."
- (41) *Patar*.—Found in Almora. They supply leaves for use as plates at feasts on the occasions of marriages, births, etc. The name is derived from *patta*, a leaf.
- (42) *Pauri*.—Found in Almora. They formerly served in temples of the lower order as *pujaris* (ministrants) and musicians. They then became potters and are now nearly all cultivators. Their name may have come from their first occupation as door-keepers of the temples from *paur*, a door.
- (43) *Pummi*.—Cotton carders, a few were found in Tehri-Garhwal State.
- (44) *Raj*.—Masons, found in Almora. The name is probably derived from *raj-mistri*, a master-builder.
- (45) *Raunsal*.—Cultivators, found in Almora.
- (46) *Ruriya* or *Ringaliya*.—Found everywhere. Makers of baskets, mats, boxes, sieves and other articles from reeds and bamboos. The correct name is probably Baruriya possibly from *baru*, high jungle grass or reed.
- (47) *Sirdalia*.—Masons and cultivators found in Almora.
- (48) *Sonar*.—Goldsmiths. In Tehri-Garhwal State there are also Bith-Sonars who claim to be Rajputs.
- (49) *Tamta*.—Found everywhere. Makers of brass and copper vessels (from *tamba*, copper). They form a large and on the whole flourishing community. Some have taken to agriculture though few possess land. Some are also becoming educated. [See also nos. (1), (16) and (33) *supra*.]
- (50) *Tirwa*.—Sword and knife-sharpeners (from *tir* arrow). They are found in Almora and were probably arrowsmiths in olden times.
- (51) *Turi*.—Originally trumpeters in Almora (from *Turi*, a trumpet or clarion consisting of three pieces fixed into one another). They are now mostly cultivators.

Besides the above sub-castes there are others not based on occupation but called after the names of persons or places. This is not uncommon also in the case of Khas-Brahmans and Khas-Rajputs. Such names arise when migration occurs or when the members of the community have no fixed occupation. For instance, in Asthal Dhaneri *patti* (Tehri-Garhwal State) there were found two males and six females who said their caste was *Maliyata*. Asked what the caste name represented they explained that one Madiya came from some other village and settled in Asthali and his descendants were called *Madiyatas* irrespective of their real origin. In the course of time this nick-name became their caste name. Similar instances are the *Chiwans*, said to be called after one Channu, and *Kutiyatas* after one Kutta, and *Bhairoyatas* after one Bhairu.

The chief point about these sub-castes is their essentially functional origin, totally unconnected with race. They are almost without exception based on hereditary occupations, and in the past the divisions have been very clearly defined. Until quite recently each sub-caste inter-dined and inter-married only among its own members and would not take food or water that had been touched by anyone belonging to a sub-caste lower in the social scale than their own. Roughly the order of social precedence of the larger sub-castes is Koli, Orh, Lohar, Tamta, Pahri, Ruriya, Athpaharia, Chunera, Auji, Badi, Hurkiya, Dhaki, Badi, Dhunar and Chamar. The Koli is considered the highest class among Silpkars and in Garhwal and Tehri-Garhwal State at any rate, food cooked by them can be eaten by any of the other sub-castes. These sub-caste restrictions are disappearing in Kumaun, though it is a fact that the lower sub-castes, *viz.* Naths, Badis, Hurkiyas, etc., are still looked down on by the other sub-castes, and form a separate community the members of which inter-dine and inter-marry among themselves. In Tehri-Garhwal State on the other hand the sub-castes are becoming more strictly endogamous and exclusive in the matter of *hukka-pani*, and in some parts Lohars will now not take food and water

from Kolis. Hypergamy is found in some cases among the Kolis, Orhs and Lohars in Tehri-Garhwal State, and sometimes between Lohars and Badis, but in all such cases the girl after marriage is not allowed to mix with her relatives again.

In most parts Orhs, Lohars and Tamtas inter-dine and inter-marry, so generally do Badis, Hurkiyas and Dhakis. Aujs do not favour inter-marriage with Badis and if an Auji marries a Badi girl he is called a *Hadi* and is regarded as socially degraded. Pahrīs and Ruriyas inter-dine and inter-marry, so do Nats and Bhats. In Tehri-Garhwal State Aujs, Darjis and some Bedas can inter-marry. The general rule there now a days is that if one sub-caste can smoke the *hukka* of another sub-caste or can drink water touched by that sub-caste they can inter-dine and inter-marry, but restrictions on inter-dining are increasing and so perforce on inter-marriage.

In Kumaun there is now a days a general tendency towards the amalgamation of the sub-castes and a growing inter-mixture of occupations. In Almora with the exception of the Hurkiyas and Badis who are classed apart, the other sub-castes are rapidly leaving their traditional occupations. Lohars or Tamtas may become masons or carpenters though they are still called Lohars or Tamtas. Some occupations denoted by the names are now obsolete in the hills, e.g. Kolis no longer follow the weaving trade, but do field work as *sirtans* or hired ploughmen. Many Telis have turned to basket-making. Lohars and Tamtas often practise agriculture. The discontinuance of mining in the district of Garhwal is attributed partly to the Mines Act and partly to the cheapness of imported metals, on which the Agaris and Tamtas now depend.

Tailoring, once confined to Darzis and Dnolis, is now practised by some of nearly every sub-caste (and even by Rajputs and Brahmins) as a lucrative profession. The most common occupation taken up by a Dom leaving his traditional sub-caste occupation is agriculture. Those who have kept to their hereditary calling in the villages still subsist on the consideration they get for their services to the village community in the shape of *dadwar*. This is a fixed proportion of grain that every family has to give at every harvest.

The wages earned by Doms have been vastly raised in recent years. Less than 40 years ago the daily wage of a mason in the town of Almora was four annas a day. A carpenter used to get eight annas, but now gets a rupee a day or even more. Their dwellings and surroundings in town and village have been improved and made more sanitary.

The great curse of the Doms at the present time is said to be debt, and on this account so many of them remain mere *haliyas* or dependents of the agricultural class, kept in much the same servile condition as of old. The Co-operative Banks, of which four have been started among the Tamtas, are said to be doing considerable service in freeing the people from their indebtedness.

5. In Tehri-Garhwal State it is said that although the Dom is regarded as of low caste he is not untouchable to the same extent as the untouchable of the plains. He sits with Khas-Rajputs, smokes from the same *chilam* (earthen pipe) and can touch without polluting *ghi*, sugar, grain, fruit, oil, and such other foods as are not mixed with water. The only ban on him is that he may not touch the *hukka* (mouth-piece of pipe) and water or any cooked food of the Khasiyas or high caste Hindus nor enter their houses. In Garhwal the Biths (higher classes including Khasiyas) will not take water touched by Doms much less inter-dine or inter-marry with them. Their touch is still considered to pollute. In the past a Dom was not allowed to touch the dwelling house of a Bith, even his shadow conveyed pollution, which was removed only by sprinkling water over the person. Doms were not allowed to wear shoes nor use an umbrella in the presence of a Bith, nor wear ornaments of gold or silver. They were not allowed to use the same springs, nor were they allowed to ride a pony or to carry a bride or bridegroom in a *doli* or dandy at their weddings. Doms were bought and sold. But now the position of the Doms has greatly improved. They are gradually adopting the social customs of the higher castes and have begun to rise in the social scale. Some have been converted to Christianity and Islam, others have become Aryas and claim social equality with the Biths. They resent being called Dom, Bairshawā, *Tali-jati* (low caste) or *Bahar-jati* (out-caste), and have adopted the name Silpkars (artizans). Still the Doms continue to be a very backward and depressed class. Their dwellings are in the most squalid parts of the villages, quite apart from the houses of the Biths. They are mostly landless. They are only given land by the Biths on service tenure as *sirtans* or *khilars*. They still cannot use the same springs as the Biths. They still may not carry a bride or bridegroom in a *doli* or dandy. They have to remove the carcasses of dead animals for the Biths, and carry fire for the cremation of their dead. But in other respects the treatment of the Doms by the Biths has considerably improved. The other old *tabus* are gradually disappearing.

Social position.

In the proverbial lore of Almora district the Doms are invariably spoken of with contempt and dislike. Hard measure is certainly dealt out to them in this respect. "The marriage of a Dom simply pains the eyes," i.e. the Biths take no part in any ceremony or festival of the Doms, and their merry-making is felt to be rather offensive than otherwise. "The Dom is too lazy to plough or manure, but at dinner-time is envious," is used as an

admonition to lazy people. The Doms eat the morsels and leavings of food given to them by people of higher caste. This is referred to in the proverb, "The Dom's vessel says, When shall I go to the dwelling of Biths?" This is applied to the desire of low class people to be connected with the higher castes. "The singing of a Dom with a goitre on his neck is no singing at all," is an allusion to a common complaint in some parts of the province, and is a saying used by one who finds that his work is not appreciated by his superior. "No one thinks of a Bith being poor, or notices the death of a Dom". Scorn could not go further than the following, "The bear was killed and the Dom's house was burnt down, both good things," originating from a story of a bear who once entered the house of a Dom after honey in a hive (a hole in the wall), and set fire to the place by stirring up the embers. So in the judgment of the Biths, two birds were killed with one stone. *Balda bhyol paro bhai bhai : Dum kuri ag lago bhai bhai.* (See *Proverbs and Folklore of Kumaun and Garhwal* by the late Pandit Ganga Datt Uprety, R.B.)

But a rapid improvement can be seen in the lot of the Doms, whose condition in the villages was squalid in the extreme. They were, and no doubt still are, deeply attached to their homes, poor as they are, wretched hovels on the outskirts of inhabited areas. Ignorance and the force of old custom stood in the way of their seeking better conditions, and they were content to live from hand to mouth. But now there is a new spirit among them. Great numbers of them may be described as travelled men, since they went to the Great War in Coolie Corps, etc., and saw service in distant lands. Many of this class are exerting themselves to improve their lot. As a rule they are illiterate, only a small proportion being able to read or write*. Hardly any possess land of their own, though they are sometimes given a little land to cultivate free of rent or at a nominal rent, in return for their services.

An extension of industrial training is often advocated for these classes. There is a carpentry school at Almora, which is attended by some of the Doms, and a weaving school also, but all the scholarships there appear to be held by Brahmans. Some people deprecate the giving of higher education to these classes on the ground that they would only be spoiled as artisans and have to enter into undesirable competition with the higher castes, who already find it hard enough to earn a living; but obviously there is need of competent leaders among these depressed classes, and they can only arise through improved educational facilities. It is not likely that there will be any serious competition in the hills with the members of higher castes for a long time.

Marriage, birth
and death
ceremonies.

6. Marriage customs are very lax and no actual ceremony takes place. Bride-price is invariably paid to the parents or guardian of the bride and is usually between Rs. 100 and Rs. 300. The prohibited degrees of marriage are normally seven from the common ancestor.

Divorce, locally known as *chhut*, takes place by mutual consent of the husband and wife.

No birth ceremonies are performed but for eleven days after a birth all the members of the family are considered impure. On the eleventh day the child and its mother are bathed, and molasses or other sweets are distributed among the *biradari*.

The dead are usually burnt on hill-tops, though now some well-to-do Silpkars take their dead to the Ganges for cremation. Formerly a gourd (*tumri*) filled with water was hung on a tree near the place where the dead body was burnt, to quench the thirst of the departed spirit, but the practice is now obsolete. The relatives of the dead shave their head and are considered impure up to the eleventh day. After a month the *pitro* ceremony takes place, in which a small stone representing the spirit of the deceased is placed among the other stones which represent the spirits of the other departed relatives of the deceased. (This custom has by contact been adopted by the Biths or upper castes in Garhwal.) On this occasion the *biradari* is feasted, and a goat or pig is killed.

Religion.

7. The religion of the Doms is largely animistic and demonistic. Crooke wrote† "It is the Doms who preserve to the present day the pure demonism of the aborigines, while the Khasiyas temper it with the worship of the village deities, the named and localized divine entities, and furnish from their ranks the priests." The Doms have always believed in the power for evil of the ghosts of injured persons and in *karma* (re-incarnation), and as Mr. Burn (now Sir Richard Burn) pointed out‡ these two beliefs, which are shared by many Khasiyas, were not without considerable effects on practical morality, one result of which is seen in the fact that hardly any police are required in the hills. The fact seems to be that the lower elements of Kumaun Hinduism as a whole, as we might expect, are due to the Doms, who appear always to have specialized in impersonation of deities (good and bad), fortune-telling, devil-dancing, divination, and the like, and, as not infrequently is found to be the case, the religion of the lower subject race has had considerable influence on that of the classes above them in the social scale.

* 2·65 per cent. males; 0·13 per cent. females aged 7 years and over were literate in 1931—*Vide* Imperial Table XIV.

† Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, Volume II, page 333.

‡ United Provinces Census Report 1901, Part I, page 77.

The majority of the Doms of the present day in Garhwal worship demons of various sorts, chief among them being *Masan Bhut*, *Khabish*, *Kalinka*, *Achheries*, *Gorel*. But their principal deity is *Nirankar*. The worship of this god is performed with great solemnity and the whole family fast and keep vigil at night singing songs in honour of the deity. The ceremony lasts for three days, and ends with a feast to the *biradari* and killing of goats and swine. The priest who officiates at the ceremony is a Dom. The worship of this god is also prevalent among some Biths of southern Garhwal. Next to *Nirankar* is *Kali* or *Kalinka*. The worship of this goddess is also performed with much ceremony. Male buffaloes, swine and goats are freely sacrificed in honour of this goddess. The Doms ascribe any kind of ailment or calamity to the wrath of one or other of their godlings. Such is their faith in these godlings that Doms will spend large sums, even selling or hypothecating their property and incurring heavy debts in order to propitiate them.

Some observers in Almora remark that the Doms seem to look on the whole subject of religion from a secular aspect. With the exception of the after-death ceremonies and the *sraddha*, which they do perform and regard as incumbent on them, their other so-called religious customs have a decided tinge of secularity, though the Doms appear to retain a kind of ancestor-worship. Many or most of the local gods and godlings described by Mr. Atkinson with such wealth of detail in his *Himalayan Gazetteer* must originally have been worshipped by the Doms more especially. The Doms still have their own gods and temples and their gods in Almora are *Bholanath*, *Ganganath*, *Haru*, *Shaim*, *Guala*, *Nirankar*, etc. Some of them (as described in the *Himalayan Gazetteer*) were persons who committed flagrant crimes and whose ghosts have to be propitiated, or who suffered some great injury or were murdered, and whose spirits often possess and torment people. The sorcerers of the Doms (*Jagarias*) declare which god has possessed or is afflicting their clients; singing and dancing is performed and offerings presented; the spirit of the god or gods comes into the sorcerer and he informs the sufferer what offence he has committed and how he is to propitiate the offended spirit. Even the higher castes sometimes participate in such rites and give credence to them.

Now a days in some parts of Kumaun Silpkars are imitating the marriage and funeral ceremonies of the more or less orthodox Hindus, but no Brahman officiates, his place being taken by either a son-in-law or a sister's son*. They are ignorant of the orthodox rites and the *mantras*, and the whole affair is but an imperfect imitation. In the hill *pattis* of Naini Tal district quite a large proportion of Silpkars returned themselves as Aryas at the last census and a few on the southern borders of Almora and Garhwal. These include some who are but imperfectly converted but who call themselves Aryas in an attempt to improve their social status. On the other hand, they include many who are learning and practising to the best of their ability and opportunity the rites of orthodox Hinduism. It is said that between 8,000 and 10,000 have put on the sacred thread (*janeu*),† but no instance of inter-marriage with the higher castes has come to my knowledge. The movement is, however, making for their social uplift, and in small ways it can be seen that in Kumaun the attitude of the higher castes towards the Silpkars is undergoing change. In Almora formerly the higher castes did not allow Doms to have a flag at a wedding, nor the bridegroom's basket containing valuables and eatables for the bride, but now both these bans have been removed. Similarly, Doms were allowed to perform the *sraddha* ceremony only on the last day of the *sraddha* period, but now they follow the orthodox calendar and do not have to wait till the last day.

A steady though perhaps not very large influx of Doms into the Muslim fold takes place owing to the Muslim practice of taking Dom women as wives or concubines, the children of course being brought up in the religion of their fathers.

Other Doms have become Christians. Here again some are imperfectly converted and have adopted the new faith with a view to raising themselves socially. Others have received education and have fully embraced their new religion and are said to be respected by good caste people.

In Garhwal district it is alleged that Silpkars fear to embrace Christianity or to become Aryas lest they be excommunicated from their *biradari*.

8. Kolis divide themselves into two classes, viz. (1) Gaikriya Koli, (2) Dom Koli. The Gaikriya Koli claims to be a non-Dom and as such claims for himself a place somewhere between Khasiyas and Doms. He feels offended if he is called a Dom either by a Rajput or a Dom and will even file a defamatory suit against him. Up till now only one case seems to have gone as far as the Hazur Court, the final court of justice in Tehri-Garhwal State,

The sub-divisions of Koli Doms in Tehri-Garhwal State.

* From Garhwal it is reported that sometimes a Brahman does now take the place of the son-in-law or sister's son.

† Quite recently the Sauns (an offshoot of Doms) in Agar *patti* were invested with the sacred thread by a Hill Brahman. The Bauras of Athigaon near Berenag were anxious to be so invested and were prepared to pay handsomely for it. Unfortunately for the Brahman who was to profit by the venture, he was thwarted by his *biradari* who threatened to excommunicate him if he performed the ceremony. In some parts it is said that Arya Samajists take a rupee or two per head for such an investiture.

in which the punishment of fine on the accused was upheld on the ground that the word Dom was, under the circumstances of the case, definitely used with intent to insult and to provoke the complainant Koli. But a decree purporting to declare the status of the Koli as a non-Dom, has not been given so far by any court.

A Gaikriya Koli does not take food or water touched by a Lohar or any other Dom, while all Lohars and Hill Doms take food and water from the hands of Kolis. But as already mentioned the Lohar has now begun to desist from taking food or water from a Koli's hands on the ground of Lohars claiming equal status with Kolis. A case recently happened in which a Lohar, who was settled in a village in which Kolis lived, refused to take cooked food and water from a Koli's hands, which they say he used to take before. This was taken up as a challenge to the alleged superiority of Kolis over Lohars. The Koli concerned, whose food was refused, went to court and filed a defamatory suit against the Lohar. The case has assumed great importance for both the castes and the issue involved has become communal.

The word *Gai-kriya* literally means "swearing by the cow," and the justification of the Gaikriya Koli's claim to higher status than that of other hill Doms is that he holds the same respect and reverence for the cow and the Brahman as any other high caste Hindu. The second argument is that they do not eat the flesh of pigs and domestic fowls whereas all other Hill Doms do. They say their forefathers never ate cow's flesh while the forefathers of other Hill Doms, they contend, did so.

The Gaikriya Koli observes many Hindu ceremonies—such as untouchability of a woman for 11 days after child-birth, *garhapuja* or propitiating the stars, and the keeping of horoscopes. Some Kolis have even performed *sraddha* ceremony and some have married their daughters according to the Brahman form of marriage, which is the highest form of marriage among Hindus. *Nag Raja*, the snake god, is the chief god of all Kolis whether they be Gaikriya Koli or Dom Koli. Many of them have made small temples to *Nag Raja* in their own homes and worship there daily.

In the bigger temples of *Nag Raja* only Brahmans are employed to offer *puja* or worship. They all have their Brahman *purohits* who perform ceremonies for them such as the purification of the woman 11 days after child-birth, *garha puja*, comparing horoscopes, making of horoscopes and officiating at the *sraddha* ceremony and at such marriages as are performed according to Brahman form.

The Gaikriya Koli caste is an endogamous group and is one caste, but shows signs of breaking up into exogamous sub-castes within itself.

Though as yet there are no sub-castes generally recognized by outsiders among Kolis, the following is a list of such sub-castes as Gaikriya Kolis say exist among themselves. One common feature noticeable in the majority of the stories of their origin is that their descent is traced from some high caste Hindu who lost caste through his relations with a Koli woman.

- (1) *Bagyal Koli*.—Bagyal is a sub-caste among Rajputs. A Bagyal Rajput once kept a Koli woman and so became a Koli. Bagyal Kolis trace their origin from him.
- (2) *Bantwan Kolis*.—They say that *Oneswar Devata*, a form of the god *Mahadev*, made himself manifest in their family. They established a temple in his name. They consequently possessed the *banths* or shares of lands belonging to that god and were known as *Banthwans*, i.e. shareholders of *Oneswar's* lands. Their descendants are still known as *Banthwans*.
- (3) *Chokiyals*. } They are named after the villages Chouki in Bangarh, and Kalda
- (4) *Kalyatas*. } and Kurna in Bist patti. They all left their original villages
- (5) *Kurlatas*. } and settled elsewhere.
- (6) *Kadwans*.—Their ancestor lived in Kadduguru in Kaddukhal, a place between Kanatal and Dhanolti. *Kaddu guru* was the *pujari* of *Surkand Devi*. They are called *Kadwans* after the name of *Kaddu guru*.
- (7) *Khonchyatas*.—*Khonch* in Garhwali means the back part of the knee. There was a Rajput Ramola, whose *khonch* was bent to such an extent that he appeared lame. He kept a Koli woman. The descendants of this Ramola are known as *Khonchyatas*. *Khonchyatas* are found in villages Gwar, Raika, and Okhal. They are strictly exogamous and call themselves *Khonchyata Kolis*.
- (8) *Kushwans*.—Kushlwans say that their ancestor was a Patwal Brahman who kept a Koli woman.
- (9) *Masani Koli*.—The origin of this sub-caste is not from a high caste Brahman or Rajput but from a female ghost. The story runs thus. There was a Koli of village Khandal who one evening went to Tippi, a village about three miles from his home. As it was very late in the evening the villagers of Tippi detained him there for the night. At about midnight the Koli believing that the dawn was near, left Tippi and started for his village.

On the way near a bridge named Khandhal ka Pul he saw a party of ghosts dancing near the Bhilanganga river. The Koli went and joined the dance and took hold of a female ghost. As morning approached all the other ghosts disappeared and the Koli then took this remaining ghost to his home and made her his wife. Masani Kolis trace their descent to these parents. They live in Khandhal village.

(10) *Nath or Jogi Kolis of Jyundasu*.—Their ancestor was a Dhamwan Rajput who was out-casted for keeping a Koli woman. He then became a Nath and so they are called Naths.

(11) *Semman Kolis*.—A Brahman woman had a liaison with a Koli. According to Hindu custom she was permanently out-casted, for a high caste woman who once gets mixed up with a person of any low caste can never be purified by any penance or *chandrayan*. Thus failing to secure re-admission to her caste she was permanently kept by her paramour. After some time the Koli died without leaving any issue. A Semwal Brahman, whose name was Harrariya, having no wife, began to reside with this woman and gave descent to the present Semwal Kolis. They live in Kangsali village. It may be observed that this story goes a step farther than those which allege origin from some higher caste on the father's side only.

(12) *Bayalas*.

(13) *Jagratyas*.

(14) *Kirwals*.

(15) *Manswans*.

(16) *Mengwals*.

} Are other sub-castes the stories of whose origin are not known.

Kolis who have inter-married with other Doms and eat the flesh of pigs and fowls are still called Dom Kolis. The majority of Dom Kolis in the State are still weavers.

II.—The Khasiyas.

9. For a brief account of past references to the Khasiyas the reader is referred to the introduction to Dr. L. D. Joshi's *Khasa Family Law* (published by the Government Press, Allahabad, in 1929).

Their origin.

References to them are found in the *Puranas*, *Mahabharata* and other early literature including the *Rajtarangini* or Kalhan's famous chronicle of Kashmir written in the 12th century, but few details are mentioned about them.

It seems to be generally accepted that they invaded the country extending from Kashmir to Nepal in the long-forgotten past. The ancient name of the country now comprising the districts of Kumaun was *Khas-des* (i.e. the country of the Khasiyas). They subdued the Doms and reduced them to slaves. It is not known whether this took place before or after the migration of the Vedic Aryans, but it was probably before. There are a few traces of an ancient civilization in the present-day dense forests of the *tarai* at the foot of the hills.

Atkinson wrote * "as early as several centuries before the Christian era the shrine of Badari (in Garhwal) was celebrated as a seat of learning and as the abode of holy men."

Mr. Oakley † thinks that Kumaun and Garhwal were probably included in the great Kosala kingdom in the sixth or seventh century B.C.

Feristha, probably quoting a legend, tells us that the Raja of Kumaun named P'hoor (Porus) fought against the Greek King Alexander and was killed. (Greek writers said that he was only wounded.)

From such evidence it seems safe to conclude that the occupation by the Khasiyas took place long before the Christian era.

The earliest ruling dynasty known to authentic history is that of the Katyuris. One of their inscriptions on stone in Bageswar temple is supposed to be 1,500 years old. Feristha tells of the defeat of the Raja of Kumaun "who inherited his country and crown from a long line of ancestors that had ruled upwards of 2,000 years," between the years 440 and 470 A.D., by Ramdeo Rathor of Kanauj.

After the decline of the Katyuris the Chand dynasty reigned for several centuries in Kumaun. The present-day Khasiyas include the descendants of this original Khasa race and the descendants of later immigrant high caste folk and the Khasas with whom they inter-married. The name Biths originally applied only to the Khasiyas but now a days has been extended to the more recent immigrant Brahmins and Rajputs of pure Aryan stock. The Khasiyas include those known as Khas-Brahmins and Khas-Rajputs, and those of Kumaun represent the purest Khasa blood. The Garhwal Khasiyas are more mixed, though the difference is scarcely noticeable.

* Atkinson's *Gazetteer*, XI, 274.

† Oakley's *Holy Himalaya*, page 132.

The majority of Khasiyas are Khas-Rajputs and these include the original Khasiyas and also the descendants of any subsequent Rajput immigrants who inter-married with the Khasiyas.

The origin of the Khas-Brahmans is not so clear. Some think they are the descendants of mixed marriages between subsequent pure Brahman immigrants and the Khasas, but as they form nearly 90 per cent. of the total Brahmans in Kumaun this does not seem to be the only explanation, especially as Khas-Rajputs form practically the same percentage of all Rajputs in Kumaun and Garhwal. It is possible that they originated in much the same way among the Khasas as did the Brahmans among the Vedic Aryans who invaded Northern India, by becoming specialists in religious matters and learning in general and so gradually forming their separate community, which was no doubt subsequently added to by mixed marriages.

Panchayats.

10. The early Khasiya tribes lived in different villages or *pattis* (glens) or *garhis* (forts). The Doms were their slaves and did all menial work. Groups of villages were banded together under a tribal chief who led them in war against the neighbouring tribes. Each village community was regulated by its own village *panchayat* presided over by the *thokdar* or *padhan** (in Jaunsar-Bawar of Dehra Dun district he is known as the *siana*). Some account of these *panchayats* and their methods will be found in paragraph 334, page 345 of the 1911 Report. Formerly each village reserved a large stone slab on which the *thokdar* used to sit in the *panchayat*. This custom has disappeared now, but the *panchayats* are still very powerful though owing to improved communications and the spread of learning their judicial authority and in fact their authority in general is decidedly on the wane.

In Tehri-Garhwal the State has taken over some of the former functions of *panchayats*. For instance if a Bith (including Brahmans and Rajputs of pure descent and also Khas-Brahmans and Khas-Rajputs) smokes from a *hukka* which has been touched by a low caste man or takes food touched by such or has sexual intercourse with a low caste woman, he is out-casted and in such cases the State carries out the normal functions of the *panchayat*. Such a Bith can be re-admitted to his caste only by undergoing a penance called *chandrayan* which is prescribed and conducted by the *dharmadhikaris*, who are appointed by the State. The usual procedure in such cases and in all other cases in which the *Shastras* enjoin purification, is that either the man himself reports his offence to the State and applies for purification or, if he omits to do so, the *padhan* of the village in which the offender lives informs the State about the offence. It is not only a social obligation upon the *padhan* or villagers but a legal obligation on them to give such information to the State.

Such applications or reports are then sent to the local Sub-Divisional Officer for inquiry. If the breach or offence is proved the whole file is sent to the *dharmadhikaris* for their opinion, which is generally based on *Yagnyanbalk-Smriti* and the *Manusmriti*. When the *chandrayan* ceremony has been performed according to the prescription of the *dharmadhikari* the State gives a purification certificate (*sudhi patra*) which serves as a passport for the man's re-admission to his community. He does not have to give a feast to his *biradari* nor pay any fine but has to defray the costs of the purification ceremonies. Until he performs the purification ceremonies the offender remains an out-caste by order of the State.

Religion.

11. By contact with the Doms the religion of the Khasiyas became almost purely animistic, which was not surprising in view of the inaccessible nature of the country they came to occupy. Dr. Joshi writes†—

"Fear caused by solitude in the midst of huge forests, high mountains and roaring rivers is likely to induce nature worship and belief in supernatural powers, and the conquered Doms also seem to have contributed to the religious outlook of the Khasas." He goes on to show that as a result of abandoning their orthodox religious beliefs and practices they came to be regarded as degenerate from the Brahman point of view.

Mr. Atkinson‡ gave a description of the various gods, goddesses, ghosts and spirits which they recognized and worshipped (or propitiated).

"Mountaineer"§ gives a faithful picture of the present-day religious beliefs of the majority of the Khasiyas. Writing of the *pahari* in Garhwal and Tehri-Garhwal State (the remarks apply equally to Almora and parts of Naini Tal) he says their religion is a simple form of Hinduism. They speak of divinity not as such and such a god, but as the god of such and such a place.

"Almost every remarkable hill has also an individual protector, and the small lakes and ponds are considered as particularly favourite places of the deity's abode. The principal sylvan deity is the *Nag Raja*, a god supposed to clothe himself in the form of a serpent. The spirits of the departed are believed to re-visit the scenes of their mortal career and to possess the power of afflicting individuals of the family of which they were once members. The great characteristic of *pahari* worship is the number of sacrifices made and the manner

* The *thokdar* appears also at one time to have been a farmer of revenue (for the upkeep of the army).

† Dr. L. D. Joshi *Khasa Family Law*, Introduction, page 24.

‡ Atkinson XI, Chapter IX.

§ "Mountaineer", *A Summer Ramble in the Himalayas*, pages 187-9.

of making them; sacrifice indeed is the universal and almost sole method of manifesting thanks for benefits received, or making supplication to avert calamity. To see a *pahari* family sacrificing in the forest, the sheep or goat for a victim, the pastoral appearance of the people, the fire, and the rude altar of rough stones, carry one back at once to early ages of the world. Sacrifices are made to the *depta* (god) of the village, to the divinities of particular places, to the fairies, demons and spirits of the departed."

In case of illness a goat or sheep is led round the sufferer and killed at the spot. Oracles are consulted by inquiry of the *depta* and the divinity is conjured up for the purpose. In Kumaun snake worship is not common now, but there are temples and places to show that it must have been practised extensively at one time.

A common form of sacrifice, the *athwar* ceremony to propitiate some deity or ward off the displeasure of some evil spirit, was as follows. Huge crowds gathered (including Biths) and many goats were sacrificed, but the important part was the sacrifice of a he-buffalo. The first blow was dealt by the headman of the village and the animal was then made to run the gauntlet of the crowd who were armed with *lathis* or sharp weapons, accompanied by the beat of drums, until it was beaten to death. The carcass was then taken off by the Doms to feast upon. Present-day legislation has almost extinguished this form of sacrifice.

In Garhwal the sun and moon are regarded as gods and the Great Bear and other constellations as *Rishis*. The sun is considered as male and the moon as female. The sun is considered as driving in a chariot of seven horses, going down to the lower world (*patal*) in the night. The Great Bear is known as *khat khatula* (a cot) and a few groups of constellations are known as *gurmuli*. A galaxy is called *gorgat* or *gorginda* (cattle path). Markings on the face of the moon are considered as marks of leprosy. The story about this is that the moon, being proud of its beauty, insulted the sun which cursed it and so leprosy marks appeared on its face.

The common belief is that the whole earth rests on the head of a snake, known as *Sheshnag* and whenever it shakes its head there is an earthquake. As regards the cause of eclipses the legend is that the sun and moon had once to borrow money from an untouchable (*chandal*), but the interest swelled to such an amount that it could not be paid. The *chandal* worries them sometimes and throws a skin on their face. Owing to this belief people generally bathe when an eclipse disappears. As regards the rainbow, the belief is that it is the bow of the god *Indra* and when one end of it is seen on the ridge of a mountain and the other on a river bed the belief is that there will be normal rainfall, when both the ends are seen on a river bed there will be continuous and heavy rainfall, and when both the ends are seen on the ridge of a mountain there will be a drought. It is not considered as a bridge by which the souls of the dead reach the sky.

There is universal belief in the transmigration of souls. Each soul has to pass through 84 lakhs of forms including animal and insect. Messengers of *Yama* take the souls before the *Dharamraj*, who keeps a record of all good and evil actions performed in this world and gives a judgment.

Among Pabela Khasiyas there is custom of making near a public thoroughfare a *chabutra* (terraced platform) on which is placed a single upright stone on which the name, parentage, residence and age of the deceased are engraved. This serves as a monument and is used by travellers as a place of rest.

Stone and wood are used for building houses. The only restriction in the case of wood is that oak, cactus and *khina* wood are considered inauspicious for dwelling houses.

Formerly the Doms were not allowed to wear velvet, silk or other costly dresses nor to build *pakka* houses. But such *tabus* do not exist now. The women folk of the Pabelas wear a particular kind of dress known as *tyankha* made of hemp or wool.

But increasing contact with more advanced Hinduism and the gradual spread of education is slowly affecting the religious beliefs of the Khasiyas and they are slowly returning to more orthodox beliefs and ceremonies.

The name Khasiya is considered derogatory and Khasiyas now claim to be either Rajput or Brahman pure and simple. As far back as 1901 Mr. Burn (now Sir Richard Burn) noted that the Khasiyas were beginning to put on the sacred thread and were claiming connexion with the Brahmans and Rajputs of the plains in order to better their social status. This movement has now spread very considerably especially in Naini Tal and Almora, where we have already seen that even the Silpkars are affected.

The Khasiyas are freely assuming Brahman and Rajput surnames. Their social position has much improved since the War when many rendered meritorious service. The military exploits of the Khasas are enshrined in the records of the 39th Royal Garhwal Rifles. Wherever they have been tried they have proved themselves brave men and in every other quality of a soldier may challenge any portion of the Indian army, for "each of these simple mountaineers has hidden away within his inner consciousness that little spark, perhaps dulled by disuse or oppression, which represents the fiercely burning flame of military ardour that burned in the breast of some old ancestor,"—*Historical Records of the 39th Royal Garhwal Rifles*, 1923, page 8.

*Marriage
customs of
Khasiyas.*

12. The sub-divisions of both Khas-Brahmans and Khas-Rajputs are legion, usually being named after some place of former residence, or some ancestor. The only rule seems to be that no man may marry in his own *gotra*. The present day sub-castes are neither endogamous nor exogamous. Mr. Atkinson* gives a list of 250 septs of Khas-Brahmans. A list of no less than 1,025 sub-castes of Rajputs (mostly Khas) was sent me from Tehri-Garhwal State.†

Among the Khasiyas marriage has no religious significance. It is merely an institution to regulate sexual relationship and an arrangement for bringing up children. Marriage among the Khasiyas is a simple affair—a mere question of purchase and sale of the girl. Bride-price is invariably taken and no religious ceremonies are essential. Sometimes *Ganesh puja* is performed when the bride is taken to the house of the bridegroom.

Among the Pabelas there is a custom of making some payment known as *mamadam* to the maternal uncle of the bride. The presence of the bridegroom is not essential. When the husband is unavoidably absent the bride is formally married to a pitcher of water as representing him. This is called *kumbh biyah*. An image of a god may be substituted for the pitcher of water and then the name is *pratima biyah*, or she may be married to an *ak* tree in *arak biyah*.

Levirate.

It is reported from Garhwal that there are two practices of this nature. In the first the widow (even if not childless) continues to live in her deceased husband's house and her brother-in-law goes and visits her there with her consent and that of the other reversioner. The second form is the common practice of taking to wife the widow of a deceased brother. The widow in this case leaves her own house and comes to the house of the brother-in-law as his permanent wife. The children of such a union are considered legitimate. This custom is confined to the inferior sub-castes of Brahmins, Rajputs and Khasiyas.

Ghar-baitha.

The practice of a man going to live with a widow whom he marries is also found among the Khasiyas. The man is known as a *kathela* or *takwa*.

Ghar-jawain.

Succession among the Khasas is strictly agnatic. Mr. Pauw notes "It is the custom for a man who has no son to marry his daughter to a son-in-law who agrees to live in his house and who is known thereafter as the *gharjawain*. In such a case the daughter takes her father's inheritance but should she go into her husband's house the inheritance usually descends to the nearest male heirs of the deceased. Even in the case of a *gharjawain* the relatives frequently make a strong fight for the property, especially if the marriage has been arranged by the widow after the death of her husband. In such cases it is not uncommon for the widow to go through the form of selling the land to the *gharjawain* on the pretence that the sale-proceeds are required to repay him the cost incurred in settling her husband's debts." Sometimes no marriage ceremony is performed, but the essential condition is that the son-in-law must live in the house of his father-in-law. The *gharjawain* institution is analogous to that of an "appointed daughter" in early Hindu law. Sometimes a deed of gift is executed in favour of the daughter and *gharjawain*, but it is not an essential condition. A *gharjawain* does not lose rights in his paternal estate. If a son be subsequently born to the father-in-law, the son and the *gharjawain* share the property equally.

Adoption.

Adoption is against the Khasiya instinct and is not very frequent, though it is now obtaining a footing. An adoption among the Khasiyas has more a secular purpose than a religious significance, no religious ceremonies of adoption are observed. The boy is simply brought to live with the adoptive father. He may be married or unmarried.

A sonless male owner can appoint an heir to his estate. A widow can appoint an heir with the consent of the reversioners. The large majority of successions among the Khasiyas are of non-agnates. Adoption among the Khasiyas is really a simple appointment of an heir, who will help a man in his old age, look to his cultivation and after the appointer's death perform his funeral ceremonies and pay up his debts, if any. As a return for services rendered, the adopted son gets the inheritance.

Jhatela.

If a man marries a divorced woman or a widow and she brings with her a son by her former husband, such a son is called *jhatela*. Mr. Atkinson notes that the "children by a first marriage who follow the mother to her second husband's house lose their paternal inheritance but are entitled to succeed to their step-father's property equally with their stepbrothers, his children of the second marriage." Backward Khasiyas would regard a *jhatela* succession as a matter of course, while more advanced Khasiyas wish to be rid of antiquated practices and explain equal inheritance as a concession rather than a right.

Sautiya bant.

The custom of *sautiya bant*, i.e. division *per stirpes*, was originally connected with the Khasiya law of inheritance, but is now disregarded by courts. All sons get an equal share.

Jethon.

The custom of giving a bigger portion to the eldest son when the family property is divided was fairly widespread among the Khasiyas, but is becoming obsolete now. The customary right of *jethon* is not enforceable in law.

*A daughter's
rights.*

A daughter is not considered as an heir to her father. Formerly the courts recognized the right of a daughter to succeed her father when such a custom was alleged, but now

* Gazetteer, Volume XII, pages 421-428.

† The list is given at the end of this appendix.

daughters are excluded from inheritance and so are their descendants. A daughter takes the estate only when her husband is accepted as a *gharjawain* or when a special deed of gift is executed by the last male owner.

13. The Brahmans and Rajputs brought to *Khas-des* by the Katyuri and Chand Rajas had considerable influence on the religious and social outlook of the Khasiyas, but more modern contacts have had far greater effects. During the early part of the nineteenth century after the British occupation of the hill districts, a large number of tea estates and colonies were formed by the East India Company and other Europeans in Kumaun for working which Doms and Khasiyas were recruited on a large scale. Some mines were also worked, e.g. the Dhanpur gold mine, for which also a large number of labourers were recruited. The labourers had to live away from their homes and being cut off from their tribal associations for a considerable time imbibed new ideas. Since the British occupation communications have considerably improved. The great improvement of the pilgrim routes to the sacred shrines of Kedarnath, Badrinath, Gangotri, and Jamnotri now attract great numbers of pilgrims from the plains, social contact with whom has affected the older social organizations. Within the district itself the peoples of the different and formerly inaccessible parts have been brought closer together owing to improved communications, with the result that the old tribal, social and linguistic differences are disappearing. It is also true that owing to the improvements in communications narcotics such as *charas* are imported on a large scale; while cholera and other epidemics and crime are also increasing. Formerly higher education in the hills was confined to Brahmans. Hence primitive tribes were not much influenced by Brahmanical civilization and adhered to their own tribal customs. But modern universal education is levelling down society, with the result that the people are giving up their family or tribal vocations and entering service. This often makes them unfit for and discontented with their social environments. The people are also borrowing foreign customs in the matter of clothes, houses and drink with the result that their standard of living has considerably risen, while their income has not kept pace with it. This is more particularly noticeable among the Garhwali soldiers who went to Europe during the Great War. Their outlook on life has changed and they find themselves out of their element in their old homes and villages. They look down upon their neighbours and have no definite purpose in life.

Various influences on the Khasiyas.

An increase in the taking of intoxicants is thought by some to have contributed to an increase in disease, especially consumption. This disease is said to have been rare in ancient times. My informant remembers having heard from old people in his childhood that in olden days if a person suffered from consumption he was taken to a forest and made to walk over a pit covered with slender branches and leaves. The patient fell into the pit and was burned there. This shows how dreaded that disease was then.

Legislative and administrative measures have also greatly interfered with and modified primitive social customs, such as the sale of Doms as slaves, the custom of offering human sacrifices to deities, the custom of *beda* (or *bedwart*) or rope-riding, etc.

Christian and Arya Samaj proselytizing has also had its effects, for those who have come under such influences leave their folklore, music, games and festivals and often leave their former professions.

The modern uplift movement has resulted in more and more Khasiyas donning the sacred thread and styling themselves Bhandari, Negi, Bist, Rautela, etc. Under the old Hindu Rajas there was little possibility of a Khasiya rising to be a Brahman or Rajput. The new immigrants from the plains saw to that. But in modern times it is by no means uncommon to find that by acquiring education and more especially wealth a man manages to pass from Khas-Brahman to Brahman or from Khas-Rajput to Rajput. Some of the more orthodox resent such transformations but they are occurring with increasing frequency nevertheless. It seems to be a fact that when the later more cultured and orthodox Brahmans came to Kumaun in the time of the Chand Rajas they proceeded to proselytize the population of Khasiyas to a considerable extent, and gave some the sacred thread. The idea was to bring all such men within the pale of the caste system and Hindu religion as far as possible. Some of the later immigrants were so strict that they would not allow fuel to be taken into their kitchens by the low castes without its having been washed, and they would never take water from the hands of those who did not wear the sacred thread. Whether the putting on of the sacred thread can make a person a "twice-born" is a question that will be answered differently according to the outlook of the person questioned. But it is certain that the *sanskara* purification does not end there, it carries with it certain duties and obligations. The whole course of conduct and life of a "twice-born" is supposed to be strict and orthodox in every way. Study of the *Vedas*, the performance of *yagnas* or sacrifices and rituals, the imparting of instruction to others, piety and the acceptance of no gratifications were imperative. An interesting catalogue of the qualifications of the Brahmans who were to be invited to the *yagna* performed by Raja Dasrath with a view to securing male offspring is given in the *Ramayan* of Valmiki. It may, however, be argued that many Brahmans of today have fallen from such an ideal and yet are still regarded as "twice-born."

Whatever be the point of view taken it is, however, certain that this movement to adopt the sacred thread is a healthy sign of a desire for social uplift which is all to the good.

III.—*The Brahmans and Rajputs.*

Origin.

14. The third class consists of the descendants of the later Brahman and Rajput immigrants from the plains after the Aryan invasion of Northern India. Their ancestors were mostly brought to this part of the land by the Rajas of the Katyuri and Chand dynasties, by whom they were employed as preceptors or soldiers. They were given villages for their services. The descendants of many of these old families in Almora still have in their possession copper plates on which the fact of the original grant was engraved. Such grants were confirmed by the Nepalese Government in the time of the Gurkha domination of Kumaun and again by the British Government since. Some of these families know whence their ancestors originally migrated. The leading families of Joshis in Almora say they came from Jhusi (Allahabad district). Pantes say they came from Maharashtra. Pandes of the Gautam *gotra* from Kot Kangra in the Punjab and Pandes of the Bharadwaj *gotra* from Kanauj (Farrukhabad district), and Tewaris from Gujarat. The Rautelas claim to be descendants of the Chandrabansi Rajas of Kumaun. Padyars claim solar descent. Gusain (which means master) represents a descendant of some family of feudal overlords. Negis were military officials; the word also signifies a leader. Rawat in common parlance means a big man. The Rawats were also military officials. One account says their ancestor Rawat was a former king of Donakote in Kali Kumaun.

Sub-castes
of Brahmans
and Rajputs.

15. The sub-divisions of both Brahmans and Rajputs in Kumaun are innumerable. Of the Rajput clans the more important, who are incidentally now classed as *sayanas*, are the Bangaris, Bists, Dangwals, Kathyats, Manrals, Padyars, Rajbars, Rautelas and Rawats. These have all been very powerful families in the past and even at present many of them enjoy a privileged position in society.

Pandit Ganga Datt Upreti accepted 26 sub-castes as near and real kinsmen of Kshatriya or reigning Rajas and hence called *Jankari* or real Rajputs.

Brahmans in
the Tehri-
Garhwal
State.

16. I quote below from a note by Pandit Uma Datt Dangwal, B.A., LL.B., Sub-Divisional Officer in the Tehri-Garhwal State.

* There are about 380 sub-castes* of Brahmans in the Tehri-Garhwal State, most of whom derive their names from the villages in Garhwal in which their progenitors originally settled. Some are named after their forefathers.

Broadly, the Brahmans of Tehri-Garhwal are divided into two classes, viz.—

- (1) Brahmans of pure descent, who have pure Aryan blood in them and
- (2) Brahmans who are descendants of mixed marriages between Brahmans and Khasiyas and are sometimes called Khas-Brahmans.

The first group is again divided into two sub-sections, viz.—

- (a) *Sarolas* and
- (b) *Non-Sarolas*.

I have purposely avoided using the most common epithets of *Gangari* and *Nanagotri* in the above-mentioned classification for, besides their having more than one implication in different ways, they have become so much the subject of bitter controversy that it is better to avoid them when the purpose of ethnology can as well be served without their use. As a matter of fact, I received reports from several persons complaining against their being entered as *Gangaris* or *Nanagotris* in the census records.

The various meanings that are attached to these disputed words will be given later.

Sarola.

Sara is a Hindi word which means the top or peak of a hill. *Sara ka Sarola*, *gad ka Gangari* is a very common saying in Garhwal, which is advanced whenever the origins of the words *Sarola* and *Gangari* are considered. The saying means that those who lived at the top were called *Sarolas* and those who lived at the *gad*, i.e., near the river, were called *Gangaris*. So far as the origin of the *Sarola* community is concerned part of the saying seems to be based on the fact that the primary twelve clans of *Sarolas* derive their names from the twelve villages all of which are found in Chandpur, the historical residence of Raja Kanakpal,† the founder of the dynasty of the rulers of Tehri Raj. Like many other social customs or distinctions that trace their origin from the advent of Raja Kanakpal the *Sarola* community also dates its origin from that time. It is said that the clan of Nautiyals was one of those which came to Garhwal with the Raja. The first twelve sub-castes of *Sarolas* above referred to are—

- | | | |
|---------------|----------------|------------------|
| (1) Nautiyal, | (5) Maithani, | (9) Gairola, |
| (2) Dimri, | (6) Raturi, | (10) Chamoli, |
| (3) Khanduri, | (7) Thapliyal, | (11) Hatwal, and |
| (4) Semalti, | (8) Semwal, | (12) Lakhera; |

which derive their names from the villages of Nauti, Dimmar, Khandura, Semalta, Maithana, Ratura, Thapali, Sema, Gairola, Chamola, Hatwalgaon and Lakherigaon respectively.

The Brahmans of these villages, owing to their being close to the capital, somehow or other exerted more influence both in the court and in the palace than any other community, and so by virtue of their continued enjoyment of certain privileges came to be

* A list of these will be found at the end of this Appendix.

† According to the State archives he ascended the throne 5 Baisakh, Sambat 745, i.e. April, A.D. 688.

regarded as a distinct community in course of time. Since the time of Raja Kanakpal, the Nautiyals and Khanduris of village Raturi in British Garhwal have always been the *Raj gurus* (religious preceptors) of the rulers of Garhwal and, until the expulsion of the Gurkhas in 1815, the Khanduris were also the hereditary *kanungos* of Garhwal (since then the office has undergone several changes). But final shape and consolidation was given to this community by Raja Ajaipal, who, in order to remove the commensal difficulties of his standing army, which included numerous sub-castes, ordered the army to take food from a common mess if it was cooked by a Brahman of the community to which the Raja's cooks belonged.

This ordinance gave the final shape to the *Sarola* community as we find it today and this is the only difference between the *Sarola* and non-*Sarola* Brahman. As a group the *Sarola* community is an endogamous group and its sub-clans are exogamous. But the whole group is so small and offers so many difficulties over marriage that some of the exogamous groups have split up into still smaller groups in order to give them a wider choice of brides and bride-grooms. For instance the Nautiyal sub-caste is again divided into six other sub-castes, *viz.*, Dhangan, Palyal, Manjkhola, Gajaldi, Chandpuri, and Bousoli all of which call themselves Nautiyal, but inter-marry among themselves. The origin of these smaller sub-castes seems to be that their progenitors all belonged to the same parental stock of Nautiyals but settled in different villages after which they became called. As has been said above there were only twelve original sub-castes of *Sarolas* but now there exists a far greater number, for instance, Bijalwans, Dyundis, Kotiyals, Dobhals and so on. How and when these later clans were added to the primary stock is not definitely known except in the case of Dobhals, but it is most probable that the reason which led to the splitting of Nautiyals also led to the formation of these later sub-divisions.

There is only one family of Dobhal *Sarolas* in the whole of Garhwal and that family is in the State. This is the latest addition to the *Sarola* group which took place as follows. There was a Dobhal Brahman, who as such belonged to the Chauthoki class of the non-*Sarola* group. He had no issue and so adopted a *Sarola* boy who belonged to the Chamoli sub-caste, because there is nothing to prevent a non-*Sarola* from adopting a *Sarola* boy. The boy adopted the sub-caste of his adoptive father but retained his *Sarola* status.

The status of a *Sarola* is not affected by his marriage even to a Khas-Brahman girl, nor by being adopted by a person of any other Brahman caste, so long as he observes the caste rules of food.

The *Sarolas* have always found it difficult to procure wives among themselves and this has led to a very common custom among them of inter-marrying with non-*Sarolas*, and in some cases they also keep Khasiya women as concubines. The husbands, as already observed can preserve their *Sarola* distinction, but the offspring born of such mixed marriages are not entitled to the designation of their fathers, and are called *Gangaris*.

The inevitable result of this custom is that the number of *Sarolas* is continually decreasing. In the family of Lakheras there are only two *Sarolas* in the whole State. There are, as will be seen from the list of *Sarolas* in the State given below, only 11 Hatwal *Sarolas*, 12 Raturi *Sarolas*, 2 Thapliyal *Sarolas* and so on in the State. The total number of *Sarolas* at present is 735 (401 males and 334 females).

Clan.	Sarola population of Tehri-Garhwal State, 1931.	
	Males.	Females.
(1) Nautiyal	53	53
(2) Maithani	60	47
(3) Dimri	1	11
(4) Hatwal	4	7
(5) Bijalwan	105	82
(6) Khanduri	7	13
(7) Dyundi	10	11
(8) Lakhera	2	1
(9) Semwal	25	20
(10) Pujari	23	8
(11) Gairola	71	37
(12) Raturi	2	10
(13) Semalti	14	11
(14) Chamoli	13	14
(15) Majkhola	5	6
(16) Dobhal	4	1
(17) Thapliyal	2	..
(18) Kothiyal .. ..	..	3
Total	401	335

Gangari.

We have to go back to the same saying, *Sara ka Sarola, gad ka Gangari* to find the meaning of the word *Gangari*. Literally the word means an inhabitant of *gangari*, i.e. of the regions lying on the bank of the Ganges. As these regions by the side of the Ganges are generally low in the valleys and much warmer, the word came to mean any inhabitant of a low-lying valley or of a warm place. It is in this literal sense that the word is still used in Rawain and Jaunpur parganas and in Taknaur. Jads of Taknaur Nelang call all people living below Harsil *Gangaris*; the people of Rawain and Jaunpur call all people living on the eastern side of the State *Gangaris*, whether they be Brahmans or Rajputs or even Doms. People of Fatehparbat and Panchganin call even the inhabitants of lower Rawain *Gangaris*, for the latter region is comparatively much warmer than the former on account of its being on the bank of the Jumna. But the word when used for Brahmans only as compared with *Sarolas* loses its original meaning just as the word *Sarola* no more means an inhabitant of the top or peak of a hill. In its latter sense the word *Gangari* only serves as a term to contrast all other Brahmans from the *Sarolas*. Another theory is that this word *Gangari* was invented by the *Sarolas*. Just as a Jad of Nelang calls any man who lives below Harsil a *Gangari* no matter whether he be a Brahman or a Rajput or even a Dom, so the *Sarola* living on the top of Chandpur peak contemptuously called all others living elsewhere on the banks of the Ganges *Gangaris*, and if a *Sarola* married or kept a woman of any other caste than those at the top, the offspring were given the name *Gangari*. It is on this ground that several Brahmans of Tehri based their objection against the application of the term *Gangari* to them. Thus it will be seen that the word *Gangari* is ambiguous.

Nanagotri.

The use of the word *Nanagotri* is also not free from difficulties, for like the word *Gangari* it also is given two interpretations differing widely from each other. *Nana* in Hindi means mother's father and *Nanagotri* means one who traces his descent through his mother or through his mother's family. It may be that the word is a remnant of the promiscuous days before Swetketu, son of Uddalak, introduced the institution of marriage.

Another interpretation is that the word *Nana* in Sanskrit means 'many' and a *Nanagotri* is one whose *gotra* is traced to one of the thousand *Rishis* who were born after the first ten *Rishis* were born of Brahma. If the latter interpretation is correct it is difficult to see why *Sarolas* and other Brahmans of the first rank are not called *Nanagotris* when their *gotras* descended from Bharadwaj, Shounak, Kasyap and Koundiya who were among the thousand *Rishis* born later.

Whatever the real meaning, the fact appears to be that many Khas-Brahmans are also called *Nanagotris*, and a *Nanagotri* Brahman is generally considered much inferior to a *Sarola* or a *Gangari* Brahman."

Rajputs in the Tehri-Garhwal State.

17. Again I quote from Mr. Dangwal's note :—

"The Rajputs of Tehri-Garhwal may be divided into three classes, viz.—(1) Thakurs, (2) Rajputs higher than Khas-Rajputs, and (3) Khas-Rajputs.

Thakurs are the kinsmen of the Tehri Raj family and are among the descendants of the dynasty of Raja Kanakpal.

Rajputs of the higher order include those who claim descent from the petty chiefs who ruled in Garhwal before they were brought under the consolidated rule of Raja Ajaipal and his descendants, those who claim to have descended from the ruling family of the Katyuris of Kumaun, and those who claim to have come along with Raja Kanakpal as his courtiers, etc.

Khas-Rajputs, who form the majority of Garhwali Rajputs, are said to be either mixtures of the higher Rajputs and Khasiyas or are pure Khasiyas who have come to be known as Rajputs. The old saying *Kedare Khas Mandale* indicates that Kedarkund, which is another name for Garhwal, was a stronghold of the Khasiyas before Brahmans and better class Rajputs immigrated into Garhwal. The name Khasiya has now become a derogatory term and is resented by all Khas-Rajputs. *Khas kahe to Khas pare larne ko ho jaya, ek bar Negi kahe lot pot ho jaya* is a very significant saying which is commonly used. It not only explains how a Khasiya grows offended at being called a Khasiya but also hints that the sub-caste of Negi has become an all-embracing sub-caste in which Khasiyas usually try to gain admission. The saying means "Call a man a Khasiya and he will get angry and will quarrel, call him Negi and he will become exceedingly happy and glad." (*Lot pot ho jana* literally means to laugh to such an extent that one falls down).

Nowadays the distinction between a real Rajput and a Khasiya is fast decreasing and the word Khasiya is disappearing from common use. The War, in which many Khasiyas served, is largely responsible for this."

How numerous are the Rajput castes, especially among Khas-Rajputs, is seen from the fact that at the recent census no less than 1,025 sub-castes* were returned from the 2,918 villages of the Tehri-Garhwal State.

* A list of these is given at the end of this Appendix.

18. The religion of the higher Brahmans and Rajputs of the hills has, to some extent, been affected by contact with the animistic beliefs of the Khasiyas and Doms. But modern tendencies are rapidly purifying it of these accretions, though the attitude of the high castes towards Khasiyas and Doms is slowly relaxing.

Religion.

IV.—Miscellaneous

19. Besides the above three major communities there are miscellaneous immigrants of other castes and races from the plains and elsewhere.

Of these mention may be made of the Vaishyas. Many of these are the descendants of families who were attracted to *Khas-des* when the Katyuri and Chand dynasties were in power. They are much sub-divided as would be expected from the nature of their arrival. The names of their sub-divisions are often derived from the places in which they first settled, e.g. the Gangolas of Gangoli, Kumayans of Kali Kumaun. The most important of their sub-castes are Gangola, Jagati, Kawa, Kholbhiya, Kumayan, Okhaliya, Salamgahiya, Syal and Tantri.

Then there are the descendants of immigrants from Thibet known as Bhotiyas who are now claiming to be Rajputs.

*List of sub-castes of Brahmans found in Tehri-Garhwal State**

Serial number.	Sub-caste.	Date of immigration to Tehri-Garhwal.	Place of emigration.	Corresponding plains caste.	Remarks.
1	Abola ..	..	..	..	..
2	Acharya ..	..	..	..	..
3	Alakhni ..	..	..	..	A sub-caste among Deoprayagi Pandas.
4	Amoli ..	..	..	..	..
5	Anthwal ..	1612 Sambat	The Punjab ..	Saraswati ..	Their first ancestor Ramdeva settled in Aneth village from which the name of the caste is derived.
6	Arjuniya ..	..	..	..	A sub-caste among Deoprayagi Pandas.
7	Athwal ..	..	..	..	..
8	Aushadhi ..	..	..	..	..
9	Baslyal ..	..	..	..	..
10	Bahuguna ..	980 Sambat or 780 Sambat.	Gaur, Bengal..	Adya Gaur	Their ancestor Krishnanand settled originally in village Bughani. This sub-caste is one of the Chauthoki group.
11	Baruriya ..	..	..	..	..
12	Bangarwal ..	..	..	..	..
13	Badani ..	1722 Sambat	Kanauj ..	Kanyakubja ..	Named after Badhan pargana.
14	Badoni ..	1500 Sambat	Bengal ..	Gaur ..	The sub-caste is named after village Badongaon.
15	Baleri ..	..	..	..	..
16	Bagora ..	..	..	..	..
17	Basyal ..	..	..	..	..
18	Balyal ..	..	..	..	..
19	Bankoti ..	..	..	..	..
20	Barnola ..	..	..	..	..
21	Baral ..	..	..	..	..
22	Bachlyal ..	..	..	..	..
23	Baniyal ..	..	..	..	..
24	Baloni ..	1776 Sambat	Jalandhar ..	Saraswati ..	Their ancestor was Jiuram who settled in Balongaon.
25	Bachhori ..	..	..	..	..
26	Bailwal ..	..	..	..	Some of the Bailwals now call themselves Dangwals. They have split up into two parties at this census. One party is not in favour of changing their caste of Bailwal and the other party call themselves Dangwals.
27	Badoni† ..	..	..	..	..
28	Bairagi ..	..	..	..	They are not Fakir Bairagis.
29	Baithwal ..	..	..	..	..
30	Baishnava ..	..	..	..	..

* There is definite information regarding the date of Maharaja Kanakpal's coronation in the state archives. He ascended the throne on Baisakh 5, Sambat 745 (April, 688 A.D.). The source of information as to the origin and the dates of the coming to Garhwal of some of the above castes is based on *Bharat Gotra Prabar Dipika* by Pandit Dibakar Dutt Maithani and *Garhwal Itihas* by Pandit Harikrishan Raturi.

† This is not the same Badoni mentioned against no. 14. In this name the "d" is soft and "n" is hard, while in the case of no. 14 it is vice versa.

List of sub-castes of Brahmans found in Tehri-Garhwal State—(continued).

Serial number.	Sub-caste.	Date of immigration to Tehri-Garhwal.	Place of emigration.	Corresponding plains caste.	Remarks.
31	Bijlwan ..	..	..	Gaur ..	Their ancestor was Bijju. It is a Sarola sub-caste, and how it was included in its group is not known.
32	Binduli ..	..	..	..	..
33	Bindwal ..	..	..	..	..
34	Bityura ..	..	..	..	..
35	Beduri ..	..	..	..	..
36	Bewani ..	..	..	..	..
37	Bachwan ..	..	..	..	..
38	Bandwal ..	..	..	..	..
39	Barara ..	..	..	..	..
40	Barthwal ..	1500 Sambat	Gujarat ..	Gaur ..	Surya Karnal Murari was their ancestor who settled in Bareth.
41	Naniyal ..	..	..	..	..
42	Batasiya ..	..	..	..	..
43	Brahmachari ..	..	..	..	..
44	Barsura ..	..	..	..	..
45	Bachwara ..	..	..	..	..
46	Baderni ..	..	..	..	..
47	Baslyal ..	..	..	..	..
48	Baselya ..	..	..	..	..
49	Bangwal ..	1725 Sambat	Madya Desh ..	Gaur ..	Named after Bang Gaon.
50	Bachwana ..	..	..	..	..
51	Bagiyal ..	..	..	..	..
52	Baniyal ..	..	..	..	..
53	Bamniyal ..	..	..	..	..
54	Barkoti ..	..	..	..	..
55	Butkani ..	..	..	..	..
56	Budwal ..	..	..	..	..
57	Babuliya ..	..	..	..	A sub-caste among Deoprayagi Pandas.
58	Basauli ..	..	..	..	It is one of the Sarola sub-castes.
59	Byasuri ..	1600 Sambat	Dakhan ..	Bhat ..	After the name of the ancestor Byas.
60	Bhat ..	..	Dakhan ..	Bhat ..	Bhats are of many kinds; Bhats of Koteswar, Bhats of Lubhyali, Bhats of Dakhan or south India, Bhats Pujiyar who are Sarolas. These are all different sub-castes.
61	Bhatkandi ..	..	..	..	..
62	Bhadri ..	..	..	..	..
63	Bhatwal ..	..	..	..	..
64	Bhadyuria ..	..	..	..	..
65	Bhatara ..	..	..	..	..
66	Bhadarwal ..	..	..	..	..
67	Bhanala ..	..	..	..	..
68	Bhatwan ..	..	..	..	..

List of sub-castes of Brahmans found in Tehri-Garhwal State—(continued).

Serial number.	Sub-caste.	Date of immigration to Tehri-Garhwal.	Place of emigration.	Corresponding p'ains caste.	Remarks.
69	Bhalda ..	..	..	..	Bhalda is one of the sub-castes of the lowest group. Bhaldas of Saruna call themselves Pujaris. Bhaldas of Bileswar have begun to call themselves Nautiyals. Some Bhaldas are calling themselves Rajputs.
70	Bhaldyati ..	..	..	..	..
71	Bhardula ..	..	..	..	..
72	Bhatgain ..	..	..	..	..
73	Bharduya ..	..	..	..	..
74	Bhalwal ..	..	..	..	..
75	Bhakai ..	..	..	..	..
76	Bhatiyana ..	..	..	..	..
77	Bhalyal ..	..	..	..	..
78	Bhaira ..	..	..	..	..
79	Bhainda ..	..	..	..	..
80	Bhaintwan ..	..	..	..	..
81	Bhaintwal ..	..	..	..	..
82	Bhogiyata ..	..	..	..	..
83	Bhingalwal ..	..	..	..	..
84	Bhadaldi ..	..	..	..	..
85	Chamoli ..	922 Sambat or 722 Sambat.	Ramnath ..	Drabir ..	Their first ancestor Dharnidhar settled in Camola village in Chandpur. Is one of the sub-castes of Sarolas.
86	Chitwan ..	..	..	..	..
87	Chopriyal ..	..	..	..	..
88	Chhadyari ..	..	..	..	It is a sub-caste of Nautiyals.
89	Chandpuri ..	..	..	..	..
90	Chhadwanna ..	..	..	..	..
91	Chhitakwal ..	..	..	..	..
92	Chhemal ..	..	..	..	..
93	Chandola ..	1633 Sambat	Chandausi ..	Sarswati ..	Luthra, the first man of this sub-caste went from the Punjab to Chandausi and then came to Garhwal.
94	Dujwan ..	..	..	..	..
95	Dibodyata ..	..	..	..	..
96	Dakhanat ..	..	..	..	..
97	Dakhani ..	..	..	..	..
98	Dobhal ..	945 Sambat or 745 Sambat.	..	Kanyakubja ..	Is one of the Chauthokis; named after Dobhgaon.
99	Dangwal ..	982 Sambat or 782 Sambat.	Santoli, Karnatak	Drabir ..	Dharnidhar was their ancestor who settled in Dang.
100	Dabriyal ..	1433 Sambat	Dakhan ..	Maharashtra ..	Named after the village Dabar.
101	Dyundi ..	..	..	..	Is a sub-caste of Sarolas. Named after Dyundgaon.
102	Dungiyani ..	..	..	..	..
103	Dusal ..	..	..	..	..

List of sub-castes of Brahmans found in Tehri-Garhwal State—(continued).

Serial number.	Sub-caste.	Date of immigration to Tehri-Garhwal.	Place of emigration.	Corresponding plains caste.	Remarks.
104	Dhaundiyal ..	1713 Sambat	Rajputana ..	Gaur ..	Named after the village Dhaundgaon.
105	Dimri ..	700 Sambat	Santoli ..	Karnatak Drabir	Is one of the Sarola sub-castes. Named after Dimmar, a village in Chandpur.
106	Dhumral ..	..	..	..	..
107	Dhaniyanna ..	..	..	..	..
108	Dhanuwan ..	..	..	..	..
109	Dhamuwan ..	..	..	..	Is one of the Sarola sub-castes.
110	Dharkoti ..	..	..	..	..
111	Dyani ..	..	..	..	A Deoprayagi sub-caste.
112	Dhugiyal ..	..	..	..	..
113	Dharsali ..	..	..	..	..
114	Dhansyal ..	..	..	..	..
115	Dharsali ..	..	..	..	..
116	Drabir ..	..	..	..	A Deoprayagi sub-caste.
117	Gairwal ..	..	..	..	..
118	Gairoja ..	972 Sambat or 782 Sambat.	..	Adya Gaur ..	Named after village Gairoli in Chandpur. Is one of the Sarola sub-castes.
119	Gorswal ..	..	..	..	..
120	Gorsari ..	..	..	..	..
121	Gorgri ..	..	..	..	..
122	Godera ..	1718 Sambat	Dakhan ..	Bhat ..	After the name of their ancestor Godu who settled in Garhwal.
123	Godiyal ..	..	..	..	..
124	Gopalta ..	..	..	..	..
125	Gabdura ..	..	..	..	..
126	Gafra ..	..	..	..	..
127	Gachhwan ..	..	..	..	..
128	Ganjwan ..	..	..	..	..
129	Gapharwal ..	..	..	..	..
130	Gangari ..	..	..	..	It is not a true sub-caste; some Brahmans emigrated from Gangar or lower valleys and settled in Rawain or Jaunpur are nick-named Gangaris and called by that title.
131	Gaguri ..	..	..	..	..
132	Gonal ..	..	..	..	Gonals are changing their sub-caste name and call themselves Joshis.
133	Gaur ..	..	..	..	..
134	Gudora ..	..	..	..	..
135	Gujrati ..	..	..	..	A Deoprayagi sub-caste.
136	Gwari ..	..	..	..	..
137	Ghildiyal ..	1100 Sambat	Goru Desh ..	Adya Gaur ..	Named after the village Ghildi in which their ancestor settled.
138	Ghurara ..	..	..	..	..

List of sub-castes of Brahmans found in Tehri-Garhwal State—(continued).

Serial number.	Sub-caste.	Date of immigration to Tehri-Garhwal.	Place of emigration.	Corresponding plains caste.	Remarks.
139	Ghurkyatas ..	..	..	..	Ghurkyatas have begun to call themselves Raturi Brahmans.
140	Ghandiyal ..	..	..	..	..
141	Ghansyali ..	1600 Sambat	Gujarat ..	Gaur ..	After the name Ghansali.
142	Ghenduri ..	..	..	..	..
143	Hadiyani ..	..	..	..	..
144	Haswan ..	..	..	..	..
145	Handoli ..	..	..	..	..
146	Hatwal ..	1059 Sambat	Birbhum ..	Gaur ..	Named after village Hatgaon. Is one of the Sarola sub-castes.
147	Jakhani ..	..	..	..	..
148	Joshī ..	1700 Sambat or 1812 Sambat.	Kumaun ..	Dravid ..	A title, but generally recognized as a sub-caste.
149	Jogri ..	..	..	..	..
150	Jugeli ..	..	..	..	..
151	Joldi ..	..	..	..	..
152	Juyal ..	1700 Sambat	Dakhan ..	Maharashtra ..	Their ancestor Bijayanand settled in Juyi village from which the sub-caste derives its name.
153	Jugranna ..	1700 Sambat	Kumaun ..	Pande ..	Derives its name from Jugri village.
154	Judari ..	..	..	..	..
155	Jardhari ..	..	..	..	..
156	Jamliyal ..	..	..	..	..
157	Jamriyal ..	..	..	..	..
158	Jagori ..	..	..	..	..
159	Jalwal ..	..	..	..	..
160	Jarnola ..	..	..	..	..
161	Jagdiyal ..	..	..	..	..
162	Jakhara ..	..	..	..	..
163	Jagdiyara ..	..	..	..	..
164	Jafranna ..	..	..	..	..
165	Jakhmoli ..	..	..	..	..
166	Jagryanna ..	..	..	..	..
167	Jelamwal ..	..	..	..	..
168	Jetha ..	..	..	..	..
169	Jouni ..	..	..	..	..
170	Jijiyal ..	..	..	..	..
171	Jhaldiyal ..	..	..	..	..
172	Kuriyal ..	1600 Sambat	Bengal ..	Gaur ..	Derives its name from Kuri village.
173	Kurali ..	..	..	..	..
174	Kuneta ..	..	..	..	..
175	Kuranna ..	..	..	..	..

List of sub-castes of Brahmans found in Tehri-Garhwal State—(continued).

Serial number.	Sub-caste.	Date of immigration to Tehri-Garhwal.	Place of emigration.	Corresponding plains caste.	Remarks.
176	Koltwari ..	..	..	..	..
177	Kulti ..	..	..	..	..
178	Kulariya ..	..	..	..	..
179	Kothari ..	1791 Sambat	Bengal ..	Shukla ..	Derives its name from Kotha village. The first man to settle in this village was Kumardev.
180	Kundeta ..	..	..	..	..
181	Kujwanna ..	..	..	..	..
182	Kuwal ..	..	..	..	..
183	Kuneri ..	..	..	..	..
184	Kundet ..	..	..	..	Kundet Brahmans of Chamolgaon Nauli are changing their sub-caste name and are calling themselves Joshia.
185	Kukariyanna ..	..	..	..	..
186	Kuliyal ..	..	..	..	..
187	Kubra ..	..	..	..	..
188	Kalanna ..	..	..	..	..
189	Kundwal ..	..	..	..	..
190	Kurra ..	..	..	..	Are Bhalda.
191	Kathana ..	..	..	..	..
192	Kanswal ..	..	..	..	..
193	Kakrera ..	..	..	..	A Sarola sub-caste.
194	Kandwal ..	..	..	..	..
195	Kabi ..	1736 Sambat	Kanauj ..	Kanyakubja ..	Named after their occupation of composing <i>kabita</i> or poetry.
196	Kanswan ..	..	..	..	..
197	Kanoti ..	..	..	..	..
198	Kaphulta ..	..	..	..	..
199	Kandwal ..	..	..	..	..
200	Kaluna ..	..	..	..	..
201	Kapranna ..	..	..	..	..
202	Kapchanna ..	..	..	..	..
203	Karnatak ..	..	..	..	A Deoprayagi sub-caste.
204	Katyan ..	..	..	..	..
205	Kaphani ..	..	..	..	..
206	Katola ..	..	..	..	..
207	Kanthwanna ..	..	..	..	..
208	Kotiyal ..	..	..	..	A Deoprayagi sub-caste.
209	Koniyal ..	..	..	..	..
210	Kokliyal ..	..	..	..	..
211	Kotnala ..	1725 Sambat	Bengal ..	Gaur ..	Derives its name from Fotgaon.
212	Koltari ..	..	..	..	..
213	Kotil ..	..	..	..	..
214	Koliyal ..	..	..	..	..

List of sub-castes of Brahmans found in Tehri-Garhwal State—(continued).

Serial number.	Sub-caste.	Date of immigration to Tehri-Garhwal.	Place of emigration.	Corresponding plains caste.	Remarks.
215	Kothiyari ..	..	..	..	..
216	Koyal ..	..	..	..	..
217	Kotdwari ..	..	..	..	..
218	Kala ..	912 Sambat	Kali Kumaun..	Gaur ..	..
219	Kalda ..	..	..	..	..
220	Kelwanna ..	..	..	..	..
221	Kilwanna ..	..	..	..	..
222	Kuariya ..	..	..	..	..
223	Khecharwanna ..	..	..	..	..
224	Kolnya ..	..	..	..	..
225	Khandwal ..	..	..	..	..
226	Kodiyal ..	..	..	..	..
227	Khanduri ..	945 Sambat or 757 Sambat.	Birbhum ..	Gaur ..	Their ancestor who first came to Garhwal was Sarangdhar Maheshwar. He settled in Khandura village of Chandpur. Is one of the Sarola sub-castes.
228	Khasakhali ..	..	..	..	..
229	Khadul ..	..	..	..	..
230	Khadiyal ..	..	..	..	..
231	Khatwari ..	..	..	..	..
232	Khuksal ..	..	..	..	..
233	Lekhiwar ..	..	..	..	An occupational sub-caste. It is a <i>Munshi</i> sub-caste which does clerical work.
234	Lewari ..	..	..	..	..
235	Laayal ..	..	..	..	..
236	Lakhera ..	1117 Sambat	Birbhum ..	Adya Gaur ..	Their ancestor Narad Bhanubir settled in Lakhera village from which the sub-caste derives its name. It is one of the Sarola sub-castes. There is only one family of Sarola-Lakhera at present in the whole of Garhwal. All others are Gangari Lakheras.
237	Lohani ..	..	..	..	..
238	Lodni ..	..	..	..	..
239	Mudral ..	..	..	..	..
240	Mundapi ..	..	..	..	..
241	Musanna ..	..	..	..	..
242	Musra ..	..	..	..	..
243	Mudeti ..	..	..	..	..
244	Maidura ..	..	..	..	..
245	Maithani ..	975 or 775 Sambat.	Gaur Desh, Bengal.	Adya Gaur ..	Named after village Maithana in Chandpur. Is one of the Sarola sub-castes.
246	Maigyal ..	..	..	..	..
247	Maitwanna ..	..	..	..	..
248	Maichwanna ..	..	..	..	..

List of sub-castes of Brahmans found in Tehri-Garhwal State—(continued).

Serial number.	Sub-caste.	Date of immigration to Tehri-Garhwal.	Place of emigration.	Corresponding plains caste.	Remarks.
249	Maigwal ..	..	..	..	..
250	Maiswanna ..	..	..	..	..
251	Matiyal ..	..	..	..	..
252	Maduwanna ..	..	..	..	..
253	Mandarwal ..	..	..	..	..
254	Mamgain ..	..	Ujjain ..	Gaur ..	..
255	Maikoti ..	1700 Sambat	..	Gaur ..	Derives its name from Maikoti.
256	Marwari ..	..	..	..	..
257	Malwanna ..	..	..	..	..
258	Madwanna ..	..	..	..	..
259	Manduwal ..	1700 Sambat	Dwarhat Kumaun.	Gaur ..	Derives its name from Mahargaon in which the first immigrant settled.
260	Mayan ..	..	..	..	..
261	Mayal ..	..	..	..	..
262	Matheni ..	..	..	..	..
263	Maharashtra ..	..	..	..	A Deoprayagi sub-caste.
264	Masuniya ..	..	..	..	..
265	Manjkhola ..	..	..	..	..
266	Manglyal ..	..	..	..	..
267	Maratha ..	..	..	..	..
268	Missar ..	..	Kumaun ..	Missar ..	..
269	Mijwal ..	..	..	..	..
270	Mindluwanna ..	..	..	..	..
271	Mithlwanna ..	..	..	..	..
272	Mothti ..	..	..	..	..
273	Moital ..	..	..	..	..
274	Maliya ..	..	..	..	A Deoprayagi sub-caste.
275	Maikoti ..	1622 Sambat	Kanauj	Kanyakubja ..	Derives its name from Maikoti village.
276	Nauni ..	..	..	..	..
277	Nautiyal ..	945 or 745 Sambat.	Dharanagari, Gujarat.	Gaur ..	The Nautiyals are said to have accompanied Maharaja Kanekpal the founder of the present reigning dynasty in Sambat 745 (688 A.D.) It is one of the Sarola sub-castes.
278	Nauriyal ..	1600 Sambat	..	Gaur ..	Named after village Nauri.
279	Nigarwanna ..	..	..	..	..
280	Nitiyal ..	..	..	..	..
281	Nisarari ..	..	..	..	..
282	Naithani ..	1200 Sambat	Kanauj ..	Kanyakubja (Naithana).	Derives its name from Naithana.
283	Naipariyal ..	..	..	..	..
284	Nathal ..	..	..	..	..
285	Nailwal ..	..	..	..	..
286	Nyula ..	..	..	..	..

List of sub-castes of Brahmans found in Tehri-Garhwal State—(continued).

Serial number.	Sub-caste.	Date of immigration to Tehri-Garhwal.	Place of emigration.	Corresponding plains caste.	Remarks.
287	Nugwal ..	..	..	..	..
288	Nauniyal ..	..	..	..	A Sarola sub-caste.
289	Nulyal ..	..	..	..	..
290	Nanwal ..	..	..	..	..
291	Nakoti ..	..	..	..	..
292	Nakhuli ..	..	..	..	..
293	Nawani ..	980 or 780 Sambat.	Gujarat ..	Sati ..	Derives its name from Nawan village.
294	Ontari ..	..	..	..	..
295	Phondani ..	..	..	..	..
296	Pharasi ..	1791 Sambat	Dakhan ..	Drabir ..	Derives its name from Pharasu village.
297	Phaigulya ..	..	..	..	Derives its name from Phaigul Patti.
298	Panthari ..	1600 Sambat	Jalandhar ..	Saraswat ..	Derives its name from Panthar-gaon.
299	Phulasi ..	..	..	..	..
300	Phulara ..	..	..	..	..
301	Painyuli ..	1207 Sambat	Dakhan ..	Gaur ..	Their ancestor Brahmanath settled in Panyal Ramoli.
302	Panth ..	..	..	..	A Kumaun sub-caste.
303	Pandola ..	..	..	..	..
304	Panyali ..	..	..	..	..
305	Panai ..	..	..	..	..
306	Palyag ..	..	..	..	..
307	Padyal ..	..	..	..	..
308	Palyal ..	..	..	..	..
309	Patolya ..	..	..	..	..
310	Panch-Drabir ..	..	..	..	..
311	Pandwal ..	..	..	..	..
312	Petwal ..	..	..	..	..
313	Patwal ..	..	..	..	Patwals say that they were first Kamolis and were the cooks of Nakoti Rajputs. They were later on called Patwals by their settling in Pata village.
314	Pande ..	..	Kumaun ..	..	..
315	Padha ..	..	..	..	..
316	Pujara ..	1782 Sambat	Dakhan ..	Bhat ..	A sub-caste of Sarolas. Were <i>pujaris</i> (priests) of Chandrabadani.
317	Purba ..	..	..	..	..
318	Pudora ..	..	..	..	..
319	Purbiya* ..	..	..	..	..
320	Purohit ..	1813 Sambat	Jammu ..	Khajiri ..	Derived its name from <i>purohiti</i> (priesthood). Is a sub-caste among Deoprayagi Pandas.
321	Pokhariyal ..	1678 Sambat	Bilhit ..	Bilwal ..	Their ancestor Gurusen settled in Pokhari village.

* Purbiyas are immigrants from the *purab* or eastern side of Garhwal, i.e., from Kumaun. It has come to be regarded as a sub-caste in certain cases.

List of sub-castes of Brahmans found in Tehri-Garhwal State—(continued).

Serial number.	Sub-caste.	Date of immigration to Tehri-Garhwal.	Place of emigration.	Corresponding plains caste.	Remarks.
322	Raturi ..	980 Sambat or 780 Sambat.	Gaur Desh ..	Adya Gaur ..	The founder Satyanand settled in village Ratura in Chandpur. It is one of the Sarola sub-castes.
323	Ranakoti ..	..	..	..	..
324	Rangoli ..	..	..	..	..
325	Rasogi ..	..	..	..	..
326	Raithwal ..	..	..	..	..
327	Raithyal ..	..	..	..	..
328	Raibhani ..	..	..	..	..
329	Raidwanna ..	..	..	..	..
330	Rundoli ..	..	..	..	..
331	Roulwal ..	..	..	..	..
332	Riyal ..	..	..	..	..
333	Rogolya ..	..	..	..	..
334	Raibhat ..	..	..	..	..
335	Rai ..	..	..	..	..
336	Ramwanna ..	..	..	..	..
337	Saklani ..	1700 Sambat	Oudh ..	Kanyakubja ..	Their ancestor Nagdev settled in Saklana, from which the sub-caste derives its name.
338	Sador ..	..	..	..	..
339	Sarula ..	..	..	..	..
340	Sabad ..	..	..	..	..
341	Sarlogi ..	..	..	..	..
342	Sarsut ..	..	..	..	..
343	Salani *	..	..	..	..
344	Sujra ..	..	..	..	..
345	Suyal ..	..	..	..	..
346	Sunkot ..	..	..	..	..
347	Suwal ..	..	..	..	..
348	Suketi ..	..	..	..	..
349	Sumara †	..	..	..	..
350	Suryan ..	..	..	..	..
351	Semwal ..	980 Sambat or 780 Sambat.	Birblum ..	Adya Gaur ..	Their first ancestor Pravakar settled in Semagaon which gives the sub-caste its name. It is a Sarola sub-caste.
352	Semri ..	..	..	..	..
353	Sechyara ..	..	..	..	..
354	Semalti ..	965 Sambat or 765 Sambat.	Birbhum (Bengal)	Gaur ..	The first immigrant settled in village Semalta. It is a Sarola sub-caste.

* As a matter of fact it is not a sub-caste but a common name given to all those who belong to Ganga Salan or Malla Salan parganas in British Garhwal. It appears that some people of Salan who had migrated and settled in some villages of the State were called by other villagers Salanis. Their descendants were also called Salanis and after some years their descendants forgot their real sub-caste. Thus the word Salani came into use in place of the real sub-caste name.

† Sumari is a village in British Garhwal and is peopled by the Kalas. The first immigrant from Sumari who came and settled in the State was called a Sumara, and so all his descendants. They have now become a separate sub-caste.

List of sub-castes of Brahmans found in Tehri-Garhwal State—(concluded).

Serial number.	Sub-caste.	Date of immigration to Tehri-Garhwal.	Place of emigration.	Corresponding plains caste.	Remarks.
355	Sendal ..	..	..	..	..
356	Silwal ..	..	..	..	..
357	Siri ..	..	..	..	..
358	Singuwanna ..	..	..	..	..
359	Siliyal ..	..	..	..	..
360	Silwal *	..	..	..	..
361	Siyat ..	..	..	..	..
362	Sirswal ..	..	..	..	..
363	Siriyal ..	..	..	..	..
364	Swiliyal ..	..	..	..	..
365	Saundiyal ..	..	..	..	..
366	Saundwal ..	..	..	..	..
367	Saunthyial ..	..	..	..	..
368	Silora ..	..	..	..	..
369	Soniyal ..	..	..	..	..
370	Todariya ..	..	..	..	A Deoprayagi sub-caste. Also a sub-caste among Deoprayagi Pandas.
371	Tiwari ..	..	..	..	..
372	Tithwan ..	..	..	..	..
373	Tithal ..	..	..	..	..
374	Tawanna ..	..	..	..	..
375	Tarati ..	..	..	..	..
376	Taslyal ..	..	..	..	..
377	Tailang ..	..	..	..	..
378	Toriya ..	..	..	..	..
379	Thapliyal ..	980 Sambat or 780 Sambat.	Gaur Desh ..	Adya Gaur ..	The first immigrant Jayachand settled in Thapli village in Chandpur. It is a Sarola sub-caste.
380	Thalasi ..	..	..	..	..
381	Upreti ..	..	..	..	..
382	Uniyal ..	981 Sambat or 781 Sambat.	Maithila ..	Maithil ..	Their first ancestors to immigrate to Garhwal are said to have been Jayachand and Bijayachand who settled in Bonigaon.
383	Upadyaya ..	..	..	..	..
384	Udola ..	..	..	..	..
385	Urdori ..	..	..	..	..
386	Uliyal ..	..	..	..	..
387	Upadhi ..	..	..	..	..

* One of the Nana-Gotri sub-castes, but now changing itself into Bhat. The Silwals returned themselves a Bhat at this census.

List of sub-castes of Rajputs found in the Tehri-Garhwal State.

Serial number.	Sub-caste.	Date of immigration.	Place of origin.	Previous sub-caste.	Remarks.
(a) <i>Higher orders.</i>					
1	Aswal	945 Sambat	Delhi ..	Nagbanshi ..	Came with Raja Kanakpal.
2	Butola	800 Sambat	Delhi ..	Tanwar ..	Buta Singh is said to have been the first progenitor who came here.
3	Bagri or Baguri ..	1417 Sambat	Mayapur ..	..	Are known to have come from Bagar.
4	Bagdwal Bist. ..	1519 Sambat	Sarnor ..	..	Derive their sub-caste name from Bagodi village.
5	Bachhwan Bist ..	..	..	..	..
6	Bangari Rawat ..	1662 Sambat	Bangar ..	..	Are known to be Kaityuras.
7	Bartwal	945 Sambat	Ujjain ..	Panwar ..	Are known to have come with Raja Kanakpal. They derive their name from Baret village.
8	Barwani Rawat ..	1479 Sambat	Masigarh ..	Tanwar ..	..
9	Baidoga .. ..	..	..	..	..
10	Bendwal .. ..	..	..	..	..
11	Chawan .. ..	..	Mainpuri ..	Chauhan ..	..
12	Chand	1613 Sambat	Kumaun ..	..	Descendants of the family of the Rajas of Kumaun.
13	Chamola Bist ..	1443 Sambat	Ujjain ..	Panwar ..	Derive their name from Chamoli.
14	Chintola Negi ..	..	..	..	..
15	Dikola Rawat ..	415 Sambat	Maharashtra ..	Maratha ..	Named after the village of Dikoli.
16	Dhamada .. ..	..	..	..	Tracing their descent from an old chief of Garhwal.
17	Dangal Rawat ..	..	Kumaun ..	Suryabanshi ..	Katyura dynasty of Kumaun. Took their name from Dang Gaon.
18	Ghandiyali Rawat ..	..	..	..	..
19	Gurdura (Gusain) ..	..	Delhi ..	Panwar ..	..
20	Gagwari Negi ..	1476 Sambat	Mathura ..	..	Named after Gagwari village.
21	Goria Rawat ..	817 Sambat	Gujarat ..	Panwar ..	Derive their name from Gurar Gaon.
22	Jardhari Negi ..	..	..	..	Known after the village Jardhargan.
23	Jayara Rawat ..	..	Delhi ..	..	After the name of Jayargarh, one of the fifty-two garhs or forts of Garhwal.
24	Jawari Rawat ..	..	..	..	Named after village Jawari.
25	Jastora Gosain ..	..	..	..	..
26	Jamwal Negi ..	..	Jammu ..	Miyan ..	Are known to have come from Jammu, Kashmir.
27	Jetha Rawat ..	..	..	..	..
28	Kathait .. ..	..	Kangra ..	Nagbanshi ..	..
29	Kaphola Bist ..	..	..	Tanwar ..	..
30	Kandari Gusain ..	..	Delhi ..	Panwar ..	Claim to have descended from Raja Janmejaya.
31	Kandiyal Rawat ..	..	..	..	Named after Kandi village.
32	Kajura .. ..	..	..	..	..
33	Karhwal Rawat ..	..	..	..	..
34	Kunwar .. ..	..	..	..	The younger brother of a Raja is called <i>Kunwar</i> . Some families which claim to have descended from Kunwars have taken their sub-caste names after their title. These Kunwars were probably among the old petty chiefs who ruled in Garhwal before Raja Kanakpal.

List of sub-castes of Rajputs found in the Tehri-Garhwal State—(continued).

Serial number.	Sub-caste.	Date of immigration.	Place of origin.	Previous sub-caste.	Remarks.
<i>(a) Higher orders—(concluded).</i>					
35	Kurmani ..	..	..	..	..
36	Kaityura ..	..	..	..	Claim to have come from the Kaityura family of Kumaun.
37	Kolya Rawat ..	..	..	..	..
38	Kolya Negi ..	..	..	..	Came from Kumaun.
39	Lala Bhandari ..	..	..	..	Are said to have come from Kali Kumaun.
40	Miyan ..	..	..	..	Came from Suket and Jammu. They migrated to Tehri-Garhwal owing to matrimonial alliances between the Royal House of Tehri and the Rajas of those states.
41	Mahara Negi ..	..	Landora ..	Gujar Rajput..	..
42	Mandrawal ..	1711 Sambat	Kumaun ..	Kaityura ..	..
43	Maniyari Rawat ..	..	..	..	First settled in Maniyar and were named after it.
44	Makhloga Thakur	1403 Sambat	Mayapur ..	Pundir ..	First settled in Makhlogi, hence the sub-caste name.
45	Mukhamal ..	..	..	..	..
46	Mayal ..	..	..	..	Are said to have come from Kumaun.
47	Mahata ..	..	..	..	Are Tawars and are said to have come from the Punjab.
48	Narwani Rawats ..	..	..	Suryabanshi ..	..
49	Nayal Thakur ..	..	..	Chandrabanshi	..
50	Nakoti..	..	Nagarkot (Kangra).	Nagarkoti ..	Named after Nakot.
51	Pajain ..	..	Kumaun ..	..	..
52	Payal Thakur ..	..	Haatinapur ..	Kurubanshi ..	Take their name from Payal Gaon in which they first settled.
53	Parsara Rawat ..	1102 Sambat	Jwalapur ..	Chauhan ..	Take their sub-caste name from Parsari village.
54	Patwal Gusain ..	1212 Sambat	Prayag ..	..	Settled in Pata village which gave the name to their sub-caste.
55	Ramola ..	254 Sambat	Mainpuri ..	Chauhan ..	Claim to be descendants of the petty chiefs of Ramoli, who ruled in Ramoli (Garhwal) before Raja Kanakpal came.
56	Ranaut ..	..	Rajputana ..	Ranawat ..	Claim to be a branch of Shishodhiya Rajputs.
57	Raouthan Gusain ..	945 Sambat	Ratbaun, Delhi	..	Said to have come with Raja Kanakpal.
58	Raunchhela ..	..	Delhi ..	Tanwar ..	..
59	Rana ..	1405 Sambat	Chittor ..	Suryabanshi ..	..
60	Rangara ..	..	..	..	Saharanpur.
61	Ringwar ..	1411 Sambat	Kumaun ..	Kaityura ..	Take their sub-caste name from Ringwari village.
62	Sajwan Thakurs ..	..	Maharashtra ..	Maratha ..	Are the descendants of old Garhwal chiefs.
63	Singh, Negi ..	1700 Sambat	Punjab ..	Bedi ..	..
64	Silawal Rawat ..	..	..	..	..
65	Saund Negi ..	..	Kaulakhuri ..	Rana ..	Named after Saundari village.
66	Sautiyal Negi ..	..	Doti (Nepal)..	..	Settled in Sauti village.
67	Sarwal Negi ..	1600 Sambat	Punjab ..	..	..
68	Sangela Bist ..	1400 Sambat	Gujarat ..	..	..
69	Tariyal Thakur ..	..	..	..	..
70	Tilla Bist ..	..	Chittor ..	..	..

List of sub-castes of Rajputs found in the Tehri-Garhwal State—(continued).

(b) Other Rajputs.

1. Ataliya.	80. Bansaula.	159. Bhaldia. †	238. Dandela.
2. Agoti (Pujari).	81. Barauli.	160. Bhaitauli.	239. Dabarwal.
3. Agar.	82. Baunsara.	161. Bhilla.	240. Dawanna.
4. Athan.	83. Baudaga.	162. Bhilgiyal.	241. Dansanni.
5. Agariyal.	84. Baural.	163. Bhilaura.	242. Dawari.
6. Adwansi.	85. Baunna.	164. Bhidaula.	243. Dumauga.
7. Andarpi.	86. Bauthiyal.	165. Bhimwanna.	244. Dumaka.
8. Agri.	87. Baunsiyal.	166. Bhaugiyat. -§	245. Dudhanna.
9. Asyat.	88. Bairagi. †	167. Bhautla.	246. Dani.
10. Adari.	89. Baitola.	168. Bhautiyanna.	247. Dasiyata.
11. Alam.	90. Biswanna.	169. Bhaugwal.	248. Dansaula.
12. Adakari.	91. Bodwal.	170. Bhujnam.	249. Dausari.
13. Akhandi.	92. Belwal.	171. Bhuknyal.	250. Danari.
14. Ahaliyal.	93. Bodwanna.	172. Bhukandri.	251. Dambanna.
15. Ajwan.	94. Bodganin.	173. Bhadela.	252. Dalal.
16. Amban.	95. Benura.	174. Bhaurera.	253. Dal Wal.
17. Andapi.	96. Bolanna.	175. Bhartuwanna.	254. Dalura.
18. Alum.	97. Bendruyal.	176. Bhatkauti.	255. Dharwanna.
19. Airari.	98. Bayada.	177. Bhatt.	256. Dhanai.
20. Aidwal.	99. Bagauni.	178. Bhadnyal.	257. Dammanna.
21. Auyat.	100. Banali.	179. Bhagdyura.	258. Dharti.
22. Augi.	101. Bangarhi.	180. Bhaunal.	259. Dharwal.
23. Aurani.	102. Bankwanna.	181. Bhadwanna.	260. Dhanaula.
24. Budana.	103. Baseli.	182. Bhandwanna.	261. Dhansanna.
25. Budhabari.	104. Bangwanna.	183. Bhadura.	262. Dhanpuri.
26. Burduna.	105. Baswal.	184. Chammara.	263. Dhiman.
27. Burana.	106. Bakrari.	185. Chapaula.	264. Dhikiyala.
28. Burata.	107. Bawani.	186. Chammanna.	265. Dhauriyata.
29. Butora.	108. Bawanna.	187. Chakauni.	266. Dhauriyal.
30. Bania.	109. Basi.	188. Chamyal.	267. Dhaundiyl.
31. Bagata.	110. Bartauna.	189. Chakriyat.	268. Dhaupa.
32. Bagil.	111. Bagduwal.	190. Chanthiyal.	269. Dhusad.
33. Byariyat.	112. Basanwal.	191. Changranna.	270. Dhayara.
34. Bist.	113. Bagaurya.	192. Charwanna.	271. Dhansari.
35. Bijpuri.	114. Bagsali.	193. Chandela.	272. Dhanariya.
36. Birmali.	115. Bangswal.	194. Chawal.	273. Dharkauti.
37. Biranna.	116. Bagauni.	195. Chaluni.	274. Dhagura.
38. Bisan.	117. Badruwanna.	196. Chakmauli.	275. Dagdau.
39. Bigsal.	118. Balara.	197. Chaparwanna.	276. Dasri.
40. Birsanna.	119. Bajla.	198. Chaparnag.	277. Dadura.
41. Birwan.	120. Bagrari.	199. Chakripari.	278. Dugariyal.
42. Bimanna.	121. Bajwal.	200. Changausti.	279. Dugadiyal.
43. Bildivani.	122. Barwanna.	201. Chaundariya.	280. Dukniyal.
44. Bikoli.	123. Balaniya.	202. Chaudhari.	281. Dugranna.
45. Bisni.	124. Baslyal.	203. Chauriyal.	282. Dankhwanna.
46. Bildwal.	125. Basariyata.	204. Chaukha.	283. Dabryal.
47. Bilora.	126. Banchuriya.	205. Chaudiyata.	284. Dadwal.
48. Biehau.	127. Baguda.	206. Chaitwanna.	285. Dandiya.
49. Bindwal.	128. Basani.	207. Cheriyan.	286. Dandaula.
50. Bijlwanna.*	129. Bandani.	208. Chinswal.	287. Dabelwanna.
51. Bidwal.	130. Bhandari.	209. Chilwanna.	288. Dabaula.
52. Biswal.	131. Bhandarwal.	210. Chimluda.	289. Dangadwanna.
53. Bagyal.	132. Bharpuri.	211. Chinyara.	290. Dabarwal.
54. Bawani.	133. Bharkauti.	212. Chitwanna.	291. Dangaula.
55. Bagwani.	134. Bharwal.	213. Chilaugi.	292. Ditwanna.
56. Barnautiyal.	135. Bharanwanna.	214. Chindyari.	293. Digauni.
57. Baiyal.	136. Bhakara.	215. Chakar.	294. Dotiyal.
58. Bariyal.	137. Bhareuti.	216. Chandpuri.	295. Domlyal.
59. Baniyani.	138. Bharetiya.	217. Chalanga.	296. Gunsaula.
60. Bandarwanna.	139. Bhahara.	218. Chulandya.	297. Gudwanna.
61. Baral.	140. Bharati.	219. Chuhiyal.	298. Gutri.
62. Barwal.	141. Bhatniyan.	220. Churari.	299. Gudanna.
63. Balura.	142. Bhaklanna.	221. Chaupral.	300. Gunyal.
64. Bankayari.	143. Bhagwanna.	222. Dhodwal.	301. Gulyal.
65. Baluwal.	144. Bhadei.	223. Dhedi.	302. Gulpanna.
66. Balsir.	145. Bhairi.	224. Dhungniyal.	303. Gurdura.
67. Bariyari.	146. Bhaniyari.	225. Dhungal.	304. Guniwal.
68. Badyaula.	147. Bhajura.	226. Dhaundiylati.	305. Gudiwal.
69. Bagauryi.	148. Bhatariya.	227. Dhaundiyar.	306. Gatwal.
70. Baswanna.	149. Bhadaula.	228. Dhaundya.	307. Garoi.
71. Barsawal.	150. Bhalangwal.	229. Dhaunkyanna.	308. Gumal.
72. Barnerya.	151. Bharturi.	230. Dhikwanna.	309. Gunsunthi.
73. Bajari.	152. Bhatiwa.	231. Dhalam.	310. Gudariya.
74. Bachhela.	153. Bhatketi.	232. Dhakauti.	311. Garwanna.
75. Badiyal.	154. Bhadanna.	233. Dhadiyal.	312. Gawani.
76. Bakarwari.	155. Bhendura.	234. Dhaundiyl.	313. Gadsara.
77. Bayanna.	156. Bhelanna.	235. Dankanta.	314. Gangai.
78. Bagariyal.	157. Bherunta.	236. Dalpanna.	315. Gangari. †
79. Basiyal.	158. Bhotiyal.	237. Daral.	316. Garakauti.

* Also a Brahman sub-caste, Sarola and Gangari.

† Also a sub-caste of Brahman.

‡ Also a Brahman and Khas-Brahman sub-caste.

§ Also a Brahman sub-caste.

|| Gangari is not a sub-caste, but a common term applied by men of colder regions to those of warmer ones. In some places, where men of warmer places migrated and settled in colder villages, the name became their sub-caste name.

*List of sub-castes of Rajputs found in the Tehri-Garhwal State—(continued).**(b) Other Rajputs—(continued).*

317. Gajnal.	404. Jalkyal.	491. Kurali.	578. Lobi.
318. Gangwanna.	405. Janagwal.	492. Kuneti.	579. Lodani.
319. Gadwal.	406. Jastari.	493. Kuchhala.	580. Lotiyal.
320. Gajura.	407. Jaldiyal.	494. Kulata.	581. Lokhriya.
321. Garkhyal.	408. Jakhwal.	495. Kumauli.	582. Lama.
322. Gauql.	409. Jakri.	496. Kutal.	583. Lala.
323. Gatura.	410. Jasyari.	497. Kukariyal.	584. Langara.
324. Gendwanna.	411. Jagwanna.	498. Kumarari.	585. Lariyati.
325. Gairwal.	412. Jalathi.	499. Kursuriya.	586. Lakwal.
326. Gaurti.	413. Jasyara.	500. Kukra.	587. Lagsyal.
327. Gaunal.	414. Jaindwal.	501. Kutaliya.	588. Lamba.
328. Golab.	415. Jaitwanna.	502. Kusyal.	589. Lamban.
329. Godwalya.	416. Jonipet.	503. Kundyal.	590. Lasari.
330. Gola.	417. Jaindwal.	504. Kutanyata.	591. Lamsiyal.
331. Godiyal.	418. Jakni.	505. Kuldiyani.	592. Lakhawan.
332. Gondkyanna.	419. Jara.	506. Kulana.	593. Lamra.
333. Goparga.	420. Janna.	507. Kulanga.	594. Lagwal.
334. Gwari.	421. Jighat.	508. Kulwani.	595. Larata.
335. Gata.	422. Jirwanna.	509. Kailan.	596. Lakheri.
336. Gwanni.	423. Jikhanna.	510. Kair.	597. Lambimaunyal.
337. Gilwal.	424. Jethuri.	511. Kairwanna.	598. Lubera.
338. Girwanna.	425. Jamli.	512. Kaiauri.	599. Ludrawan.
339. Giri.	426. Jhawarwanna.	513. Kotra.	600. Ludan.
340. Gaunyal.	427. Jhaguri.	514. Kottiyal.	601. Luyatanna.
341. Ghangayawanna.	428. Jhayala.	515. Korwanna.	602. Ludriyanun.
342. Ghandaura.	429. Jhariyata.	516. Koyal.	603. Legwal.
343. Ghatwala.	430. Jhemar.	517. Koldhari.	604. Legwanna.
344. Ghandiyal.	431. Jhangwanna.	518. Kodranna.	605. Ledwal.
345. Gharwal.	432. Jhirky.	519. Kolyada.	606. Lingwanna.
346. Ghamadwanna.	433. Jhijyanna.	520. Kokaliyal.	607. Missarwanna.
347. Ghodaura.	434. Jharwan.	521. Kotwal.	608. Miswal.
348. Ghondura.	435. Ketwanna.	522. Kotla.	609. Michhala.
349. Ghaiki.	436. Kedranna.	523. Koranni.	610. Mudnyata.
350. Ghuranna.	437. Kemwal.	524. Kottiyal.	611. Mukata.
351. Ghudaula.	438. Kodwanna.	525. Kyaunlaga.	612. Malura.
352. Ghudat.	439. Kelwanna.	526. Kothari.	613. Matkot.
353. Ghurwanna.	440. Kewal.	527. Kodanna.	614. Madesa.
354. Ghugtiyata.	441. Koralti.	528. Kolasi.	615. Matdari.
355. Ghryliyal.	442. Kerwal.	529. Kobar.	616. Manjauriya.
356. Ghor.	443. Kwanna.	530. Kothiyari.	617. Malyan.
357. Ghorsali.	444. Kimar.	531. Kulwal.	618. Maknyata.
358. Ghorkandi.	445. Kirasali.	532. Kabasi.	619. Matliwan.
359. Ghangura.	446. Kiswanna.	533. Katla.	620. Manwan.
360. Herwal.	447. Kingauri.	534. Kaphaldi.	621. Mandral.
361. Hendudi.	448. Kinana.	535. Khapaldiya.	622. Mastwal.
362. Hadwanna.	449. Kirtwanna.	536. Karkandiyal.	623. Manjyara.
363. Hanwata.	450. Kindarwanna.	537. Kaparwanna.	624. Malwan.
364. Harata.	451. Kidyuli.	538. Karth.	625. Mudhyala.
365. Haleti.	452. Kakhwari.	539. Kamwanna.	626. Mundani.
366. Hajari.	453. Kamnyanna.	540. Randwari.	627. Munati.
367. Hagiya.	454. Kalwanna.	541. Kalotha.	628. Mundiya.
368. Hawnna.	455. Kalauna.	542. Kamwanna.	629. Mugal.
369. Halata.	456. Kayera.	543. Kalwal.	630. Mujnal.
370. Haswanna.	457. Kaphlogi.	544. Karwar.	631. Munghra.
371. Hadmauli.	458. Kamin.	545. Kadwara.	632. Mundkaya.
372. Hatwal.	459. Kalyata.	546. Kaleti.	633. Muyan.
373. Hanauti.	460. Kaluni.	547. Kamwas.	634. Mulal.
374. Hajarwan.	461. Kalanna.	548. Khurchiyata.	635. Mudola.
375. Haduwara.	462. Karkheti.	549. Khurmaulya.	636. Mudaula.
376. Hirtauli.	463. Kawara.	550. Khund.	637. Mustwan.
377. Hirwanna.	464. Kamdyanna.	551. Khunkariyan.	638. Para.
378. Homnal.	465. Kawati.	552. Khundani.	639. Byasala.
379. Irwal.	466. Kathil.	553. Khamundya.	640. Maryata.
380. Indral.	467. Kawanna.	554. Khaluri.	641. Mali.
381. Indrawan.	468. Kaphalaura.	555. Kharola.	642. Maldiya.
382. Jogola.	469. Katiyura.	556. Kharsali.	643. Matha.
383. Jogthal.	470. Kathiya.	557. Khatri.	644. Mathalya.
384. Jogyata.	471. Kanswal.	558. Khasiya.*	645. Malya.
385. Jogra.	472. Kathgwanna.	559. Khadiyanna.	646. Mana.
386. Jogyani.	473. Kakliyanna.	560. Khandwal.	647. Maiphali.
387. Jogwal.	474. Kaswanna.	561. Khareti.	648. Mailwani.
388. Joldi.	475. Kakhwal.	562. Kharakwal.	649. Maidal.
389. Jautiyal.	476. Kateli.	563. Khanyati.	650. Maitoki.
390. Julanna.	477. Kausori.	564. Khanka.	651. Medwan.
391. Jutanna.	478. Kaphlyanna.	565. Khojra.	652. Megwal.
392. Jugtawanna.	479. Kardwaql.	566. Khokan.	653. Menura.
393. Jagni.	480. Kansali.	567. Kholwan.	654. Mewar.
394. Jaglwanna.	481. Kangsali.	568. Khauriyal.	655. Mandiyari.
395. Jakhanni.	482. Kawawanna.	569. Khedoni.	656. Marjuri.
396. Jekhari.	483. Katkauri.	570. Kherari.	657. Mangwati.
397. Jayara.	484. Kanswal.	571. Khaira.	658. Mal.
398. Jangangoti.	485. Kakhalyal.	572. Khandiyal.	659. Mandaura.
399. Jagra.	486. Kapshura.	573. Khanakdi.	660. Mandasi.
400. Jamaula.	487. Kabari.	574. Kharwari.	661. Malswan.
401. Jakhaniyal.	488. Kumain.	575. Khanda.	662. Manal.
402. Jakhmaula.	489. Kuriyal.	576. Kharakyal.	663. Mahananta.
403. Jameli.	490. Kumhar.	577. Lodai.	664. Matura.

*There are some Khasiyas who do not seem to have acquired any sub-caste name for themselves, in the same way as some of the Doms have not.

List of sub-castes of Rajputs found in the Tehri-Garhwal State—(concluded).

(b) Other Rajputs—(concluded).

665. Mangan.	738. Panni.	811. Sarkari.	884. Sartora.
666. Marwal.	739. Panjiyal.	812. Sarkandiyal.	885. Satniyal.
667. Matkaur.	740. Patara.	813. Sarwan.	886. Siswal.
668. Muthiya.	741. Pajyari.	814. Sagwan.	887. Silyauri.
669. Mawal.	742. Patela.	815. Sanraahi.	887. Tunera.
670. Majkhauli.	743. Purbya.	816. Saklani.	888. Tobchi.
671. Madwan.	744. Purbyal.	817. Sartaji.	889. Tonyari.
672. Marswari.	745. Puran.	818. Sareni.	890. Tarwala.
673. Marasi.	746. Puri.	819. Sankariyal.	891. Tagota.†
674. Marari.	747. Pujari.	820. Santri.	892. Tagota.†
675. Mathsanara.	748. Punwari.	821. Saroyal.	893. Talwara.
676. Marwari.	749. Pursuda.	822. Saloni.	894. Tambur.
677. Nagariya.	750. Pursyapya.	823. Sarnwal.	895. Tawar.
678. Nagwal.	751. Pinswari.	824. Sadevi.	896. Tamer.
679. Nagyara.	752. Pingwal.	825. Sakwal.	897. Tarwara.
680. Nagteri.	753. Pingalwan.	826. Saragwan.	898. Tarwan.
681. Nagechuwal.	754. Pan.	827. Sangela.	899. Tilwal.
682. Nawara.	755. Pasan.	828. Sunar.†	900. Tirthwal.
683. Nariyal.	756. Paltari.	829. Sugai.	901. Tilwan.
684. Nayal.	757. Palseta.	830. Sunakhani.	902. Timlwal.
685. Nakraund.	758. Patha.	831. Supwan.	903. Towar.
686. Nakurechi.	759. Pausari.	832. Sukyan.	904. Topwal.
687. Naktwan.	760. Phagwan.	833. Sudhyat.	905. Taur.
688. Nagarkoti.	761. Phariyata.	834. Sujrya.	906. Taus.
689. Naitwal.	762. Phalati.	835. Suyal.	907. Turagiyal.
690. Naisa.	763. Phansan.	836. Suketi.	908. Tatera.
691. Nagdura.	764. Pharsula.	837. Suman.	909. Tadewan.
692. Nairi.	765. Phulmali.	838. Sural.	910. Takari.
693. Naik.	766. Phulni.	839. Suwakoti.	911. Tandauya.
694. Naili.	767. Phunara.	840. Supariya.	912. Tandi.
695. Naithani.	768. Phepanwan.	841. Sughan.	913. Tetli.
696. Nainata.	769. Phedal.	842. Sirwal.	914. Taksara.
697. Naugral.	770. Phedwal.	843. Singhwan.	915. Takniya.
698. Naulyata.	771. Phonthni.	844. Sirkoti.	916. Tangan.
699. Nautiyal.	772. Ragarwal.	845. Sinyari.	917. Tiparwan.
700. Naudharwal.	773. Ratyan.	846. Singra.	918. Titiyal.
701. Nirwan.	774. Ramaura.	847. Singoti.	919. Tikal.
702. Niwal.	775. Rungal.	848. Sirora.	920. Tidiyal.
703. Niyal.	776. Rajaula.	849. Sirgwal.	921. Thapli.
704. Nirakoti.	777. Rajwan.	850. Sirnwal.	922. Thalwan.
705. Nijala.	778. Rankoti.	851. Simswari.	923. Thanyan.
706. Nagli.	779. Rayata.	852. Siyal.	924. Thalura.
707. Nath.	780. Rawan.	853. Simal.	925. Thopwan.
708. Nayak.	781. Ramwan.	854. Sidwan.	926. Thowan.
709. Nudal.	782. Randwal.	855. Simswan.	927. Thokyata.
710. Ogra.	783. Randal.	856. Sirwan.	928. Thapa.
711. Opila.	784. Ranswal.	857. Silganiyan.	929. Thakur.
712. Paryal.	785. Ratgali.	858. Saundal.	930. Thagora.
713. Parati.	786. Ratkali.	859. Saundaul.	931. Uphardi.
714. Pawawal.	787. Raithwal.	860. Saurinyal.	932. Udariyal.
715. Paswan.	788. Ramata.	861. Sondhari.	933. Upal.
716. Pagalda.	789. Ramthan.	862. Sorni.	934. Udasi.
717. Palar.	790. Rauthan.	863. Sogri.	935. Udan.
718. Paleta.	791. Raulyal.	864. Sonal.	936. Umrasya.
719. Pawan.	792. Raulya.	865. Semwan.	937. Ujera.
720. Parthula.	793. Raunya.	866. Sekwan.	938. Umsya.
721. Pachami.	794. Rauliyata.	867. Senwal.	939. Upran.
722. Pudariyal.	795. Ratura.	868. Semwal.	940. Upmehara.
723. Pundiwar.	796. Raniyata.	869. Sendwal.	941. Upkandi.
724. Puniyara.	797. Rai.	870. Swara.	942. Choriyata.
725. Patal.	798. Raikwal.	871. Syanthi.	943. Chatmaula.
726. Pagwal.	799. Raithya.	872. Sarki.	944. Chanai.
727. Pamwal.	800. Raigwan.	873. Senth.	945. Chatwan.
728. Paner.	801. Ranthi.	874. Sendi.	946. Chamchali.
729. Parar.	802. Raithwal*.	875. Sariyal.	947. Charchal.
730. Panthawal.	803. Raiyata.	876. Samwan.	948. Chamwal.
731. Patupal.	804. Rendwal.	877. Samkwan.	949. Chanan.
732. Parmar.	805. Rohela.	878. Satwari.	950. Charpali.
733. Panchwana.	806. Rikhwali.	879. Sasoli.	951. Chipwan.
734. Pokhariyal.	807. Ringaula.	880. Sarman.	952. Chirpuri.
735. Pokhlam.	808. Ramthauyal.	881. Samarwan.	953. Chuyala.
736. Panwalya.	809. Santwan.	882. Sawanri.	954. Chenpan.
737. Paji.	810. Salani.	883. Satpala.	

* Nos. 787 and 802—“th” is pronounced hard and the other soft.
† Sunars have assumed many high caste Rajput names. Some Sunars call themselves Chauhan, some call themselves Butaila and some call themselves Aawal, while as a matter of fact Sunars are Shudras.
‡ Nos. 892 and 893—in one “t” is hard, and in the other “t” is soft.

APPENDIX D.

Monographs on certain castes and tribes.

(1) *Bhoksas*.

(Based on a note by Mr. J. M. Charles, B.A. LL.B., Deputy Collector.)

Their
numbers and
habitat.

1. The Bhoksas are much akin to the Tharus and are found dovetailed between the latter tribe in the *tarai* and *bhabar*, from the Naini Tal-Pilibhit district border extending westwards across the north of Bijnor district and the south of Garhwal to the Ganges. Their numbers as returned at the present census are—

District.	Number enumerated in 1931.		
	Persons.	Males.	Females.
Bijnor	304	158	146
Naini Tal	6,683	3,554	3,129
Garhwal	631	348	283
Provincial Total ..	7,618	4,060	3,558

They were all returned as Brahmanic Hindus. From serial no. 9 of Imperial Table XVIII it will be seen that they have been separately tabulated at every census since 1881 when they numbered 5,664. The tribe has thus increased by 34·5 per cent. in 50 years. This may be compared with the increase of 34·8 per cent. among the Tharus of Naini Tal district during the last 40 years.

The figure of 1891 (1,208) seems incorrect (even if we add in the 699 Mahra Bhoksas

District.	Bhoksa population.	
	1931.	1921.
Bijnor	304	1,177
Garhwal	631	7

not included in Imperial Table XVIII), and the returns of Bhoksas from districts Fyzabad and Sultanpur and Benares State in 1921 seem open to question. The variations in the figures of Bijnor and Garhwal between 1921 and 1931 shown in the margin may be due to migration across the Bijnor-Garhwal border on which they live. The Naini Tal Bhoksas show an increase of 6·3 per cent. since 1921, which is slightly more than the average increase among Hindus

in the decade (5·7 per cent.). They have recorded an increase at every census.

The few Dehra Dun Bhoksas found until 1911 have since migrated or have returned themselves under some other caste name.

References
to the
Bhoksas.

2. A full account of the Bhoksas was given by Crooke on pages 55–61 of his “*Tribes and Castes of the North-Western Provinces and Oudh*.” The following paragraphs are devoted to any fresh information that has been collected and any changes that have occurred in the last 30 or 35 years.

Their
origin.

3. No explanation is forthcoming as to the origin of the name Bhoksa and the present-day representatives have no suggestions to offer.

In Naini Tal district they claim to be Rajputs and give the same account of their origin as was related by Sir H. M. Elliot in his *Supplemental Glossary*.*

Like the Tharus the Bhoksas cannot give the period of their migration. They know only this much that they have been in this part of the country at least for the last 1,200 or 1,400 years. Their settlement in the *tarai* must be of ancient date as the word Bhoksa appears in the *Ain-i-Akbari*.

Organization.

4. Of the fifteen exogamous septs (*gotras*) mentioned by Sir H. M. Elliot all save the Dugugiya, Upadhya and Chauhan are still recognized in Naini Tal district.

Marriage
rites and
customs.

5. In Naini Tal district there are three stages in marriage among the Bhoksas.

(1) *Magni (betrothal)*.—After some sort of understanding has been brought about between the two families by means of intermediaries, the parents of the girl then send the *tika* with a Brahman and a Nai. In this ceremony Re. 1, one piece of *haldi* (turmeric), a twig of *dub* grass and one piece of charcoal are sent to the boy's house through the Brahman and Nai. The rupee represents good fortune, *haldi* is to represent good health, the *dub* is to represent prosperity and long life; the charcoal is to remind them of death and to impress upon them the necessity of leading a good life, keeping the end in view.

* *Vide* Crooke, Volume II, page 55, paragraph 3.

- (2) *Ganana*.—This is the ceremony of fixing the date of marriage. The representatives of the bridegroom come to the girl's house with a Brahman and Nai. The Brahman fixes the auspicious day to which the parties have to agree.
- (3) *Wedding*.—Three days before the marriage a feast is given by the representatives of the girl in their village and in the same way by the representatives of the boy in his village. This marriage feast at both places is called the feast of *Ratjaga*. Next day comes another feast called the feast of *Mandhao*. This also is given in both villages. One day before the marriage a third feast is given at both places called the *Tel-ki-roti* (feast of oil). On the wedding day another feast called *Bharat-ki-roti* is given in the boy's village before the starting of the *bharat* and in the girl's before the arrival of the *bharat*.

At the wedding a post cut from a *semal* tree is fixed in front of the house of each party and over that a *mandap* (small improvised shrine). At the bridegroom's house a jar full of water is placed near the post and the bridegroom makes seven *phas* (circumambulations) round the post. Some female relation, usually the sister-in-law, stands near the post with some rice and at each *phera* the bridegroom takes a handful from her and puts it into the jar. Sometimes only three *phas* are performed.

At the girl's house where the regular marriage takes place seven *phas* are performed round the post by the bride and bridegroom, the bride leads in the first four and the groom in the last three.

The fifth feast is given by the bridegroom in his village on return. It is called the feast of *Bahu* or the feast in honour of the arrival of the daughter-in-law.

A Brahman officiates at the marriage.

Chala.—The bride stays only for two or three days at her husband's house and then is brought away, and if she is not taken back within 16 days she has to stay at her parents' house and cannot return to her husband within a year. Widow re-marriage (known as *kaj*) is permissible, and so is the re-marriage of a divorced woman.

The *chut-kata* (or *garh-baiṭha*) custom of the second husband of a widow going to live at his wife's house, which is in vogue among the Tharus, is not practised by Bhoksas.

On the other hand, Bhoksas sometimes practise the *gharjawain* custom of adopting a son-in-law into the family whereas Tharus do not.

Ordinary adoption of a son is practised by the Bhoksas but is decreasing.

6. Bhoksas usually cremate their dead, but those who die by burning or from cholera, small-pox, snake-bite or drowning are always buried. Persons who are burnt to death are not cremated again because it is believed that they have already had a taste of fire. No reason is given as to why a person who dies by drowning is buried. Persons who die of cholera and small-pox are buried, because it is believed that if they are burnt the disease will spread. A man who dies of snake-bite is buried, because like the Tharus, Bhoksas believe that although seemingly dead the person lives on for three days.

Death rites.

Before cremation two balls of kneaded flour covered with turmeric are placed on the chest of the deceased. The body is wrapped in a white unwashed cloth, and as in the case of the Tharus is usually burnt (or buried) to the west or south of the village, though they can give no reason for this.

Bhoksas have to feed Brahmans before the funeral feast takes place.

7. The Bhoksas worship *Jwala Debi* of Kashipur, the *Debi* at Atariya, the *Hulka Debi* in Illabas near Pilibhit. The greatest of all is supposed to be of Kashipur. There are only a few families of Bhoksas who worship at Nanak Matha, and none of these returned themselves as Sikhs.*

Religion.

8. As among Tharus so among Bhoksas the power of the *panchayat* is very great. There used to be 4 office bearers in the *panchayat* known as *Takhat* (head man) *Munsif*, *Daroga* and *Nai*. Now the office of *Nai* has been abolished. All disputes are settled by the *panchayat* under the direction of the *Takhat* and the *Munsif*. The *Daroga's* work is of an executive or ministerial nature. The *Nai's* work was to collect people for the *panchayat*. The offices of *Takhat*, *Munsif*, and *Daroga* are hereditary.

Panchayat.

9. It is rather difficult to distinguish by appearance between a Bhoksa and any other Hindu. Their houses are very similar to those of the Tharus and are kept equally clean.

Their houses,
social status
and
occupations.

The influence of the Brahman is much stronger among Bhoksas than among Tharus, and is becoming still more predominant.

At their marriages Bhoksas have to don the sacred thread; in fact the Brahman priest actually puts it on and receives Re. 1-4-0. as his fee for so doing.

* Vide Crooke, Volume II, page 59, paragraph 11.

Some Bhoksas are fond of pig's flesh but many will not touch it now.

Like the Tharus they have acquired a great reputation for sorcery and witch-craft, but they are rapidly leaving such things.

Bhoksas are very backward compared with Tharus in the matter of literacy, only 23 males being returned as literate (none in English) and no females. This is only 0·7 per cent. of males aged 7 years and over, compared with 5·54 per cent. of Tharu males and 0·17 females aged 7 years and over.

The occupations of Bhoksas have not been separately tabulated but they live chiefly by the cultivation of rice. They sow *dhan* (broadcast rice) in *Chait* which they harvest in *Sawan* or *Bhadon*. This crop is known as *Chaitua* or *Gaja*. The stumps are allowed to remain and sprout again during the rains and this second crop, known as *Punji*, is harvested in *Kunwar* or *Katik*.

Conclusion.

10. Always more Hinduized than the Tharus the Bhoksas have continued to merge still more fully into Hinduism during the last 30 years, and the process being very gradual the tribe has not suffered in numbers by the contact but have steadily increased from census to census.

(2) The Churers of Tehri-Garhwal State.

Numbers and origin.

1. At the present census 1,999 Muslims were returned in Tehri-Garhwal State. Out of this number about 230 are Muslims whose forefathers migrated to Garhwal from the plains some years back and settled there permanently. They are chiefly found in the town of Tehri. The rest of the population consists of Churers who all live in villages.

Churers are said to have existed in Tehri-Garhwal centuries before the first Muslim invasion of India. They were originally professional makers of *churis* (glass-bangles, cf., the Churihar of the plains) but have now almost given up this profession and are agriculturists. Most of them live in their own villages in Bamund and the rest are scattered in several villages.

As far as is known and according to the verbal assertion of some of the oldest Churers their forefathers migrated from Nepal into Garhwal some centuries ago. The truth of their assertion seems to be corroborated by their general features which are typically Nepali. They have pronounced high cheek bones. This gives a conical appearance to the face which narrows down to a pointed chin. Adult males generally have a thin and scattered beard. The moustaches, if any, are even more sparse. The complexion is often dark, and eyes slanting. Their dress, with the exception of a few of the younger generation who have copied the *fez* from other Muslims, is just the same as that of any ordinary village Rajput or Brahman.

Organization.

2. Sub-castes similar to those of Rajputs and Brahmans are found among them usually called after the names of villages from which their progenitors came. It is interesting to note that the well known caste designation of *Negi* among Rajputs is also found existing among them. Some of the other sub-castes are :—

Sadrwan.
Chimalwan.
Mirjawan.
Gola
Faiguliya.
Malwan.

Mangwan.
Nagpuriya (probably after Nagpur in British Garhwal).
Chandpuriya (from Chandpur).
Dungal (from Dhung Madar *patti*).
Sadrwanna.

With the exception of Chimalwans and Sadrwannas, among whom some inter-marriages have taken place recently, these form endogamous groups.

When asked for broader divisions of their caste they say they are Shaikhs sub-divided into—Shaikh Siddiq, Shaikh Quraishi and Shaikh Dhawalchi (*i.e.*, one whose profession is beating a drum like a Bajgi among Hill Doms).

Religion.

3. Like other villagers they worship Hindu gods and deities such as *Narsingh* (the man-lion god), *Nag Raja* (the serpent god), *Achhari*, (spirits), *Mantari* (also a kind of spirit), and *Chandra Badani Bhagwati*. Sometimes *jagar* (exorcism of evil spirits, *vide Jagri* or *Jagaria*, paragraph 4 of Appendix C to this chapter) is also performed. They also follow other Hindu practices such as having horoscopes caste by Brahmans at the birth of a child, comparing of horoscopes before a marriage alliance is settled, worshipping the stars (*garha puja*), and observing preliminary marriage ceremonies such as *sahpatta*, *haldi-hath*, and *bak-dan*. The services of a Brahman are employed on such occasions. Some Churer families have their own Brahman *purohits*. Others have retained their *qazis*, while some consult both *purohits* and *qazis*. They all claim to belong to the Sunni sect and observe *Sunnat*, but they have very vague notions about this.

Some of the older Churers actually confessed that a few years ago they did not know what a *Koran* was or what *Islam* was. They did not know any Muslim festivals and the only difference between them and the Hindus was that they buried their dead whereas the Hindus cremated theirs. But now the new generation is importing new ideas. They have started to observe *Muharrum*, *Bakr-Id*, *Mithi-Shubrat*, etc. and with the help of their *qazis* are gradually tending towards the conventional tenets of their religion.

(3) *The Jads of Jadang and Taknaur Nelang (Tehri-Garhwal State).*

1. The Jads are a petty tribe inhabiting the frontier land on the boundary line between the Tehri-Garhwal State territory and Tibet. They own two villages Jadang and Nelang which are at a distance of twelve miles from each other, situated on the banks of the Jadganga, which has its origin near Jadang village and is at a height of about 11,310 feet above sea level.

Origin.

In all their features, most of their manners and language, they are more akin to the Bhotiyas than to the Garhwalis or Busharis and appear to have immigrated from Tibet, but they emphatically refute any such suggestion and assert that they came from Bushahar years ago. But even admitting this, it in no way precludes the possibility that they first migrated from Tibet to Bushahar, and thence to Nelang and Jadang in Garhwal.

2. They chiefly live on trade with Tibet and on the hire they get for transporting grain and such other commodities as can be carried on the back of their sheep and goats (which they keep in hundreds) from Dehra Dun to several hilly places. They take rice, wheat and other grain such as *mandua*, *phaphura*, *china*, etc. to Tibet and bring back wool, Bhotiya salt, ponies, goats, borax and woollen goods. Their permanent homes are in Nelang and Jadang but they stay there only for three months, the rest of the year they divide between Harsil (a place thirty miles below Nelang) and Danda, a village 50 miles from Harsil. While moving from Nelang to Harsil or from Harsil to Danda they move with their goods and all their baggage leaving nothing behind. They travel very slowly and halt at short and convenient distances. The greater part of their life is spent in improvised tents which generally consist only of a sheet of white cloth under which they pack everything including their dogs. They are practically nomads moving throughout the greater part of the year between Dehra Dun and Rikhikesh on the south and Tibet on the north. While moving they always carry their spinning wheels with them and spin in their spare time. Their women are generally very busy. Besides their household duties they spin, weave or card wool. They are sturdy and very active. They manufacture woollen sheets, blankets, *bendis*, *barmols* and *pankhis* which are sold in the local markets.

Occupation.

3. The men dress like ordinary Garhwalis but the women do not attire themselves as the Garhwali women. They wear long coats, generally black, made of blanket cloth reaching down to the heel and girdled up with long narrow strips of red woollen cloth. The head-dress is a shallow dish-like woollen cap which is turned up and folded all round the rim. But generally they leave their heads uncovered. For lower garments they use trousers, made of the same material as their coats.

Dress and food.

Their food includes barley, wheat, rice, and Bhotiya tea which they make after the fashion of Bhotiyas churning it in a long bamboo-vessel.

4. They claim to be Rajputs and are divided into the sub-castes of Negi, Bhandari, Guruyata, Risala, Rawat, and Rana, but they are never known to have inter-married even with the Khas-Rajputs of Garhwal. These sub-castes are strictly endogamous. Cousin marriage is permitted even with their maternal cousins. The higher castes of Tehri-Garhwal do not take food or water touched by them and regard them as no better than Hill Doms. Curiously enough this Jad community has Doms of its own, including Orhs, Lohars, and Kolis, who hold much the same status among the Jad community as the Hill Doms hold among the Rajputs and Brahmans of the hills.

Organization, religion, etc.

They worship the *pandavas*, *Bhagwati* and the *Lal Devata* of Bushahar.

They speak the Bhotiya language among themselves but whenever they sing they do so in Garhwali. They have never been known to sing in their own language.

(4) *The Kamlapuri Vaishya.*

1. This community claim to be the descendants of those of the early Vaishya *varna* who settled in Kamlapur, a city in Kashmir (named after *Kamala* goddess of wealth) mentioned in the *Rajtarangini** (Kalhan's famous chronicle of Kashmir written in the 12th century A.D.).

Origin.

It is said that when the commercial importance of Kamlapur declined most of the members of the Vaishya community migrated from that city. Some went towards Bombay and to parts of the Central Provinces where they carried on their profession as traders and merchants. Others went eastwards and settled in Jaunpur and other parts of the United Provinces, while some proceeded into Bihar and Orissa and on to Bengal. Wherever they went they were styled by the name of the city from which they had migrated though the name became corrupted to Kamlapati, Kawalapuri, Kaulapuri, Kalapuri and so on. It seems that in some parts the Vaishya suffix was dropped. When the uplift movement began some 20 years ago this scattered community in some places found they were being regarded as a caste outside the Vaishya *varna*, so they have organized themselves by means of their All-India Shri Kamlapuri Vaishya Mahasabha (headquarters at Chapra, Bihar and Orissa) with a view to maintaining their social position. From past census reports (notably that of Bengal 1901) it seems that they have been recognized as Vaishyas

* *Rajtarangini*, Chapter IV, verse 424.

in most places. They have been included under Vaishyas in the United Provinces in the census of 1931.

Organization.

2. They have kept contact between the scattered sections of their clan and form an endogamous sub-caste of the Vaishya community. They include in their *gotras* Kashyap, Balandana, Sandilya, Gautam, Parasara, etc.

Religion and customs.

3. They follow the orthodox sanatanist faith and are mostly Vaishnavas. Some are Saivas, others Saktas and some Nanakshahis.

They wear the sacred thread (*yajna sutra*) and observe all the orthodox ritual of the twice-born. They have the following marriage customs which they claim to be peculiar to their community.

(1) The bride is seen by the bridegroom's party and the bridegroom by the bride's.

(2) The horoscopes of both bride and bridegroom are examined.

(3) At the betrothal ceremony the bride's party adorns the bridegroom with *betel*, flowers, etc. This is known as the *bararaksha* ceremony.

(4) No amount is fixed for the *tilak*.

(5) At the marriage ceremony the bridegroom's party brings the following things for the bride :—

(a) an ornament, tied by a thread and wrapped in silk, known as the *Tag Pat Dholna*.

(b) A deep red silken-embroidered bodice (*choli*).

(c) A *chunari* (the bride's wedding dress) coloured in *kusuma*.

(6) The bridegroom is received sometimes on horseback, sometimes in a palanquin by the bride's party, chiefly ladies, accompanied by songs and music.

(7) On the matrimonial night the bride's party do not give a feast to the bridegroom's party; but the next day the bride's party may feast the bridegroom's party if they wish.

Kamlapuri Vaishyas permit widow re-marriage in special circumstances but do not regard it with much favour yet.

In matters of diet the community is fairly orthodox. They do not drink intoxicants and are mostly vegetarians.

Occupation.

4. Their occupations are chiefly commercial, dealing in grain, gold and silver ornaments, jewelry, cloth, lac, etc. Some work as commission agents. Others are *zamindars* and cultivators.

(5) *Korwas.*

Their numbers and habitat.

1. These represent the very few survivors in this province of a Munda-speaking tribe found on the borders of the Sarguja State in the south-east of Mirzapur district. The numbers returned at this census are as follows :—

District.	Korwa population in 1931.		
	Persons.	Males.	Females.
Cawnpore	22	6	16
Allahabad	37	21	16
Benares	251	120	131
Mirzapur	193	95	98
Rae Bareli	1	1	..
Provincial total ..	504	243	261

I strongly suspect that all save those returned in Mirzapur district are not Korwas at all, but belong to some other caste or sub-caste which has been confused at the time of enumeration or subsequently during compilation. This is especially the case in Allahabad where the 37 shown all returned their religion as Jain. The remainder were returned as Brahmanic Hindus. Errors in tabulation are not surprising in the case of such a small community. In 1891 only 33 Korwas were returned, all from Mirzapur district. In 1901, the only other time they were separately tabulated, they numbered 617, again all in Mirzapur. In 1931 Mirzapur returned only 193. As many live in the hilly and jungly tracts of Mirzapur district and are still quite uncivilized it is quite probable that the 1931 figure is not exhaustive. What does appear quite clear, however, is that the tribe is growing smaller in this province.

Past references.

2. A full account of this small primitive tribe will be found on pages 322—334, Volume III, of Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*. The following few notes deal with changes in the last 30 or 35 years.

Origin and appearance.

3. The Korwas of Kurhan village say that their ancestors came from Palamau and Khapparamanda some three or four generations ago. Some of the Korwas still inhabit the hilly and jungly tracts and are as backward as ever, but a few have settled on the plains at

the foothills and have taken to agriculture. These have as a result become more civilized by contact. They are to be found in villages Kurhpan, Brahpan, Bistrampur, Bekharan, Chainpur, Ghaghari, Barwar, Bajia, Kanwa, Adhaura and Ekdiri. These men are dark-brown in complexion, strongly built and active. Their average height is 5 ft. 6 ins., somewhat more than mentioned by Colonel Dalton.* They have improved their general appearance by keeping their hair cut short and shaving their faces regularly. Their clothing still leaves much to be desired.

4. In Mirzapur they are divided into three sub-tribes Dib Korwas, Dand Korwas, and Parhiya Korwas. They recognize no sub-tribe of Agariya Korwas nor Kisan Korwas. This varies from the account given in Crooke.

Koraku is another name for Korwa. The males are called *Korakus* and females *Korikus*.

5. These are still the same as mentioned in Crooke (Volume III, page 324, paragraph 5). Nowadays a man as a rule has but one wife and only takes a second if the first proves barren. Child-marriage is disappearing and alliances are not usually contracted till both parties have attained maturity. Runaway marriages are less common now. The marriage is still arranged by the brother-in-law of the bridegroom. The bride-price is Rs. 5 still but the maund or two of rice is no longer added. When the marriage has been arranged the boy's father goes to the girl's place and inspects her. After that the boy's *mama* (maternal uncle) completes the settlement and he is fed by the girl's father. The wedding day is not fixed by the priest nor is any priest employed by the parties throughout. The day is fixed by the mutual consent of the parties and the marriage procession starts from the boy's house. At this stage neither party can withdraw from the contract, if either attempts to the *panchayat* compels fulfilment. The oldest man present at the marriage performs the ceremony of giving over the bride to the bridegroom who shows his acceptance by putting *sendhur* (red lead) on the forehead of the girl and then the marriage is complete. The marriage party is fed and entertained by the girl's father and then the bridegroom takes the bride home where he feeds his clansmen.

6. Divorce is prevalent among Korwas. If a woman eats from the hands of a Dom or Chamar, or if she intrigues with such; or again when husband and wife are always quarrelling, they will come to the *panchayat* who after hearing what the parties have to say can announce their divorce. If a man illtreats his wife the *panchayat* will not outcaste him but they can reprimand him or fine him. A divorced woman can remarry by the rite of *sagai*. This marks a change since Crooke wrote.

Widows can remarry by the same rite, but, as in the past, it is usually with widowers. The widower still has to pay Rs. 1-4-0 to the relatives of the widow. The custom still prevails that a younger brother only can claim to marry a deceased man's widow. It is a permanent marriage.

7. The Korwas still use their curious names for different relatives as exhaustively detailed by Crooke, and there has been no change worth the name in their birth and death ceremonies nor in their manner of dealing with illness. Their *baigas* still flourish. The new year commences after *Phagun* not in *Phagun* as mentioned by Crooke.

8. Their impermanent *panchayat* (*bhaiyari*) is still called by invitation when necessary. This body deals with cases of adultery, etc. and punishment usually takes the form of a feast or a fine. Disobedience to the *panchayat's* order leads to ex-communication until the order has been complied with.

9. Crooke wrote that the Korwa makes no claim to be a Hindu. This is no longer true of those who have left the jungle and settled. They now claim to be Hindus and say that they worship the Hindu gods such as *Gangamai*, *Kalimai*, *Mahabir*, *Mahadeva*, etc. But they still worship their tribal god *Raja Chandol* and employ their *baigas* and *ojhas*. Their primitive beliefs have not been shaken to any appreciable extent.

To their many beliefs as narrated in Crooke may be added their idea that if a rainbow appears in the west it will bring rain whereas if it appears in the east the rainbow will stop the rain.

10. The manner of living of those who still inhabit the hills (Parhiya Korwas) has undergone but little change since Crooke wrote, and they still use their bows and arrows. Those who have settled below the hills have ceased to employ this weapon chiefly because they no longer feel its need. The Korwas in Mirzapur are still quite illiterate. The 27 male and 4 female literates shown in Imperial Table XIV do not come from this district and probably are not Korwas at all.

The occupational figures shown in Imperial Table XI for Korwas are likewise open to suspicion, but I give them for what they are worth. Of the 125 male and 26 female earners, 73 males and 11 females returned cultivation; 19 males and 7 females were field-labourers and wood-cutters; 24 males are engaged in trade (these I suspect to be Jains from Allahabad).

In Mirzapur those who work at all are cultivators and labourers, and are reported to be very industrious.

Organization.

Marriage rules.

Divorce and remarriage.

Other customs and ceremonies.

Panchayat.

Religion.

Occupation.

* Vide Crooke, Volume III, page 323, paragraph 3

Language.

11. The Korwas had a language of their own but in the case of those in contact with Hindus it has been largely merged with Hindustani though they still retain among themselves a good deal of their former tongue.

Below I give some of the words peculiar to them, together with the Hindustani and English equivalents.

Korwa words.

Urdu.	Korwa equivalent.	English equivalent.	Urdu.	Korwa equivalent.	English equivalent.
Admi (mard).	Koraku.	Man (male).	Nimak.	Bulum.	Salt.
Aurat.	Koriku.	Woman (female)	Chanal.	Kori.	Rice.
Murghi.	Simku.	Hen.	Suraj.	Ber.	Sun.
Billi.	Pusi.	Cat.	Chand.	Bangu.	Moon.
Kutta.	Kattu.	Dog	Tara.	Ipilku.	Star.
Chuha.	Chatku.	Rat.	Juta.	Panhai.	Shoe.
Charpai.	Parikom.	Bed.	Bakri.	Mirum.	Goat.
Ghara.	Kanda.	Jar.	Gae.	Dangraku.	Cow.
Ag.	Saingal.	Fire.	Bhains.	Bhansiku.	Buffalo.
Per.	Kath.	Tree.	Phul.	Baha.	Flower.
Gehun.	Gehemen.	Wheat.	Matha.	Manhi.	Curd.
Bhat.	Lete.	Rice (cooked).	Dhoti.	Chira.	Loincloth.
Pani.	Da.	Water.	Bal.	Hupankhu.	Hair.
Khana.	Jomwa.	To eat.	Hath.	Ti.	Hand.
Pina.	Yun-yan.	To drink.	Pair.	Kata.	Foot.
Sona.	Gitija.	To sleep.	Ungli.	Anguri.	Finger.
Pankha.	Baina.	Fan.	Dant.	Tari.	Tooth.
Jana.	Dub.	To go.	Nak.	Munin.	Nose.
Zamin.	Uath.	Earth.	Ankh.	Min.	Eye.
Asman.	Simir.	Sky.	Kan.	Sutur.	Ear.

Conclusion.

12. The Korwas of Mirzapur provide an illustration of a primitive tribe who have found it very hard to accommodate themselves to the Hindu community with which they have come into contact. This is not surprising because the inaccessible nature of the country which was their home has rendered that contact difficult and spasmodic. It seems they have never had agricultural instincts and so they have clung to their jungle homes living on such flesh as they could acquire and on jungle produce. Those who have left the hilly areas are beginning to assimilate something of Hinduism and Hindu culture and are proving good workers. They are miserably poor still but some improvement in their appearance and general condition is perceptible.

The numbers of the tribe as a whole are declining and in time the jungle-dwellers will probably disappear but there is no reason why the remnants should not settle as part of the tribe has done already and become good cultivators, but this will probably not occur for many years to come.

(6) The Saharias (or Saheriyas).

(Based on a very full note prepared after personal investigations by N. B. Bonarjee, Esq., I.C.S.)

Their numbers and habitat.

1. The Saharias are found almost exclusively in the Lalitpur sub-division of the Jhansi district, the actual numbers returned at this Census being—

District.	Number enumerated in 1931.		
	Persons.	Males.	Females.
Muttra	2	2	..
Jhansi	14,036	7,079	6,957
Jalaun	75	41	34
Provincial total ..	14,113	7,122	6,991

They were found living in over 300 villages in the Lalitpur sub-division.

In the Census of 1881 they numbered 12,452 so that they have increased by 13·3 per cent. in the last half-century. They have been separately tabulated only once in between, that was in 1901 when 7,559 only were returned. No explanation of this low figure is forthcoming. Some had wandered out of the province or the enumeration was at fault.

2. They are briefly referred to in Atkinson's *Description and Historical Account of the North-Western Provinces** and a fuller account is given by Crooke†. Atkinson wrote "Closely allied to them (i.e. the Gond) in manners and appearance are the Saheriyas....

Past references to the Saheriyas.

* Atkinson, 1874, page 331.

† Crooke's *Tribes and Castes of the North-Western Provinces and Oudh* (1896), Volume IV, pages 252-4.

They are supposed to be connected with the Kurkus of the Central Provinces, and as regards appearance they have not inaptly been described as resembling monkeys rather than men. They subsist chiefly by cutting grass and firewood and also on the produce of jungles."

In the *Jhansi District Gazetteer* (as revised in 1909)* the following occurs—

"The Gonds are easily distinguishable by their flat features and generally wild appearance. Closely associated with them are the Saheriyas, also termed Sonr and Rawat. The Saheriyas are lower in the scale of humanity than the Gonds. They are wood men pure and simple. The jungle is their home and provides them directly or indirectly with their subsistence."

These quotations are important as later we shall see what changes have been wrought by contact with Aryans in the intervening years.

3. Of the origin of the Saheriya tribe (or caste as they now appear to be) nothing precise has ever been known and the modern Saheriya can give no definite information on the point. The few authorities who have referred to them in the past appear to have suggested different possible sources of origin. The Saheriyas have practically no folklore nor legends† to account for themselves. In one village they claim to have come from the direction of Cawnpore and in another from the direction of Katera. Katera is a portion of the Jhansi district and it happens to lie in the direction of Cawnpore. It seems they have existed in the district for so great a period that to all intents and purposes they may be regarded as indigenous.

Their origin.

4. The appearance of the Saheriyas suggests "Dravidian" origin. In stature they are short. The average height of 22 men taken from five villages was 5' 3". The shortest adult male was 4' 11" and the tallest was 5' 9". The last, however, was a most exceptional case, and in taking the average this man has been excluded since he was obviously abnormal. The colour of the skin is a very dark brown, in several cases verging on black. Their hair is straight and is worn in various styles. Sometimes it is worn long, sometimes short, sometimes the head is shaved, and some members of the caste affect the *chutia* (small tuft of hair on the top of the head). The nose is distinctly flat. Measurements of the shape of the head and of the nose go to show that the Saheriyas are a long-headed and flat-nosed people—facts which taken in conjunction with their height which is short would support the theory of their "Dravidian" origin. While we are on this subject it should be noted that there is now nothing monkey-like about the Saheriya's appearance, and Atkinson's description of them—though very probably true in 1874—bears somewhat hardly on the Saheriya of the present day. The Saheriya is of course a poor man, but he dresses in a *dhoti* and *kurta* and, if he can by hook or by crook get one, a coat. He resembles to the ordinary eye any other villager. If a number of low caste persons are called together (for example at a beat) it is not always possible to pick out a Saheriya at a glance and mistakes are easily made.

Appearance.

5. The Saheriyas in the past were a jungle tribe. "The jungle is their home and provides them directly or indirectly with their subsistence". In the next few paragraphs we shall see what has been the result of contact with Hindu culture.

6. The first point of note is that the Saheriyas are no longer a collected tribe. They were at this Census found in 365 villages scattered over all seven parganas of the Lalitpur Sub-division‡ and a few were enumerated as far north as Jalaun district.

Their scattered distribution.

They are now to be found not only in forest tracts but scattered throughout areas where no forest exists at all§ and many reside in Lalitpur municipality itself. There is no such thing as a complete Saheriya village, nor do any ruined sites exist in jungle areas which are said to have been inhabited exclusively by Saheriyas in the past. Traces of Gond¶ but not Saheriya villages exist. Saheriyas usually inhabit 10 to 12 houses in a village which constitute a separate *muhalla*. This scattering of the tribe is important for it has increased the contact with Hindu culture and greatly increased the rapidity of Hinduization. It is due to some extent to deforestation and to the preservation of Government forests.

7. The Saheriyas from one endogamous unit sub-divided into many exogamous sections. To those instanced by Crooke may be added Bela, Burwariya, Dubriya and Latkuchra. There is nothing to correspond to the Australian phratry. Of these sub-divisions the Saheriyas can give no account whatever. Crooke suggested that further enquiry might

Organization.

* *Jhansi District Gazetteer*, page 95.

† Except in one village (Mailar) where they claim to be descended from Bajju the brother of the Bhilni in the *Ramgarh*. This, however, is not the traditional folklore of the Saheriyas, but is borrowed.

‡ They were found in—

Pargana Maraura in 33 villages.
" Banpur in 42 villages.
" Mahroni in 40 villages.
" Lalitpur in 37 villages.
" Bansi in 83 villages.
" Talbehat in 87 villages.
" Balabehat in 43 villages.

§ e.g. in villages Burwar, Bunchera, Pura Kalan, Lagon, Jakhora, etc.

¶ e.g. at Ramgarh in the Narhat Forest Area.

probably show that at least some of them are of totemistic origin. If there were then no trace of any totem now exists. It is true that some Saheriyas believe that the re-incarnated soul of a man can take the form of a tiger and others a cow, but we shall see later that this can be explained by other than totemistic reasons. No totems in the true sense of the word can now be traced, and there is no evidence that they ever had any conception of a totem as being a receptacle for man's soul* nor that they connected magic with totemism.

Panchayat.

8. They have a *panchayat* for three or four villages. This meets as occasion demands. The *panches* are elected and the *mukhia* presides. The post of *mukhia* is usually hereditary in one family and if that family fails a new *mukhia* is chosen by election. Though there is a caste *mukhia* it is very doubtful if this functionary can approximate to a tribal chief and there is certainly no particular class or family which is regarded as peculiarly fitted to produce *mukhias*. The family from which the *mukhia* is chosen is simply a popular family. The *mukhia*, as in all castes, has fairly wide powers. He can suggest outcastings and his advice is usually followed. He can demand a feast from an offender against caste custom and may even levy a fine—but he is not regarded as a public magician as amongst certain tribes of Central Australia nor has he any supernatural powers as in Melanesia, nor are there any *tabus* in regard to him.† In short the present *panchayat* system which prevails amongst the Saheriyas is purely Hindu.

Religion.

9. The religion of the Saheriyas is now very much akin to the Hinduism of the lower castes. They worship *Bhawani*, *Ganesh*, *Krishna*, *Hanuman* and the other deities of the Hindu pantheon. A list of local deities, most of which are said to be deified worthies of the tribe is given by Crooke on page 254. These deities are *Gonr*, *Narsingha*, *Sanwar*, *Goranya*, *Hatya*, *Somiya* and *Ahay Pal*. Exhaustive investigation shows that the present day Saheriya has no knowledge of any of these deities except *Gonr* and *Narsingha*; and even these last two have now been identified with the Hindu *Gonr* and the Hindu *Narsingh*. In most of the villages of the southern parganas a belief in evil spirits (*bhuts*) will be found.‡ But in no case is any propitiatory sacrifice of a goat now made§. On the other hand in some more sophisticated parts a belief in spirits no longer exists at all.

The doctrine of *karma* and reincarnation is everywhere held by the Saheriyas, but beliefs as to the new home for the soul are divided, due no doubt to the varying extent of Hinduization of the members of the tribe. In one or two villages the Saheriyas believe that the reincarnated spirit can take the form of a tiger or a cow. This of course is in accordance with the strict doctrine of reincarnation, and it is not possible to say how old such beliefs are. It may, however, be conjectured that the second belief is of fairly recent origin. The first belief that the reincarnated spirit can take the form of a tiger can easily be explained. It would appear to form one of the few relics that the Saheriyas retain of their jungle origin. In most of the villages lying in the forest areas where the tiger is fairly frequently found, the Saheriyas even to this day have a very wholesome and natural respect for this animal. It is the "*jangal ka raja*" and on entering the jungle the Saheriya will usually raise his hands in token of salutation to the presence of the tiger. This fact indicates their jungle antecedents, for no other caste has this veneration of the tiger. From this ancient veneration the belief that the spirit can take the form of a tiger can very easily follow, and has proved strong enough to exist side by side with the Hindu doctrine. The belief that the reincarnated spirit can take the form of a cow may appear unusual. The Saheriyas cannot themselves explain why they hold the belief, but it may be conjectured that when orthodox Hinduism first confronted the Saheriya the sacred character of the cow would naturally be the first thing to strike the imagination of a tribe originally connected with the jungle. Hence the cow along with the tiger assumed a position of great importance, and it is easy to see how the belief in the cow as the receptacle of the spirit arose. At the same time whatever veneration the Saheriya may have had for the tiger and the cow, neither of these animals was ever, so far as can be discovered, raised to the rank of a totem. "Totemism in the specific form that has to do with kinship means that a social group depends for its identity on a certain intimate and exclusive relation in which it stands towards an animal kind or a plant kind||. Such a belief leads to the members of a group considering themselves to be "all-one flesh" with the totem. Sometimes the totem is thought of as being the ancestor of the tribe or to be a help in time of trouble. But there is nothing to show that the early Saheriya belief necessarily went so far as this. Awe or fear was probably the origin of this belief and this never prevented, so far as can be ascertained, the members of the tribe from killing the tiger if they could." "When a savage names himself after an animal, calls it his brother and refuses to kill it, that animal is said to be his totem."** That the Saheriyas ever went to this extent is very unlikely.

* Examples of which may be found in Frazer's *Golden Bough*.

† e.g. Ancient Japan, some tribes of East Africa, the Ancient Maoris of New Zealand, or among the hill tribes of Assam, where both the headman and his wife have to observe many *tabus* in respect of food and the like. (Vide XVII, *Golden Bough*.)

‡ These are believed to be responsible for evil and illness.

§ As noted by Crooke.

|| Vide R. R. Marett—*Anthropology*.

** If the tiger had really been the Saheriya totem no Saheriya would have hunted it.

** Frazer, *Golden Bough* (abridged), page 689.

This belief in the tiger as a vehicle for the reincarnation of the spirit is not universal (now at any rate) for in a large number of other villages the orthodox Hindu doctrine is held. The departed spirit will go to heaven and then will be re-born according to the deserts of the deceased.

10. The ritual connected with death is practically the ordinary Hindu ritual. The dead body is burnt and the ashes are thrown into the nearest river or *nala*.

Death rites.

In this connexion it is interesting to note that in jungle villages* the Saheriyas do not use the common burning *ghat*, they take the dead body away to the jungle in order to burn it, and after burning it they take the ashes in a cloth to the river or stream. This desire to burn the body in the jungle also seems to be a relic of the jungle origin of the tribe. The funeral pyre of the deceased is lighted by the eldest son who remains impure for three days.†

11. Whether the Saheriyas ever had any primitive rites connected with birth, puberty, marriage and death cannot be ascertained‡. They certainly have none now. Child marriage, however, is practised and the marriage ceremony is the same as for orthodox Hindus and this applies to all villages whether lying in forest or other areas. Crooke (page 254) in describing the Saheriya marriage writes, "Next day (after the wedding) the pair walk five times round the shed in the presence of the brethren, and this concludes the marriage. No Brahman is employed and the ceremony is carried out by an old man of the tribe or the brother-in-law of the bride." The old form of Saheriya marriage has now completely disappeared and no traces remain. The orthodox Hindu ceremony is observed everywhere. Both the Pandit and the Nai are present. There is the customary *bharat* and the feast, the bride and the bridegroom walk seven times round the fire and the rite of *dudha bhati* is observed. The remaining beliefs and customs are of no great importance. If they ever had any primitive beliefs regarding the Sun the Saheriyas have succeeded in retaining very few. They have of course no knowledge of what the Sun and Moon are, but stars are regarded in some places as being God's cattle driven across the skies§. They cannot explain the rising and setting of the Sun and have nothing to correspond with the conception of Phoebus driving his chariot across the Heavens. The Sun, however, is regarded as male, whereas the Moon is female. In some parts the marks of the Moon are supposed to represent an old woman spinning: but for none of these ideas is there any explanation. All Saheriyas, however, follow the orthodox rite of saluting the Sun in the morning on rising.

Other rites, ceremonies and beliefs.

Widow remarriage is allowed as amongst all low castes. If a woman has illicit connexion with a member of her own community she is outcasted by the *panchayat* but on paying the necessary penalty (in most cases on giving a feast) she is permitted to re-enter the caste. The *tabus* connected with women in general are purely orthodox ones. She is regarded as impure during the menstrual period and during this time the menfolk cook their own food. After child-birth the mother is impure for ten days until the *daswan* (purification rite) is carried out. As noted earlier, however, there are no more primitive or more stringent rules and ceremonies connected with the natural and domestic events of life.

12. The house of a Saheriya consists of one room with a *chabutra* in front and is always very clean. If stone is easily available, as it is in the south of the Lalitpur subdivision through which the Vindhya range runs, houses are substantial. In other parts the ordinary house is a *kachcha* mud structure. The household utensils are those in ordinary use—the brass *lota*, *tha'i* and the earthen *ghara*. There is no architecture in the true sense of the word. No monuments of any sort exist nor are there any traces of monoliths, dissoliths or dolmens. In this respect the Saheriyas are to be contrasted with the Gonds who have left behind definite relics of their one-time sway in Central India. Just as the Saheriyas have no architecture of their own so they have no art nor music. If music is required the services of local musicians—the Basors—are requisitioned and the Basors will provide the music on payment of the necessary fee just as readily for Saheriyas as for anyone else. The general level of culture, therefore, among the Saheriyas is low.

Their houses, culture, etc.

13. It is now no longer true to describe the Saheriya as a wood man pure and simple with the jungle for his home and subsisting entirely directly or indirectly on its produce. The present scattered condition of the tribe shows this. It is not even completely true of those who still live in jungle areas. It is still less true of those who live in Lalitpur municipality and in the ordinary cultivated areas. While the Saheriya certainly obtains his livelihood in forest villages from wood-cutting he also has become a labourer. They will be found in large numbers in the stone-quarries of Dhaurra, and the more prosperous *zamindar* makes use of them along with Chamars as casual labourers for cultivating his

Occupation.

* This applies only to some villages lying in the jungle areas and not to such places as Lalitpur proper, Burwar, Kelwara, Lagon, etc.

† This rule in a far stricter and more primitive form exists in Polynesia, where for example in Samoa those who had attended the deceased could not handle food for some days.

‡ e.g. the seclusion of girls at puberty among the Zulus, in New Ireland, New Guinea and elsewhere. Nor again is there any primitive initiation ceremony for youths at puberty as is in vogue among Australian tribes.

§ The origin of this belief could not be ascertained, but it may have originated from the phenomenon of shooting stars.

khudkasht. When the Saheriyas can find sufficient employment of this sort they rarely take to cultivation in the real sense of the word. In the southern parganas through which the Vindhya range runs only two Saheriya tenants were found. Two cases of Saheriyas possessing small shares in *zamindari* were met with, but in neither case could the man explain how the property had originally come into his family. Such cases are however of great rarity.

In the forest the Saheriya's occupations are wood-cutting and casual labour. In the non-jungle areas wood-cutting is naturally impossible and the Saheriya usually falls back on casual labour as his method of subsistence. Altogether 3,250 males and 3,409 females were returned as earning their livelihood principally as wood-cutters or field-labourers, and 61 males and 90 females as general labourers. 800 males and 34 females were returned as earning their livelihood principally by regular cultivation. A further 234 males and 253 females were returned as cattle-raisers. From information received it would appear that the Saheriya is as good a cultivator as anyone else when once he takes to it. The main occupations, therefore, are wood-cutting* and agricultural labour first, and then cultivation. There is one further form of subsistence, however, that still has to be mentioned, viz. *dhaiyya* cultivation. *Dhaiyya* cultivation is practised by all Saheriyas. A patch of jungle or any waste land is burnt and *jwar* seed is planted in the ashes. For this no rent is paid and such cultivation is not entered up in the village papers. This is not permanent agriculture and the Saheriyas practise it simply as a cheap method of obtaining food for their families and not as a source of profit.

Conclusion.

14. We may now sum up.

This former jungle tribe has in the course of time been scattered to all parts of the Lalitpur Sub-division and even beyond, due to deforestation, preserving of Government forests and improvements in communications. This has increased contact with Hindu culture and resulted in speeding up Hinduization, which is of course more complete in the case of those Saheriyas now resident in non-jungle areas and towns such as Lalitpur municipality. The occupation of the members of the tribe has changed with changing circumstances and a more or less traditional occupation of collecting forest produce and agricultural labouring has crystallized out. The everyday contacts with Hinduism have resulted in the disappearance of many of the remaining primitive beliefs of this "Dravidian" tribe, especially in the non-jungle areas, so that now their beliefs and ceremonies connected with marriage and death are essentially Hindu. From being a tribe they have emerged as a Hindu caste. The Saheriyas themselves claim to be Hindus and Hindus of the higher caste do not dispute the claim. Their position is in general estimation above that of the Bhangi, the Chamar and the Khatik and just below that of the Dhimar or Mallah. The Saheriya considers himself to be below the Gond. Contact with Hinduism has obviously been gradual and hence the Saheriya has been able to readjust himself without any ill effects†. He has not been exploited in any way and he has apparently never gone away in large numbers to look for work in distant places. There has been no legislative interference with him except for the prohibition of *dhaiyya* cultivation in Government forests and no attempt at social uplift has been made by missionary effort which owing to a too violent suppression of tribal functions and life often lead to a rapid decline of the tribe. The Saheriyas have thus by a process of steady but gradual evolution adapted themselves quite thoroughly to the Hindu system. It can no longer be said that the Saheriyas are primitive in the sense in which that epithet would be used for the Veddas of Ceylon, the Andamanese, or the Central Australian and African tribes. Economically poor, and still quite illiterate‡, they are easy-going and happy-go-lucky and not in the least discontented with their lot. They are not addicted to drink or drugs§ and are a quiet and inoffensive people. According to Crooke they were generally classed as a criminal tribe though no particular coercive measures had been found necessary. They are, however, no longer so classed and indeed do not deserve to be so classed. They are not addicted to violence of any sort, their chief crime being petty thefts of wood from Government forests. The Saheriyas of today must be classed as a low Hindu caste who have like Ahirs, Chamars, Gadariyas, Bhangis, etc., their own traditional occupation, their own place in the vast web of the Hindu caste system to which they have fully adapted themselves.

(7) The Tharus

Their numbers and habitat.

1. This tribe (or caste) has its headquarters in this province in the Naini Tal *tarai* with colonies in Kheri, Bahraich, Gonda and Gorakhpur.

* Including gathering general forest produce, often on *theka* for the Forest Department.

† Contrast the effect of contact with Western civilization on Red Indians and the Maoris.

‡ Only seven males were returned as literate in 1931 and Saheriya boys and girls do not attend the village schools.

§ This statement needs some qualification, e.g., the Saheriyas working in the Dhaurra mines do take liquor, but never to excess. This is probably due to the fact that he is in contact with Chamars and is earning good wages.

Their numbers as returned at the present census are :—

District.	Number enumerated in 1931.		
	Persons.	Males.	Females.
Pilibhit	4	4	..
Gorakhpur	1,635	844	791
Basti	2	2	..
Naini Tal	20,753	11,230	9,523
Lucknow	5	5	..
Kheri	3,624	1,773	1,851
Gonda	4,014	2,049	1,965
Bahraich	1,531	813	718
Sultanpur	15	..	15
Provincial total ..	31,583	16,720	14,863

They were all returned as Brahmanic Hindus, save five (males two and females three) from Naini Tal district who profess the Aryan faith.

From serial 28 of Imperial Table XVIII it will be seen that Tharus have been separately tabulated at every census during the last 50 years, during which time they have increased from 27,172 to their present figure of 31,583, i.e. by 16·2 per cent. In their headquarter district of Naini Tal their increase has been steady with the exception of the decade 1911-21 when as a result of influenza they showed a decrease. Since 1891 they show an increase in that district from 15,397 to 20,753, i.e. 34·8 per cent., so that their contact with Hindu culture has not proved adverse to their expansion.

Their numbers in other districts are affected by migration across the boundary into Nepal. In Gorakhpur they decreased steadily until 1921 (for reasons that we shall see later) and in 1931 have recovered somewhat. In Kheri and Gonda the fluctuations have been much greater, while in Bahraich they decreased steadily till 1911 and have risen steadily since.

2. A very full account of the Tharus is given by Crooke on pages 380—406 of Volume IV of his *Castes and Tribes of the North-Western Provinces and Oudh*, based largely on previous accounts written by Mr. J. C. Nesfield, the Rev. S. Knowles and others. In the following paragraphs I shall therefore confine my remarks to any new material that has come to light and on any changes that have occurred in the last 30 years or so.

3. As regards the origin of their name, in Naini Tal it is commonly believed by the Tharus themselves and their neighbours that they are so-called because they live in the *tarai*, but from Gonda it is alleged that the name is derived from *thar* which in their colloquial language is said to mean 'below the hills'. The Tharus themselves have little idea of their origin and how they came to inhabit the *tarai*, but they allege this much, that they originally lived in the hills of Nepal.

4. The internal organization of the Tharus is still very indefinite and varies from district to district. In Naini Tal there are six sub-castes of Tharus:—

- | | |
|---------------------|-------------------------|
| (1) Batha or Batta. | (4) Badvait or Barwaik. |
| (2) Birtia. | (5) Rawat. |
| (3) Dahait. | (6) Maton or Mahtam. |

The last three depend merely on status.

There are also six inferior sub-castes—

- | | |
|-----------------------------------|------------|
| (1) Buxa as distinct from Bhoksa. | (4) Sansa. |
| (2) Dhangra or Dangwariya. | (5) Rajia. |
| (3) Khunka. | (6) Jugia. |

A Tharu of any of the six superior sub-castes enumerated above would formerly give his *narial* or *hukka* to any of the six inferior sub-castes but not the *nigali* or mouth-piece, but now as a matter of social reform since 1929 they have decided not to give even their *hukka* or *narial* to Dhangras, Khunkas, Sansas, and Jugias.

NOTE.—(1) Dhangras or Dangwariyas are supposed to have come from a place called Dhang in Nepal.

(2) Jugias are Jogi Tharus and according to the common legend are supposed to be the descendants of a Sadhu who kept a Tharu woman as a concubine.

Formerly any of the first six sub-castes could marry a virgin from any of the six lower sub-castes, but now this custom has been stopped, and the upper six sub-castes have become an endogamous group, so perforce have the lower six sub-castes.

The Gonda Tharus are split up into many endogamous sections such as Buxa, Dangwariya, Detwar, Dhahwal, Dhaker, Jogi, Kathariya, Khun, Khusiya, Kachhila, Mushar, Pradhan Purbaiya, Rajbatar, Rautar and Umra, of which the Jogis and Kathariyas wear the sacred thread. The higher sub-castes look down upon the lower sub-castes such as Dhahwals and Kachhilas and will not even smoke with them. The Kathariyas do not keep hens though almost all other Tharus do.

References to
Tharus.

Their origin.

Organization.

In Gorakhpur among others the following sections are found—Kathariya, Pachhwahan, Bamhan Khusiya, Rautar, Dangwariya and Dhikhahar (or Dhaker). The majority are Kathariyas. Crooke* mentions that their name may have come from a place called Kathar in Deokhur. Another version is that they originally came from Kathela in Basti district. A third explanation is that they were originally called *Katar-bans* meaning 'children of the *Katar*', from their custom (incidentally a Rajput custom) of applying the *sendhur* (red lead) to the parting of the bride's hair at marriage with a *katar*, dagger. The Pachhwahan Tharus are very similar to the Kathariyas in their manners and customs. It is said that at one time they were actually Kathariyas, but a quarrel took place as a result of which a large number of Kathariyas migrated and settled down in the east. As they had come from the west they came to be called Pachhwahans by the other Tharus of the area in which they settled. Now-a-days, however, they do not use a dagger for applying *sendhur* as Kathariyas do.

The Bamhan (or Brahman) Khusiyas say that over a hundred years ago a Rajput Raja of Palpa (in Nepal) gave his Tharu *khidmatgars* the title of Brahman. *Khusiya* means servant, and the present Bamhan Khusiyas claim to be the descendants of those servants. In Gorakhpur they are now all cultivators and are superior to Dangwariyas. Though they eat chicken they, like the Kathariyas, cannot keep them. There is incidentally no *tabu* on eating or keeping ducks and geese among any Tharus.

The Rautars are similar to Dangwariyas in their habits and customs. The Dangwariyas claim to have come originally from Dang in Nepal, about 40 miles from the Gonda frontier. The Dhikhahars are Tharu *fakirs*.

Marriage rites
and customs.

5. The only exogamous law is that marriages may not take place between recognized kinsmen. Child-marriage has never been a practice among the Tharus and there is no sign of it coming in spite of their contacts with Hinduism. The normal age of marriage for a girl is 17 or 18 and a man usually makes his first marriage at about the same age.

In Naini Tal district there are five stages in a marriage—

- (1) *Dikhnauri* followed by *Tika*,
- (2) *Apna-Paraya* ceremony,
- (3) *Badkahi* ceremony,
- (4) The wedding, and
- (5) The *Chala*.

(1) The *Dikhnauri* ceremony consists of the father or other male members and friends of the girl who is to be married going to see the intended bridegroom and if they approve of him they perform the *Tika* ceremony.

Formerly at the *Dikhnauri* ceremony a feast was given in which meat and liquor were freely consumed. Now as a matter of social reform the use of meat and liquor on such occasions is prohibited and only pulse, rice and sweetmeats are taken. In the same way during the *Tika* ceremony formerly nothing was paid to the boy but now the representatives of the girl are required to pay from 4 annas to Rs. 1-4-0 to the boy.

(2) *The Apna-Paraya ceremony or betrothal*—The representatives of the bridegroom go to the bride's house with some fish, a *bheli* of *gur* and some sweetmeats. If the bride is approved these things are presented to the bride's people. The sweets are supposed to be for the mother of the bride as the price of her milk. Then follows a feast in which fish, meat and liquor are freely used. On this occasion the representatives of the bridegroom have to pay some money towards the feast for the *biradari*. A kind of competition goes on about the amount to be paid which is called *Medha Larai*. Thus, if the bridegroom's representatives pay Rs. 4 the bride's people have to pay Rs. 2 and if bride's people pay Rs. 4 the bridegroom's representatives have to pay Rs. 8 and so on. Since 1929 as a matter of social reform the Tharus have decided that *dudh pilai* or the giving of sweets to the bride's mother as the price of her milk or the making of any payment to her with the same object should be stopped.

Medha Larai has similarly been stopped.

During the *Apna-Paraya* ceremony only Rs. 5 are to be paid by the representatives of the bridegroom for use of the *panchayat*, and a *bheli* of *gur*. The bride's people give a feast to the *biradari* in their village and the bridegroom's party on return give a feast in their village. The use of fish, meat and liquor has also been prohibited during these feasts. Some sort of dancing is performed but the men dancers are now prohibited from entering the company of women. The disregard of this direction is punishable with a fine up to Rs. 25 by the *panchayat*.

(3) The *Badkahi* is the ceremony which is performed with regard to the fixing of the date of the marriage. On this occasion the bridegroom's party takes sweets in a *ghara* or a *bheli* of *gur* and fish. This ceremony can only take place on a Sunday or Thursday. It is also called the *Pichonchha* ceremony. If this ceremony is performed on a Sunday the wedding will take place on the following Thursday; and if on a Thursday the wedding will take place on the following Sunday.

Since 1929 the Tharus have decided to stop the taking of fish during this ceremony and also the touching of the feet of the bridegroom's father by the female relations of the bride and other females of the village. The use of meat and liquor is also prohibited: only sweetmeats are to be taken. The penalty for disobedience is a fine of Rs. 50 by the *panchayat*. There was a customary gift to the village *padhan* or *padhani* of a bottle of liquor or one *bheli* of *gur* by the representatives of the bridegroom when they came to the bride's village for the settlement of the date of the wedding. This was called *Latkauna* and the gift had to be made at any time between the date of the *Badkahi* till the date of marriage. This practice has now been stopped.

(4) *The Wedding*—The wedding can only be performed on a Sunday or on a Thursday in the month of *Magh* or at *Phulora Duij*. *Pipal* and mango trees are worshipped one day before the marriage. Rice, *ghi*, *haldi* (turmeric) and sweets are offered. The object of this worship is a peaceful married life. Mango wood is used as fuel in preparing a kind of sweet called *seo* which is regarded as lucky. No Brahman officiates at the marriage. The bride is annointed with oil and *haldi* and dressed in new unwashed clothes.

In a wicker basket are placed five articles of clothing, fish, *dahi* and a jar full of water. On the jar is placed a small jug and on the top a lighted lamp. This is kept in the courtyard of the bride's house.

The wedding ceremony proper consists of the bride and bridegroom circumambulating this basket seven times. The bridegroom leads in the first six rounds. In the last round the bride leads. The groom is supported by his sister's husband, and in his absence by his *phupha* (father's sister's husband). The bride is supported by her brother's wife.

Before this ceremony *churis* (bangles) and *bichhwas* (metal rings for the toes) are put on the bride. The *bichhwas* are the symbols of wifehood, but they can be taken off temporarily if the wife so wishes. The *churis*, however, can never be taken off as long as the husband is alive. So strong is this latter rule that should the wife disregard it, the *panchayat* would impose a penalty on her and her people.

After the wedding the bride goes to her husband's house, but stays there only one night; her father fetches her back on the following day.

There are only three main marriage feasts now recognized by the Tharus. One feast is to be given one day before the marriage. This is called *Bhuiya*. This is in honour of the worship of *Bhum Sen*. The next feast is called *Neota*. This is given on the date of marriage in the morning before the actual ceremony takes place. The third feast is given by the bridegroom's representatives at their own place on return after the marriage. This is in honour of the arrival of the daughter-in-law and is called the feast of *Bahuji*. Other feasts are not allowed. The use of meat and liquor during such feasts is prohibited. Sweetmeats only are to be used.

(5) *The Chala*—Two or three months after the marriage in the month of *Chait* or *Baisakh* the new wife goes over to the husband's house and thereafter resides with him permanently.

In Gonda the marriage ceremonies differ from sub-caste to sub-caste. Among Dangwariyas, Dhahwals, Kachhilas and Umras there are none at all, whereas the *tilak* is performed by Jogis, Kathariyas, Khasiyas and others. The relatives of the man search for a bride and when a suitable one is found they pay Rs. 60 to the daughter's guardian. If the bridegroom's people cannot afford this or for any reason do not wish to pay it, the payment can be dispensed with by effecting a marriage by exchange.

In this district the moonlight fortnight of *Phagun* is the only auspicious time for marriages. The marriage ceremonies have by contact become more Hinduized than in Naini Tal and it is said that occasionally Brahmans conduct the ritual though this is by no means universal. Widow re-marriage is permitted everywhere. In Naini Tal district it is called *kaj*. A divorced wife may also be remarried by this ceremony.

Ghar-baitha, the practice of a man who marries a widow by the *kaj* or *sagai* ceremony going to live at his wife's house is also common. In Naini Tal district such a man is termed *chutkata* because the wife cuts a lock of hair (*chuti*) from her new husband's head and either wears the same on her person or buries it underground at the threshold of her home. The *chutkata* enjoys the full rights of an adopted son so long as he continues in his new wife's family.

The *ghar-jawain* custom is not practised.

6. Crooke quotes Mr. Nesfield* as writing "After the birth of a child the mother is not allowed to taste food or water for two days." This custom has now been modified and the mother for the first two days is given only *harira*, a liquid preparation of *gur*, *ghi* and spices cooked in water.

Tharu women assist at the delivery and Chamar women are not employed. Many of the other practices referred to by Mr. Nesfield have disappeared. No wine is given to the mother after the second day nor is any rubbed on her body. The child is bathed immediately after birth but no auspicious words are pronounced over it. The child is no longer

Birth rites.

* Crooke, Volume IV, page 392, paragraph 22.

Death
customs.

fumigated but an iron scythe and broom are placed under the mother's pillow to avoid the evil eye*.

7. In Naini Tal district the dead are either cremated or buried, the latter being more common. Those who die of cholera or small-pox are no longer invariably buried. A man who dies of snake-bite is invariably buried because it is believed that such a person actually lives on for three days although he appears dead.

When a body is cremated if it is near a river the ashes are thrown into it, otherwise they are left where the cremation takes place. The corpse is generally bathed in pure water and then rubbed over with *ghi* before cremation. The body is wrapped in white unwashed cloth. The custom of exposing it for a night on a mound outside the house has disappeared.

The body is buried or burnt to the west or south of the village but the Tharus cannot or will not say why. A male heir puts the first fire to the funeral pyre. He alone because of this act is no longer considered unclean but the whole family of the deceased are regarded as unclean and no one will take food or water from any member of the family till the feast of the dead is held. There is no fixed time for this feast. It can take place on any day after the death. All the male members of the family in which the death took place who are younger than the deceased get their heads shaved on the day fixed for the feast. Now only pulse, rice and sweetmeats are used in the feast. Formerly meat was taken on such occasions. Brahmans are not fed by Tharus at any stage of the death ceremonies.

In Gonda district through closer contact with Hinduism the death ceremonies are more closely allied with those of the orthodox. The dead are cremated and the ashes thrown into neighbouring rivers, while some carry the bones to the Ganges. The tenth and thirteenth days after the death ceremony are the important days on which the clansmen and Brahmans are fed.

Religion.

8. In Naini Tal district Tharus worship *Kalka* (one of the forms of *Debi*, *Durga* or *Kali*) as the goddess of life and death, and *Bhairab* or *Mahadeo* (who is supposed to be god of destruction) as the author of reproduction. *Nagarhai* or *Darchandi* is supposed to be the goddess who preserves cattle. Each family has a mound with a wooden peg fixed to represent this goddess. *Bhum Sen* is the patron deity of the village.

Spices, dry cocoanut, *ghi*, sweetmeats, and goats are offered to *Kalka*, water, sweetmeats and flowers are offered to *Mahadeo*. Dry cocoanuts, spices, sweetmeats, goats and rams are offered to *Bhum Sen*.

Holi is the greatest festival of the Tharus. It is observed for a full 8 days after the burning of the *Holi* fire. *Divali* is also observed.

In Gonda district Tharus greatly revere the Sun and Moon. They also worship *Debi* and assemble in large crowds at the annual fair at *Debi Patan* (Tulsipur).

The Jogi Tharus claim to be of the Kanphata sect. Besides *Mahadeo* and *Bhagwati* they worship a deified worthy known as *Bhendu* or *Manjhi*. At *Dasehra* they sacrifice cocks and pigs. They also worship village godlings.

Adoption.
Panchayat.

9. Adoption is practised but is growing less frequent.

10. Among Tharus the *panchayat* is very powerful and recourse to the ordinary courts of law for the settlement of disputes is greatly deprecated. In Naini Tal district the *panchayat* is not permanent, but consists of five persons selected from the *biradari* as required. The ultimate penalty for disregarding the orders of the *panchayat* is excommunication. Disputes among Tharus are frequent but are almost invariably settled by the *panchayat*. Instances of the types of disputes they settle and their manner of dealing with them are as follows :—

- (1) If after the *Apna-Paraya* ceremony the bride's people refuse to give away the girl in marriage without sufficient reason they used to have to pay to the other party compensation in cash equal to an amount double that spent on the ceremonies up to the date of the refusal. This has been modified recently to a fine of Rs. 25 and the cost of the *Apna-Paraya* ceremony; and if after this the father gives away his girl to another person, he cannot take any expenses from him. If he does so, he will have to return the amount so taken and will also have to pay Rs. 25 as a fine to the *panchayat*.
- (2) If the bridegroom's people refuse to go on with the marriage in spite of requests from the bride's relations the latter are at liberty to marry the girl elsewhere. Under these circumstances the girl's people will not be liable to pay any cost or compensation but they will have to return any money taken on loan.
- (3) If a man takes away another's wife the *panchayat* gets the wife restored to the husband. But if the *panchayat* finds that the wife has sufficient cause for refusing to live with her husband or if the husband himself gave his consent or allowed her to go, then he was formerly entitled, by way of compensation, to get from the man who has taken his wife, the entire expenses incurred by him in connexion with the marriage and in providing jewellery,

* The Buxa sub-caste omits this practice.

etc. for the wife. Now, however, this has been modified and the husband can only claim compensation between Rs. 200 and Rs. 400. Any amount taken in excess of this will have to be refunded and the person exacting a larger amount will be liable to a penalty of Rs. 25 under the orders of the *panchayat*.

- (4) Till 1929, if a widow went to another person as wife the heirs of her late husband were entitled to half the expenses incurred in marriage, etc. Now they are entitled to between Rs. 100 to Rs. 150 only.
- (5) In case the wife's parents or relations refuse to send her to her husband the *panchayat* orders them on pain of ex-communication to restore the wife to her husband.
- (6) A *chutkata* who is turned out by his wife or her people used to get his full share as on partition. Now he gets only Rs. 125 in cash.

The following additional customs are being enforced since 1929 as a matter of social reform:—

- (1) If the husband does not want to give up his wife and her relations want to separate her from her husband without any reason then the wife's relations are required to pay compensation to the husband according to the demand made by him. If the bride's relations cannot afford to pay full compensation under such circumstances, no Tharu is allowed to help the bride's relations in any way with money. If under any other circumstances a woman has to give up her husband, for faults on his part the compensation will be settled by the *panchayat*.
- (2) If a woman gives up her husband because of his impotency, the compensation which such a husband can claim will be from Rs. 100 to Rs. 200. The woman should give a year's grace to an impotent husband for treatment and if he gets over his impotency and she still leaves him he would be entitled to compensation from Rs. 200 to Rs. 400 : if he does not recover he can claim half.
- (3) A man can give up his wife willingly and then he is not entitled to any compensation.
- (4) A wife cannot leave her husband without his consent. A woman is liable to ex-communication for misconduct.

Tharus are at present very interested in social reform and are trying to discourage the use of meat and fish and of alcoholic drinks. With a view to uplifting their community they have recently introduced the following rules under the authority of the *panchayat* :—

- (1) A Tharu is prohibited from bringing a member of any other caste into his *biradari*.
- (2) If a Tharu contracts an alliance with a woman of another caste he is out-casted from his *biradari*.
- (3) The women are now prohibited from smoking at shops, or chewing *betel*, or rubbing their body with oil at any shop in the *bazar*. The penalty for disobeying these directions is a fine up to Rs. 25 on the husband or parents of the woman.
- (4) So far the custom has been that a poor member of a Tharu community who could not afford to spend any money at the marriage of his daughter could marry her in a family in return for a cash consideration and the husband's family used to provide the wherewithal for the marriage celebrations. Now this is prohibited in the case of a virgin under pain of ex-communication from the *biradari*.
- (5) In the feast given during *Diwali* in honour of the dead the use of meat and liquor is prohibited.
- (6) The shaving of the entire head is prohibited. The *chuti* or tuft of hair on the top has to be left.
- (7) The offering of water by way of oblation along with small fish is prohibited. Instead of the small fish, flowers are to be used. Any one acting contrary to this is liable to a penalty of Rs. 15.
- (8) Old, unfit cows and bullocks are not to be sold to butchers and Muslims.
- (9) The bride's relations are not to ask for any grain from the bridegroom's representatives for the marriage feasts.
- (10) Formerly the *padhani* of a village where a widow went after her re-marriage used to get Rs. 1-4-0 and the *padhan* from Rs. 5 to Rs. 15, but now only Rs. 1-4-0 is allowed to the *padhani* and nothing to the *padhan*.
- (11) Tharus must not get their hair cropped or shaved by Muslim barbers. The penalty for disregarding this is a fine of Rs. 25.
- (12) Tharus are prohibited from purchasing meat from Muslim butchers.
- (13) A woman during menses must not touch any one else's food or drink. If she disobeys this rule her husband will be liable to ex-communication from the *biradari*.

(14) All males over 7 years of age have to wear the sacred thread.

(15) The Tharus used to keep fowls, but since 1929 this is prohibited.

In Gonda and Bahraich districts the Tharus have *panchayats* consisting of five *panches*, the *sarpanch* being known as the *chaudhri*. The latter is generally taken from one particular family which is considered to be eminently fitted to provide the caste with suitable men. These *panchayats* are not permanent but are called when needed. At the beginning the parties to the dispute are required to pay Rs. 10 out of which Rs. 4 goes to the *chaudhri* and the rest is evenly divided between the *panches*. The leader of the Kathariya Tharus in Gorakhpur district is the *zamindar* of Hasnapur, near Butwal in Nepal. He is the chief *panch* of the tribe. In every village there are one or two persons who act as *panches* and to whom all disputes are taken; but important matters are always taken to Hasnapur where the whole community gathers. The *panchayat* there is an impermanent one, though the head of the Hasnapur family is considered its leader in every respect. The whole community takes part in the proceedings. The Hasnapur jurisdiction extends over the whole of the *tarai* area from the Bettiah Estate (Bihar) to the Banganga river in the west (half-way across the north of Basti district). The Tharus in these parts seem less given to disputes than in the west of the province. The *panchayat* deal chiefly with matrimonial troubles, including cases of Tharus who contemplate marrying outside the tribe.

Their houses,
social status,
and
occupations.

11. In Naini Tal district a Tharu's house is made of wood or grass plastered over with mud, thatched and raised on piles from the ground. In Gonda and Bahraich they are constructed of similar materials but are built on the ground. The houses are cool and commodious and the cattle are kept in separate sheds. Everywhere their houses are, in marked contradistinction from those of many ordinary villagers, extremely clean.

Brahmans and Rajputs in Naini Tal district will not eat food touched by Tharus but they will drink water from their hands. Tharus are coming more under Brahmanical influence and Brahmans now sometimes attend for *katha*. They are also consulted occasionally about auspicious days for the beginning of various works, and are employed for casting horoscopes and the *Namkaran* ceremony. From Gonda and Bahraich it is also reported that Tharus are ceasing to be regarded as untouchables.

In Gorakhpur the Kathariya Tharus have manners and customs akin to those of Rajputs. Unlike the Dangwariyas they are not their own barbers, *dhobis* and *chamars*. They have Brahman *gurus*, usually low-caste Brahmans but one instance came to light of a family whose *guru* is a *patiha* Tiwari. They do not eat chicken nor eggs. They allege that they do not eat pork, but they will eat wild boar killed in the chase. Many Kathariyas will, however, not eat meat that has been *halal*-ed. They receive *mantras* and are permitted to enter Hindu temples. They cremate their dead. Many claim to belong to the Kashyap *gotra* of Rajputs, though none wear the sacred thread. They held a big conference at Hasnapur about 10 years ago to decide whether they should make a united claim to be called Rajputs. They differ in practices from Rajputs on the following four points:—

- (1) Tharus have no *tilak* offering before weddings.
- (2) They have no dowry system.
- (3) They freely allow widow re-marriage.
- (4) They plough.

At the meeting it was argued that if their claim to be called Rajputs succeeded they would have to abandon their practices under (3) and (4) and this they were not prepared to contemplate, so with the exception of a few of the more ambitious, Tharus as a whole are content to live as Tharus and be called Tharus. The Dhikahars or Dhakers in Gorakhpur wander from place to place begging, and also play their small drums at marriages and births. They have one curious privilege. They are at perfect liberty to enter a Tharu's house and go straight to the place where the family idol is kept near the main *chauka*. The Rautars and Dangwariyas in Gorakhpur are very distinctly lower in the social scale than Kathariyas and Pachhwahans. They are their own barbers, *dhobis*, sweepers, *chamars* and midwives. This renders them untouchable in the eyes of the orthodox. At the death of a Dangwariya Nais are fed instead of Brahmans. In Nepal, however, they are not untouchable. It is said that the Raja of Nepal has taken water from their hands as from several others of low caste and in Nepal even a Brahman has to take water from their hands on pain of prosecution. The people who refuse to take water from their hands in the Gorakhpur *tarai* would not hesitate to take it from them across the border.

In the past Tharus were notorious for witchcraft and sorcery and the more primitive branches had a very healthy belief in and fear of ghosts and malignant spirits of all kinds, but conditions have changed much in the last 30 years. Those who are still reported to be skilled in sorcery and who profess to have power to control the spirits of the air are called *Bharare* or *Bharar*. Their influence is fast waning. The Tharus eat all kinds of flesh, such as of pig, deer, porcupine, etc., but the use of flesh is being deprecated by the more advanced. They are very fond of fish which they preserve by drying in the sun. They now, both men and women, net fish and have abandoned their former practice of poisoning the streams to obtain them. They are all fond of liquor though its use is being discouraged by the more enlightened. Their chief intoxicant is made from rice which old and young

of both sexes drink almost daily, indulging rather too heavily at marriages and on other festive occasions. They still enjoy their tribal dance, which is performed by the men and boys only. A comparatively recent innovation in this dance is to mimic the bravery or otherwise of the *sahiblog shikaris* with whom they have come in contact. As becomes a former jungle tribe they are very brave folk, very fond of hunting and are always ready for a "beat." Their honesty is still proverbial.

Tharus are making some advance in the matter of education in Naini Tal district. At this census 743 males and 19 females were returned as literate, *i.e.*, 5.54 per cent. of males aged 7 years and over and 0.17 per cent. of females. Of the males 8 were returned as literate in English. Proportionally therefore they are more literate than many Hindu and Muslim castes such as Julaha, Kurmi, Bharbunja, Darzi, Lohar, Barhai, Teli, etc. The Tharus outside Naini Tal district are however still very backward.

From Imperial Table XI it will be seen that out of 11,433 male and 1,367 female earners no less than 9,873 males and 844 females returned cultivation as their principal source of livelihood. They are experts at rice cultivation. A further 909 male and 271 female earners were returned as field labourers, wood-cutters, etc., and 235 males and 2 females as raisers of live-stock, etc.

In Naini Tal district many are *patwaris* and some supervisor *ganungos*. Till recently one was a *peshkar* (*naib-tahsildar*). One is at present an Assistant Manager of Co-operative Societies. In addition to cultivation Tharus work in bamboo, reeds and fibres and make baskets (including some for presentation, made of coloured reeds and shells ornamented with strings of beads), shoes, nets and similar hunting and fishing appliances.

12. Some interesting points are contained in a note by Mr. B. R. James, I.C.S., the Ethnographical Officer of Gorakhpur.

Sixty years ago the Gorakhpur *tarai* was still an inaccessible area, consisting of extensive marshes, tall elephant grass, and abounding in wild animals. Villages consisted each of twenty houses or so and cultivation extended but a short distance round each village. Every hundred of the population included about 50 Tharus, 40 Paharis and 10 Chamars, Ahirs, etc. Rent was paid to whoever was strongest. It was about that time that Indian *zamindars* came in and began a policy of extensive cultivation and settling. The density of population in the central and southern portions of the district caused a great number of people to come north and settle. The Paharis and Tharus had to give up their independent life. They had first of all to pay a fixed rent to their new *zamindars*. Then they had to do *begar* (free labour of short duration) to which they were unaccustomed. Being of an indolent and independent disposition, the Tharus much resented the new regime. On the other hand the vast *tarai* of Nepal was all empty. The climate was of little concern as the Tharus were not affected by malaria. Thus they started emigrating over the border to Nepal. This was some 40 years ago. The emigration was welcomed by the Indians. The *zamindar* class had every reason to be pleased as the fields left behind by the emigrants became their *sir*, and this with no effort on the part of the *zamindars*. This fact explains the extensive *sir* areas possessed by the *tarai zamindars* and also how it is that their *sir* is so conveniently situated near the village site. The tenant classes were relieved of a strong competitor, one who was a master in the art of growing *jarhan* (transplanted rice) but who could not tolerate any exercise of authority.

One interesting fact about the difference in customs between Tharu and other Indian women may be mentioned. The former go to their fields after a good meal corresponding to our breakfast. At midday they eat some grain and later return home in time to prepare the evening meal for their menfolk. These women thus work from about 10 a.m. to 5 p.m. Indian women, on the other hand, proceed to the fields very early in the morning, have a meal at midday and work till the evening. They thus work for two or three hours more than Tharu women. Again, Tharu women, unlike Indians, do not carry paddy seedlings to the fields where they have to be transplanted. The seedlings have to be carried by men. Indian women carry them on their head, thus saving the expense of a labourer or two. Indian *zamindars* did their utmost to change these two habits of the Tharus, but rather than change their mode of life they chose to leave their fields altogether. The behaviour of *zamindars* to Tharu women was another important cause which led to their emigration to Nepal.

The extent of this migration can be seen from the marginal figures of Tharus at each census since 1891.

Year.	Tharu population in Gorakhpur district.
1891	3,072
1901	2,747
1911	2,033
1921	1,272
1931	1,635

*The Tharus in
Gorakhpur.*

*Morality
among
unmarried
girls.*

13. Mr. Nesfield wrote * "Until the nuptial ceremony has been completed and the woman has become the recognized property of some individual man, she is regarded as the common property of the clan and is treated accordingly ; till then there is no restriction of intercourse."

Language.

This state of affairs no longer obtains. There may be occasional lapses as in most other communities but now such instances are not the custom but rather the exception. Tharus as in the past are still as fond of their girl children as of the boys.

14. By contact with Hindus the original dialect of Tharus has absorbed a good deal of Hindustani which was essential for an understanding with their Indian neighbours. Within living memory Tharus could with great difficulty make themselves understood by Indians but contact has changed their language to a very large extent.

Conclusion.

15. To sum up, the last 30 or 40 years have seen a steady development of the organization of the Tharus along Hindu caste lines. Their religion, social practices, and ceremonies connected with marriages, births, deaths and festivals have been increasingly Hinduized and their language is merging into Hindustani. Literacy is spreading slowly. These changes are more noticeable in Naini Tal district than in the rest of the *tarai* areas. Contacts with Hindu culture are not so close as in the case of some of the other tribes on account of the unhealthiness of the country in which Tharus live. This has resulted in greater seclusion and hence slower Hinduization. Nevertheless the process is going on and has certainly reached a stage which justifies the Tharus being classed as Hindus.

* Vide Crooke, Volume IV, page 388, paragraph 15.

APPENDIX E.

A note on Criminal Tribes Settlements.

1. There have been remarkable developments in the matter of the treatment of criminal tribes during the last 15 years. There are now seven settlements in the province one of which at Kalianpur* (on the Cawnpore-Farrukhabad road, 7 miles from Cawnpore City) is managed by Government, five of which at Bareilly, Gorakhpur, Fazalpur and Kanth (both in district Moradabad) and Sahibganj (district Kheri) are managed by the Salvation Army, and one at Aryanagar (district Lucknow) was opened in November 1929 and is managed by the United Provinces Arya Pritinidhi Sabha.†

2. This settlement has accommodation for 120 families. The following table shows the population in 1931 :—

Tribe.				Present.	Absconding.	In jail.	On leave.	Total.
Habura	..	..	..	285	18	3	2	308
Bhantu	..	..	..	154	22	25	45	246
Kanjar	..	..	..	81	30	1	53	165
Karwal	..	..	..	67	18	13	25	123
Aheria	..	..	..	98	2	1	1	102
Dom	..	..	..	..	1	2	..	3
Total				685	91	45	126	947

Introductory.

The
Kalianpur
Settlement.

The Haburas, who came to Kalianpur from the old Mestonganj Settlement, continued to be employed in the Cawnpore mills, but fresh work was difficult to find for the Bhantus when they came. In 1923 a small contract was obtained from the Police Department for the tailoring of Police uniforms, while a small piece of land attached to the settlement was given out to a few of the settlers and they were employed on agriculture. The tailoring of Police uniforms has increased and weaving has been introduced though it has not proved much of a success in the face of outside competition. Other unsuccessful ventures which had ultimately to be abandoned were carpentering and poultry-farming. Rope-making has been introduced for the old and infirm. Fresh agricultural land was acquired in 1927 and distributed to more families.

Employment.

Below are given the details of employment of the inmates of the settlement and the average monthly wages earned by them.

How employed.

In the mills in Cawnpore ..	..	..	..	..	..	54
In the settlement at tailoring ..	..	..	..	..	..	119
In the settlement at weaving ..	..	..	..	..	..	17
In the settlement at agriculture ..	..	..	..	..	..	75
Settlement servants ..	..	..	..	..	..	6
Total						271

Earnings.

Tribe.				Average monthly wages.		
				Per family.	Per adult.‡	Per worker.
				Rs. a. p.	Rs. a. p.	Rs. a. p.
Bhantu	..	..	..	15 15 6	6 13 3	8 12 6
Habura	..	..	..	17 13 0	7 10 0	9 14 5
Kanjar	..	..	..	4 7 1	3 6 6	3 12 10
Aheria	..	..	..	5 15 3	3 2 8	4 14 11
Karwal	..	..	..	5 0 11	3 13 7	4 6 10

Since this settlement was established in 1922 settlers have been trained as cutters, tailors, weavers, durri-makers, rope-makers and agriculturists.

Haburas and Aherias are good agriculturists while Bhantus are good tailors and weavers; Kanjars are good at making rope; but the Karwals still continue to be very lazy and have not yet settled down to any fixed work.

If they have permanent employment and are able to earn good wages quite a majority of the inmates are content to lead a settled and reformed life, but there are still some black sheep who abscond merely for the pleasure of committing crime.

There is a school in the settlement and attention is paid to the education of young boys and girls. The children are making good progress. Girls are particularly promising.

Progress and
effect on
reformation.

Education.

* This was opened on April 1, 1922, to replace the old Mestonganj Settlement in Cawnpore City itself which was under the Salvation Army.

† Vide paragraph 5 of Appendix A to Chapter XI.

‡ Including workers and non-workers.

The
Salvation
Army
settlements.

3. Below I give the population figures of the settlements and boarding schools at present under the management of the Salvation Army as they stood in 1921 and 1931 :—

Tribe.	Population of criminal tribes in Salvation Army Settlements.	
	1921.	1931.
Bhantu	786	1,227
Karwal	126	126
Habura	536	625
Kanjar	27	27
Dom	822	739
Sansia	193	264
Barwar	2	3
Ahir	1	1
Dalera	2	1
Total	2,341	3,013

It will be seen that the population has increased by nearly 29 per cent. and members of three new tribes have been admitted.

Considerable progress has been achieved in education and several boys have passed out of the settlement schools and are now receiving higher education. It is said that the young people are evincing a keen desire for literacy. Men, women and children are trained in various industries and occupations such as weaving on handlooms, swab and basket-making, making *munjh* matting, *durris* and smaller carpets, *niwar* (webbing) making, poultry-farming, drawn-thread and embroidery work and agriculture. Others have been trained as motor-drivers, oil engine-drivers, electricians, carpenters, teachers, and nurses. Many of these now earn their own livelihood both inside and outside the settlement.

The
Aryanagar
Settlement.

4. The Arya Samaj settlement at Aryanagar is a new venture for which a manager was lent from the Kalianpur staff. At the time of writing further buildings are still under construction. When they are completed it will be a model settlement. It provides accommodation for 300 persons; there are at present 229 settlers. It is mainly an agricultural settlement and has 62 acres of canal-irrigated land attached to it. A small beginning has been made with *durri*-making.

General.

5. The commitment of criminal tribes to settlements has had a salutary effect and has certainly helped reformation. The majority of the people in the settlements have been taught to earn an honest living. They are happy and quite willing to continue as honest workers as long as means are provided for them to do so. Further progress in the way of making them honest, independent, and self-supporting citizens is made difficult by the attitude of outsiders. There is still much prejudice in the public mind against the criminal tribes and therefore they have very little chance of honest work once they go out of the settlement.

Well-behaved settlers who have clean records, are periodically given conditional discharges and if during the period of probation they behave satisfactorily are finally discharged from the settlements and are allowed to live outside as ordinary citizens; for instance, during the last 10 years about 30 persons have been discharged from the Kalianpur settlement. One of them was brought back to the settlement after some time while no complaints have been received against the others.

Sixty-four persons were finally discharged from the Fazalpur settlement in 1929 and were allowed to live in villages as free agriculturists. The majority, however, soon found things very difficult for them and ultimately came back to the settlement at their own special request. From experience so far gained from the working of settlements it appears that the best method of converting members of the criminal tribes to a settled life is to make them agriculturists. Employment on industries is after all in this province at present an artificial system and depends chiefly on funds and supervising agency. In order to make the reformed criminal tribes self-supporting it seems essential to make them agriculturists. In the past one of the biggest difficulties has been the antipathy of the settlers themselves to agriculture, but by gradual persuasion fair success has now been achieved as can be seen from the fact that most managers are swamped with applications for land from settlers. The Kanth Agricultural settlement, which was at one time only partially cultivated, now extends to over 3,000 *bighas* (1,875 acres) of good fully-cultivated crop-producing land and efforts are being made to secure another 1,000 *bighas* nearby. This is in addition to the land on which the settlement buildings stand. The demand for land is common to all the settlements. The last few years have also revealed the waste of time that the ordinary village school curriculum involves for the children and the settlements have now drawn up and substituted a new curriculum of which the object is to create in the children an intelligent interest in what will be their life work.

The last ten years have been a triumph for the settlements, for the younger generation are growing up with ideas and thoughts which have to a very large extent ousted the old criminal tendencies that have existed in these tribes for generations.

APPENDIX F.

Some ethnographical notes on miscellaneous castes and tribes.

These notes are confined to new material or changes that have taken place in the last 30 years or so. References to Crooke are to his *Tribes and Castes of the North-Western Provinces and Oudh*.

- (1) *Arakh*.—In Fatehpur district some inter-marriages between Arakhs and Pasis have been observed although Arakhs and Pasis (who of course are much allied in origin) will not smoke from the same *hukka*. The Arakhs are here classed as a criminal tribe but have largely taken to settled lives. Of their earners in the province as a whole 88 per cent. are cultivators or agricultural or general labourers, and another 4 per cent. raise livestock or are herdsmen, etc.
- (2) *Badhik*.—The Gorakhpur Badhiks claim to be Chauhan Rajputs of the Bach *gotra*. They say their ancestors were Rajputs who had to forsake their country after defeat by the conquering Mughals. They first settled in Mainpuri and subsequently migrated eastwards. They derived their livelihood from dacoity and the Gorakhpur jungles offered them an ideal hiding place until the Government stepped in, declared them a criminal tribe and made them take to a more settled and respectable manner of living. There is no positive evidence of the truth of their claim to Rajput descent. Two Badhiks claimed to have Rajput wives but the claim was not substantiated. The tribe is endogamous. Most Brahmans will not take water from a Badhik. Widow re-marriage is not permitted. They have a permanent *panchayat* of five *panches* who are removable in case of certain proved offences. Cases of assault and women leaving their husbands are said to be very common and the tribe is very quarrelsome and spiteful as a whole. Formerly they were hunters and bird-catchers. They were experts at catching birds with lime (*lasa*) on the end of a bamboo, many lengths of bamboo being joined together to reach the topmost branches of trees. Hence the saying *Ae Badhik, laae lasa*. They are now mostly cultivators and some work in the Bengal & North-Western Railway.
- (3) *Bahelia*.—This tribe is rapidly settling down. Their traditional occupation is hunting and fowling but only 12 per cent. of their earners now returned this as their principal occupation whereas 59 per cent. returned cultivation and a further 16 per cent. are agricultural labourers. In Etawah district they call themselves Koral or Raghubansi Thakurs but they are untouchables. Crooke* says that widow re-marriage is permitted. This is not so in Etawah. They are said to be showing an inclination towards educating their children, but in 1931 only 1·36 per cent. of their males aged 7 and over and 0·05 per cent. of females were returned as literate.
- (4) *Banjara*.—In tahsil Nighasan of Kheri district the Banjaras have settled down to cultivation and cattle-breeding though in order to sell their cattle the men go to other districts from time to time leaving their families to tend their cultivation.
In Pilibhit (chiefly Pilibhit and Puranpur tahsils) also they have settled down largely to cultivation and some have become quite big *zamindars* and dealers in rice. At a marriage the bridegroom is kept under a *sirki* (thatch) presumably a relic of their nomad existence. (Many still make thatches as a subsidiary occupation.) The bridegroom's parents make an offering of an *ukhli* (wooden vessel for husking rice) of money to the bride's people.
Muzaffarnagar reports that their marriage ceremonies are now very similar to those of the lower Hindu castes but they have no marriage by exchange; that Brahmans take *pakka* food from them; that they are allowed into Hindu temples; and that they have a permanent *panchayat*.
They have a Muslim branch. In Pilibhit they appear to be comparatively recent converts, and in Etawah the Ahmadiya community is converting Banjaras at the present day. The Etawah Banjaras say their ancestor Lakha Banjara originally came with one Dhunia Khan Bilochi from Alkhora in the Punjab. They have settled down as good cultivators. Some are cattle-dealers.
The Mukeri† Banjaras of Gorakhpur are now generally accepted as Shaikhs. They are well-to-do grain-dealers.
- (5) *Barhia*.—A distinct occupational caste of knife and razor sharpeners found in Bahraich district. It includes both Hindus and Muslims. It may be identical with the Barhias mentioned on page 200, Volume I of Crooke.

* Volume I, page 106

† Volume I, page 159.

(6) *Bawariyas*.—Now found chiefly in Cawnpore, Fatehpur, and Hardoi where they are regarded as a notorious criminal tribe. The Fatehpur Bawariyas claim to be descended originally from Athparhiya Rajputs who resided in Gujarat and they say that many generations ago the tribe migrated from a place called Harewala but they have no idea where this place was. They have a *panchayat* which deals with assault, debts, cow-killing, and breaches of social rules. A younger brother may marry his deceased elder brother's widow but it is not imperative. Cousin marriage is permitted even with maternal cousins. The tribe is endogamous and the exogamous rule seems to be that a son cannot be married into the same family in which his father's sister is married but a daughter can. Formerly bird-catchers and hunters they have now mostly taken to cultivation. They no longer eat pork, fowls and kites, and have never eaten beef. They still eat other flesh. They worship *Kali*.

(7) *Beria*.—This tribe still lives very largely by prostituting its girls. The men obtain their wives from other low castes. In Etawah they claim to be Rajputs and say that in the days of Ala Udal a girl of the tribe named Soba was a favourite singer in the court and her brothers were in Ala Udal's army. They once fled from the field of battle and on their return were cursed by their sister who said "you will remain *bhagera*, i.e. a wandering tribe."

There is now said to be some sign of a desire among them to educate their children.

(8) *Bhangis of Kumaun*.—The Bhangis or Mehtars (sweepers) of Kumaun form the lowest class of the untouchables distinct from the Silpkars. They are chiefly employed in the towns and they or their parents have come from the adjoining districts in the plains. They have their own form of Hinduism and their own priests who are known as *lalgurus*, from wearing a red (*lal*) robe*. These tour about and visit their people from time to time. It is said that both the Hindu branch of the sweepers and the Muslim section have their *lalgurus* to minister to them. The *lalguru* is said to have much authority and to be regarded with great respect. The sweepers are said to cherish the flattering idea that the touch of the dust swept with their broom purifies people. They settle disputes by means of their own *panchayat* and the decisions of this body, generally taking the form of fines, are accepted without demur. The sweepers seem to enjoy immunity from epidemic diseases in spite of their vocation.

(9) *Bhat*.—The Bhat or Brahmhatt is sometimes known as Rai in western districts.

(10) *Bhotiya*†.—The Bhotiyas of *pattis* Johar, Darma and Byans of Almora district have always been traders. Some, especially in Johar, own land in warmer parts of the district which is cultivated on their behalf. The grain produced is exchanged with other commodities from the Tibetans. From long ago they bought merchandise including coral beads and pearls from Delhi, Calcutta and Bombay and traded with the Tibetans for salt, borax, woollen cloth and wool, ponies and gold. Since the advent of the railway to Darjeeling a good road has been opened as far as Lhasa so that now Tibetans themselves go and purchase what they require from Calcutta. Salt imported from the plains is now cheap and substitutes have been found for crude borax. Trade has thus diminished and the economic position of the Bhotiyas has declined. Whereas once they lent money to agriculturists the position is now often reversed and many are said to be indebted and being ruined by the heavy rates of interest they have to pay.

(11) *Bhubalias*.—Found in Mainpuri district. They claim to be Rajputs and say they came originally from the Chitorgarh State. They are wandering blacksmiths and as such prepare iron implements for the use of village folk. They travel with their whole families and household goods on small bullock carts and have no permanent residence. They move in batches of ten to fifteen families or more, and encamp on the roadside making halts of 15 to 20 days. They burn their dead and observe *Pinda*, *Daswan* and *Tehrain* ceremonies. Children under the age of 5 or 6 are not burnt but are buried. Marriages are performed by *pandits* according to Hindu rites. They do not allow widow re-marriage. The practice of adoption is recognized among them. The *ghar jamai* system is not prevalent among them. They worship the *Bhairon Devi* and *Hanuman*. Prostitution is not allowed among their females.

* The origin of the name is more probably from Lal Beg their prophet. The red coat came afterwards.

† See also Appendix 3 at the end of this volume.

- (12) *Bot.*—These are allied to the Bhotiyas and coming from Tibet some 100 or 150 years ago have settled in Pilibhit on the Nepal border. Their marriage and social customs have by contact become those of the lower Hindu classes. They eat rice and the flesh of goats, sheep, hare, water-fowl and fish and regard the Bhangi, Chamar and Dhobi as untouchables. In Bahraich they are regarded as a sub-caste of Goriyas. The latter is a mixed caste of Kahars and Mallahs and seems to have absorbed the Bhots by reason of their common riverain occupation. Some of the Bhots are now agriculturists, other cultivate *singhara* (water-nut).
- (13) *Chai or Chain.*—Their home is in Gorakhpur, Basti and Gonda but they migrate annually to Kheri and Pilibhit to collect catechu from the *khair* trees. They also fish and make nets. They are reported to be in good circumstances and regard themselves as higher than Kahars from whom in the Gonda district they are said to have sprung. They now form an endogamous caste and observe the usual rites and ceremonies of lower Hindus. Fish is their staple diet and they are fond of liquor.
- (14) *Chamars.*—Those who have left skinning animals are beginning to call themselves Jatavs or Jatav Rajputs in many places. In Partabgarh such persons call themselves Kurils.
- (15) *Dhangar.*—The condition of the Dhangars in Mirzapur is said to have improved to some extent.* They still mostly serve as ploughmen and day-labourers but some now have land of their own to cultivate. Besides the gods and godlings referred to by Crooke† they worship deities of minor importance such as *Rakshel*, *Phulwati*, *Devi*, *Baghaut* or tiger-spirit who is supposed to protect the worshipper, *Chithariya Bir* who is supposed to reside in some old trees on which they hang pieces of rag as they pass by, and *Dhalahiya Bir* on whose shrine they place small pebbles.
- (16) *Ghasiyara.*‡—They are grass-cutters by occupation and include both Hindus and Muslims. In Bahraich they have now formed themselves into a distinct occupational caste.
- (17) *Ghota-Khor.*—An occupational caste of divers in wells and in rivers, found in Budaun district.
- (18) *Hawaigarh.*—An occupational caste, not mentioned by Crooke, found in Gorakhpur district. They include both Hindus and Muslims and appear to have come from several castes. Their occupation is making fireworks and the name is derived from *hawai*, a rocket. Now recognized as a distinct caste.
- (19) *Intpaz.*—A Muslim occupational caste found in Gorakhpur, Budaun and other places. Formerly they made bricks (*int*) but the advent of the modern brick-kiln has destroyed their business and turned them into carriers of kiln bricks. Most of them own donkeys for this purpose.
- (20) *Jastgar.*—A distinct occupational caste not mentioned by Crooke. Includes Muslims and Hindus. Found in Bahraich and Gonda. Their occupation is similar to that of Sonars for they make and sell ornaments.
- (21) *Jonkhara.*—Their occupations are collecting leeches and applying them to human beings for certain diseases, and playing the *shahnai*. In Azamgarh they were mentioned long ago§ as a sub-caste of Bhars. From Mirzapur it is now said that they are an off-shoot of the Hela sub-caste of Bhars and are rapidly separating into a distinct caste. They are also found in Partabgarh.
- (22) *Kachera.*—Crooke|| states that Kachera is another name for Churihar. In Gorakhpur at any rate this does not seem to be the case now. The two are doubtless allied but the Kacheras now form a distinct group possibly still a sub-caste of Churihars. Their occupation is the same. Formerly Churihars and Kacheras made glass bangles but the competition from glass factories has practically killed the local industry in Gorakhpur and now both communities merely retail the factory product. They are said to make a profit of some 20 per cent. on the price at which they buy the bangles and so to earn about Rs. 6 per mensem.
- (23) *Kachihar.*—A Hindu caste who make glass bangles, found in Bara Banki. They wear the sacred thread and Brahmans will take *pakka* food from them. They do not allow widow re-marriage.
- (24) *Kahar.*—The Dhuriya sub-caste of Kahars in Partabgarh district give a somewhat different account of their origin to that found on page 93, Volume III, of Crooke. They state that a Goriya Kahar used to serve Ram Chandra. Once

* Volume II, page 270, paragraph 270.

† Volume II, pages 269 and 270.

‡ Volume II, page 419.

§ Volume II, page 6 (under Bhar).

|| Volume II, page 230.

when a second Kahar was needed for lifting a *miyana* after Sita's marriage, Bhagwan Ram Chandra made a model of a man out of wheat and gave life to it. This man was known as Dhuriya and the present sub-caste of that name represent his descendants. The *panchayats* in Partabgarh are permanent but the office of *sarpanch* is neither hereditary nor permanent, and moreover the *sarpanch* is invariably bound in his decisions by the vote of the majority. The authority of the *panchayats* is said to be declining though Kahars still get most of their disputes settled by them.

In this district it is reported that as far as possible Kahars marry within the district. Both husband and wife work as domestic servants. The *panchayat* recently passed a resolution forbidding women to work in houses in cities. The usual marriage age for both boys and girls is five years.

The *dola* marriage ceremony is far less prevalent now. A Brahman officiates only at the marriage ceremony itself, not at the *tilak* nor at the *gauna*. The father's sister's husband plays an important part during the marriage ceremonies. No bride-price is ever taken.

Infidelity on the part of the wife, proved to the satisfaction of the tribal council, is the only ground for divorce. A divorced woman can re-marry after some time if the tribal council is satisfied that she has reformed.

Widow re-marriage is common. Widows are usually married to widowers. There is no ceremony except a feast to friends and relatives. A widow can marry the younger brother of her late husband.

There is no ceremony at pregnancy. At childbirth a Chamarin midwife officiates. No horoscopes are prepared. There are the usual *chhatti*, *nikasan*, *mundan* and *kanchedan* ceremonies. The Brahman gets one anna as fee for naming the child. Kahars in the main conform to the popular type of village Hinduism. They observe the usual Hindu festivals, venerate *Ram Chandra*, *devi*, *devatas*, cows, snakes, *Badrinath*, banyan trees, etc. They also believe in *ojhai*.

Fish and goat's meat are freely eaten. Liquor is not forbidden. The Kahars do not eat eggs. Kahars will not take even *pakki* from the hands of any other caste. Brahmans take water and sweetmeats from their hands.

Kahars do not wear the sacred thread. The married women wear *bichhuas* and glass bangles. Their noses are not pierced and no nose ornaments are used.

They indulge in songs and dances on the occasion of feasts and festivals. Their favourite instruments are the *huruk* and *majira*.

The Paskauta sub-caste of Kahars, because they keep pigs, are looked down upon, and high caste Hindus will not take water touched by them. Their standard of literacy is low, only 1·81 per cent. of males 7 years and over can read and write and 0·11 per cent. of females.

(25) *Kakadar or Kakhdar*.—An occupational caste found in Gonda who make combs. They are said to be of Kurmi origin.

(26) *Kalawat*.—A Muslim caste found in Shahabad tahsil of the Hardoi district whose marriage rites and customs and beliefs are mostly Hindu. They are *mirasis* (minstrels and singers) by profession and may be an off-shoot from Manihars.

(27) *Kanjars*.—In Fatehpur this criminal tribe has a headwoman as well as a headman for their *panchayats* on account of the frequency with which their men go to gaol. The women pride themselves on their medical and surgical knowledge and are said to be able to perform even a *cæsarean* operation successfully.

(28) *Karotiya*.—A sweeper caste found in Budaun.

(29) *Kasera and Tathera*.—As mentioned by Crooke* there is considerable similarity between these castes and it is not easy to ascertain exactly the functional difference between them. Mr. Nesfield thought that the Kasera prepared and moulded the alloys into various vessels while the Tathera polished and engraved them. In Gorakhpur at any rate this distinction no longer exists for as in many other parts of the province, neither caste now makes the alloys but they buy *kaskut* and *phul* from *banias*, and the Tathera simply makes bangles while the Kasera makes vessels and dishes.

Tatheras do not eat flesh nor drink intoxicants. They eat *pakka* food cooked by the higher castes and by Kayasthas but not by Nais, Ahirs and Kalwars. They cremate their dead. The rule about marriage is that so long as any relationship can be remembered, a man cannot marry into that particular family. It is curious that Tatheras will not eat *kachcha* food prepared by any but their own people but their *panchayat* has recently passed a resolution that there is no harm in accepting food from a good Brahman.

* See Volume III, page 167, and Volume IV, page 407.

The Kaseras have similar manners and customs. One branch of the Kaseras call themselves "pure Kaseras" and claim descent from *Sahasra-baun*, a semimythical warrior of the days of the *Ramayan*. They claim to be Rajputs and wear the sacred thread. They practise widow re-marriage. The other sub-divisions in Gorakhpur are Tamera (*lit.*, a worker in *tamba*, copper), Bhartwal (those who make vessels by moulding) and Kutiha (those who make vessels by beating). The differences appear to be entirely occupational, except perhaps in the case of the pure Kaseras.

- (30) *Khanzada*.—Crooke gives an account of the Khanzadas of this province in Volume III, pages 233–235. The following note applies to those found in Partabgarh. The rules of endogamy and hypergamy quoted by Crooke still obtain and until a few years ago the usual Rajput marriage ceremonies were performed. For the last 4 or 5 years, however, they have adopted the Muslim form, though the Nai and the Brahman are still consulted by parents when selecting suitable mates for their children. The usual marriage age for both boys and girls is 10–12 years.

The *talaq* system of divorce has recently been adopted. Formerly they did not practise widow re-marriage but the restriction has now disappeared.

Chalthi, *nikasan*, *mundan* and the Hindu ceremonies are still observed by some of them. They bury their dead according to Islamic rites. The Khanzadas are Sunnis and will not smoke nor eat with low caste Muslims. Some of the elderly ladies still worship *Sitla* and other Hindu gods and goddesses.

- (31) *Kharbind*.—Crooke* states that the Kharebinds (a sub-caste of Binds) of Mirzapur "call themselves Kewat and there seems little doubt that they inter-marry with other Kewats." He also mentions this name as representing a sub-caste of Beldar, Dhunia (Kharebindi), Kewat, Kurmi, Mallah and Musahar.

In Gorakhpur are found the Kharbinds (with no "e"). They are probably the same.

Mr. B. R. James, I.C.S., the Ethnographical Officer of Gorakhpur suggests that the name Bind may have originated from *binna*, to weave as the Binds at one time were weavers of grass mats. In the same way he thinks that the Kharbinds took their name from *khar* a reed grass. The root of one particular kind of *khar*, known as *katia*, was formerly used by Kharbinds for making *khas tattis*. The Kharbinds have no connexion with the other Binds in Gorakhpur but seem to possess points of greater similarity with the Kewats.

They are an endogamous tribe, cremating their dead; feeding their own *biradari* at death ceremonies and allowing widow re-marriage. They will not eat food cooked by any other caste, not even by a Brahman. This is not so with the Binds. If a Brahman enters a Kharbind *chauka* it is held desecrated. They are mostly cultivators and have not the criminal reputation of other Binds. They are considered a higher caste than the Binds by everyone. Quite possibly they are a Kewat sub-caste or an offshoot of the Kewats.

- (32) *Kol*.—In Mirzapur and Chakia (Benares State) the Kols are said to have discarded many of their elaborate ceremonies and to have adopted many Hindu customs and practices. But they still worship their own demons and spirits through their *baigas* and employ *ojhas* (sorcerers). In Chakia their chief god is said to be *Raja Lakhan*,† a deified mortal whose spirit is thought to reside in the *bargad* (banyan) tree. He is worshipped by the head of the family sacrificing a ram and pouring out a libation of liquor.

- (32-A) *Kurkaitha* or *Kori-kaittha*.—In Gonda district it is said that a big Kayastha *zamindar* kept a Kori woman. Their offspring were directed to follow trade as a profession and some ran very prosperous shops towards Colonelganj side. Subsequently they called themselves Srivastava Vaishyas. Nowadays they are found in Gonda and Bahraich and are usually businessmen or traders.

- (33) *Lakhera*.—In Gorakhpur these are often known as Lahera, presumably by contact with Bihar, *vide* Crooke, Volume III, page 361.

- (34) *Naik*.—The Naiks of Gorakhpur have no connexion with those of the hills. The Gorakhpur Naik is of Banjara origin and they came to that district as cattle dealers and settled down there. They are quite well-to-do people.

- (35) *Nat*.—In Muzaffarnagar where the Nats are almost exclusively Hindus they say their ancestors were created by *Parmeshwar* to entertain him in his dull moments. Marriage ceremonies are of the form usual among lower class

* Volume II, page 107.

† See Crooke, Volume III, page 312.

Hindus. Concubinage is not permitted. Widowed and divorced women are allowed to re-marry. They usually bury their dead and a copper coin is always placed in the mouth of the corpse as a *viaticum* as in the past. Occasionally the dead are cremated. They eat flesh of all kinds except beef. They are untouchables.

As with so many castes of uncertain origin the traditional home of the Bagulia Nats of Budaun district is Chittor. Their first colony in this district dates back to the time of Nawab Dunde Khan, a Rohilla Chief, who died at Bisauli in 1770. The story of the establishment of that colony is interesting. In the course of their march from the Punjab side, a party of Bagulia Nats reached the Nawab's fort at Bisauli (the ruins of which can still be seen outside that town) and arranged to give a performance for his entertainment. One of them tied naked swords on his body and horns on the soles of his feet, thereby rendering them useless for climbing, put an earthen pot on his head and took a loaded gun. He then connected two long poles together end to end, and setting them upright mounted to the top, where he performed skilful somersaults and fired the gun. Unluckily, the upper pole gave way and he fell and was killed instantaneously. His widow then decorated herself and told the Nawab that she would end herself by performing *sati*. The Nawab replied, "What good will come of that? Your ashes will only be blown about. Why not be buried, so that your tomb may remain an everlasting monument." To this the Nats agreed. She sat down in the grave and laid her husband's corpse with its head resting on her thighs and in that position the two were buried. The Nawab built a *pakka* tomb over them which still stands intact in a grove in village Kurauli about a mile from Bisauli and is known as Sati Kesar. Bagulia Nats from far and wide come to worship this tomb and regard it as the highest object of divine adoration. The grove in which it stands contains houses of Bagulia Nats and they bury their dead in it. Before this incident, they used to cremate their dead like other Hindus.

The deceased Nat had five sons who were present at the performance. The Nawab gave them the entire village of Kurauli, which however, through the misconduct of succeeding generations, has passed on to other people.

Bagulia Nats are to be distinguished from Kalabaz Nats. The former perform on ropes and poles, the latter on the ground. Other tribes of Nats found in Budaun district are : Brijbasi Gual, Jogila, Khalkhor and Mahesh. All of them are Hindus, except Mahesh who are said to have become converts to Islam about fifty years ago. Inquiries from members of these tribes have not led to any valuable information regarding their origin and past migrations. Brijbasi Nats claim Brij, that is, the neighbourhood of Muttra, as their original home, and Kalabaz claim Chittorgarh.

It is convenient here to note the differences in treatment accorded to their women by various tribes of Nats, in the Budaun district. Women of the Kalabaz and Bagulia Nats do not give performances, nor do they attend performances given by their menfolk. Generally speaking, they are not given to prostitution. Probably of all the Nats the women of these two tribes lead the most respectable lives. Women of Brijbasi Gual Nats dance and sing in public for a livelihood. Prostitution is also common among them, but to a much less extent than among Biryia Nats. Only married women dance and sing and prostitute themselves. The father or guardian of an unmarried girl cannot allow her to do so ; if he does, he is liable to be ex-communicated by the tribal *panchayat*. After her marriage however, her husband has unrestricted discretion to make her a prostitute. Ordinarily Brijbasi Nats do not purchase and admit to their fold a girl of another caste. If sometimes they do this, she becomes a member of the tribe after a ceremonial feast, the details of which are prescribed by the *panchayat*.

In district Budaun Jogila Nats do not marry their daughters, but train them as professional musicians, dancers and prostitutes. It is only the poor Jogila, who cannot afford the expenses of this training, that marries his daughter in return for a bride-price. When a girl of the tribe is initiated into prostitution a grand feast is held with the money which, generally speaking, she has herself earned by singing and dancing. The wife of a Jogila Nat, however, observes *parda* and does not dance nor sing nor prostitute herself. Wives are obtained by this tribe mostly by purchasing run-away or loose girls of other castes and occasionally by kidnapping. A girl so purchased is not made a prostitute, but is always married and kept as a wife. Her daughters, however, are doomed to prostitution according to the custom of the tribe. The castes from which wives are chiefly drawn in this manner are Kahar,

Murao, Kisan, Khagi, Dhuniya, Barhai, Gadaria and Kumhar, but not Chamar, Bhangi, Kanjar, nor Muslim.

Khalkhor Nats do not differ much from Jogilas in their treatment of women. Their daughters dance and sing and prostitute themselves, but never marry. On the occasion of the initiation of a girl of the tribe into prostitution, the tribe has a grand feast in which wine must be served. Wives are obtained by purchasing available girls of any caste, Muslims not excepted. Khalkhors are indeed liberal in this respect. A Muslim girl becomes a perfectly regular member of their tribe after a feast to the *panchayat*, which can also reclaim a Khalkhor woman who has for years lived as mistress of a Muslim. Of late, Badiya Nats have begun to marry their girls to Khalkhors.

The chief occupations of the womenfolk of Mahesh Nats are also singing, dancing and prostitution; but only a daughter, and not a wife, is made to adopt them. A father has discretion to marry his daughter or to make her a prostitute; but if he marries her, her husband cannot call upon her to prostitute herself.

In Fatehpur district most Nats returned themselves as Muslims, and it is said that prostitution of their womenfolk is on the decline. Divorce is permitted for adultery on the part of the wife, proved to the satisfaction of the *panchayat*. Marriage needs the *panchayat's* previous approval for which a small fee is charged. Widow re-marriage is permitted on payment of about Rs. 30, or Rs. 60 if the woman is a virgin. The only marriage ceremony is *dudhbat*. A younger brother may marry his elder brother's widow and an elder brother can marry his younger brother's widow on payment of a small sum to the *panchayat*. They have a curious and rather revolting birth ceremony (a midwife of their own caste attends). The umbilical cord and placenta are buried with a scorpion's sting, 2½ pieces of donkey's manure, a porcupine's intestines and some liquor. The scorpion's sting renders the babe immune not from being bitten by, but from feeling the bite of a scorpion, the dung is supposed to prevent an excessive secretion of bile, the intestines to ward off colds, and the liquor is added for good luck. There are the usual feasts on the sixth and twelfth days when there is much merriment. Liquor is freely drunk. At a later date the *mukhia* or head-man (or head-woman) of the group names the child on payment of a fee. The fine inflicted by the *panchayat* for rape is about Rs. 200. They take food from any caste but will not smoke the same *hukka*.

The Nats of Etawah district are also said to be stopping the regular prostitution of their girls, and to be settling down to cultivation to some extent, and sending their children to school.

In Mainpuri are found some Karnatik Nats and it is said the same are also called Kabutri though Crooke* treats them as distinct sub-castes. They include a few Muslims who are said to follow the teachings of Saiyad Kamal Khan to whom they offer *puri* and rice every Thursday. If they have two daughters one marries and the other becomes a prostitute. If a prostitute engages herself with a Bhangi, Chamar, Kori or Kahar she is out-casted and can only get back into caste by giving a dinner costing some Rs. 50.

In Gorakhpur some Nagari Nats were found. They too prostitute their women. They are Muslims of a more orthodox type than most.

In the same district is found the sub-caste of Sanwats, referred to by Crooke as one of the eight Oudh sub-castes. They are all Muslims but worship *Bara Pir* and *Ghazi Mian*. Before the shrine of the latter they offer fowls and *malida*, a kind of flour pudding. They are endogamous and their social code is that of Muslims. It is forbidden to eat anything not *halal*-ed. They do not eat the flesh of a jackal, turtle or mongoose like some Nats. Most Sanwats are settled and have cultivation, but some are still acrobats and play music at births and marriages. Their women tattoo others, like the Badi Nats. Tattooing is done with four or five needles tied together with a piece of string. Lamp black mixed with milk (some say human milk) is supposed to be the pigment employed. Each family has its *jajmani* in fixed villages and "trespassing" is dealt with by a fine by the *panchayat*. The fine goes to the family whose rights have been infringed.

The women do not prostitute themselves, unlike other Nats.

Of all the Nats in the province 29 per cent. of earners are now engaged in cultivation and another 12 per cent. as agricultural labourers, stock-raisers

or herdsmen. Thirty-seven per cent. of those returned as earners secure the livelihood of themselves and their dependents by begging and prostitution.

- (36) *Paidami*—A low occupational distinct caste of Muslims now found in Bahraich and Gonda. They catch wild geese and duck for sale.

- (37) *Panwaria or Pawaria*—Crooke* says they are much akin to Dharhi and Kingariya but in Gorakhpur district they appear to be somewhat above that social level. They are Muslim singers and dancers who go round villages following their calling at festivals and marriages. Each family has its own *jajmani*. They differ essentially from Nats and Tawaifs in that their womenfolk neither sing nor dance, nor do they appear in public, nor are they prostituted.

- (38) *Pirai*—Found in Moradabad. They include both Hindus and Muslims who wander about begging their living.

- (39) *Rain*—The Pilibhit Rains now repudiate the allegation that they are Hindu converts and claim to have originally immigrated from Arabia to the Punjab, whence they moved on to this province about A.D. 1795. They say their correct name is *Ra'e* which means dealer in cattle and that this was their forefathers' chief occupation. They are now landlords and cultivators of a considerable area in this district.

- (40) *Raji*—An almost extinct community, consisting now of only a few families found living near Askot, in the Almora district. They were formerly called *Ban-manus*, forest-dwellers or savages. They have attracted attention rather out of proportion to their numbers and importance, as they are simply an aboriginal tribe in a very low state of civilization. Mr. Atkinson identified them with the Kiratas or Rajya-Kiratas. They claim royal descent, some say from the Rajbars of Askot or from the old Katyuri kings, and address the Rajbar of Askot as "younger brother". They represent themselves as descendants of one of the earliest rulers of Kumaun who fled with his family to escape slaughter by a usurper, in consequence of which royal descent they salute no one. It is impossible to say what measure of truth there is in the claim. Members of the tribe were medically examined some years ago and some were found to have characteristic markings of a Mongolian descent. Claims of royal origin are often made by wandering tribes. Formerly the Rajis were extremely wild and shy, and would not come near other people, but used to place the wooden bowls which they manufactured somewhere in the forest at a distance from their haunts. Prospective buyers used to come and fill them with grain. The Rajis would come and take the grain and run back to the forest. Nowadays the Rajis are less shy, and will talk and bargain with others. They still dwell in caves or huts made by them in the forests.

Mr. C. Sherring in his book *Western Tibet and the British Borderland* has given an interesting account of his visit to the tribe. Their language was looked into some time ago, and found to be of the Tibeto-Burman family, resembling those of some tribes in Nepal, and is described by one observer as resembling the "twittering of birds". Mr. Traill, the first Commissioner of Kumaun, was of opinion that the Doms might be descendants from this tribe, but the Rajis themselves indignantly repudiate the connexion, "and if their huts should be defiled by the entrance of any member of the servile race, they deem it necessary to purify it with water brought from 22 different sources".

They were sorted for at this census but none were found. On enquiring about this I found they had all returned themselves as Rawats and consequently went among Bhangis. Luckily their numbers are negligible.

- (41) *Ramjana*—Ramjanis are mentioned by Crooke† as a Hindu sub-caste of *Tawaifs* (prostitutes).

In Gorakhpur district are found several villages of a caste known as *Ramjana*. They say that property was gifted to them by a well-disposed Raja of Nagar (Basti district) and do not know the origin of their name. There seems little doubt that they are descendants of prostitutes to whom the property was given in the past, but it is interesting to note that they have practically given up prostituting their girls, the number of *Ramjanas* who follow this profession being very small indeed. They claim relationship with the Gandharbs of Benares (another distinct class of *tawaifs*) and it is probable that these two communities inter-marry. They have lost a good deal of their *zamindari* rights and are mostly tenant cultivators, but some

* Volume IV, page 176.

† Volume IV, page 364.

- still sing and dance for a living. In many parts if a girl becomes a prostitute she is outcasted and even her own people will not eat with her. They are said to have become very pious and many of them have given up eating meat and drinking intoxicants. They have a curious custom of prohibiting inter-dining except with the nearest relatives. At marriages grain and not cooked food is served to guests. They do not wear the sacred thread. Brahmans will not take water from their hands.
- (42) *Rangwa*—Rangwas are mostly found in the Padrauna and Deoria sub-divisions of the Gorakhpur district. They make small lead and tin ornaments whence their name (*ranga*, tin). They also make rope and sack-cloth. They are touchable, practise widow re-marriage and feed Brahmans at deaths. They also have Brahman *gurus*.
- (43) *Rao*—A small agricultural caste found in Gonda district, apparently akin to Bhats.
- (44) *Rasgar*—An occupational caste of Muslims found in Gonda district. They make articles from *ranga*, tin.
- (45) *Rind*—A Muslim tribe of professional beggars and thieves found in certain villages of the Muzaffarnagar district. They are known to have been there for over 60 years. Their rites and customs are those of the lower Muslim classes.
- (46) *Satlakra*—A very small community found in three villages near Salemgarh (district Gorakhpur). They take goods round for sale on bullocks and appear to be Vaishyas of sorts.
- (47) *Saunchariya*—Akin to Brijbasis. Some are acrobats but others have taken to cultivation in Gonda district.
- (48) *Sendurihar*—Found in Gorakhpur only. Some of them, but not all, style themselves Kayasthas and are known as Senduria-Kayasthas. They allege that they are Kayasthas who took to the profession of selling *sendhur* (red lead) and *hing* (asafoetida). They wander from village to village with their wares for sale carried on pack animals. Their claim to Kayastha origin is probably incorrect because ordinary Kayasthas have no commensal nor marriage relationships with them, only some of them even claim to be Kayasthas and in many ways they resemble another community, the Tikuli-hars. The latter wander about selling *sendhur* and *tikali*, the forehead spangles worn by women. The Tikulihar is regarded by Crooke* as a sub-caste of Kumhar and probably the Sendurihar is of similar origin. Those who style themselves Kayasthas may be of mixed descent or may have assumed the name in order to better their social position. They are probably allied also to the Tarkihars†.
- (49) *Sipahi*—Found in Bara Banki and probably existing elsewhere in Oudh. They appear to be the descendants of *sepoys* of the old *Nawabi* days, but now form a distinct endogamous caste of Muslim converts.
- (50) *Srivastava-Darzi*—The Kayastha-Darzi referred to by Mr. Blunt in the 1911 Report, Part I, page 369. Besides the districts there mentioned they are found in Gonda.
- (51) *Sulaiman Shaikh*—The name affected by a sweeper sub-caste in Budaun district.
- (52) *Tabardar*—A caste of wood-cutters found in Bara Banki district.
- (53) *Tanak Madan*—Another sweeper caste of Budaun district.
- (54) *Tarhiwal*—An offshoot from the Pasis in Mirzapur district who are fast becoming a separate caste. Toddy workers. Here seems to be a case of those who forsake their traditional occupation taking the old caste-name with them and giving a new name to those left at the old occupation. (Cf. also *Pharraiya* Chamar the name given by some Chamars to those who still flay carcasses and eat beef.)
- (55) *Tarkihar*—The Bara Banki Tarkihars say they came from Delhi about 250 years ago and in Akbar's time made arrows. They now make palm-leaf ornaments.
- (56) *Tathera*—See Kasera, number (29) above.
- (57) *Turaha*—A numerous and widely scattered people in Gorakhpur district. They may be an offshoot from Kahars who have a sub-caste Turai‡ in the plains and of Turaha in the hills§.
- They now form a distinct caste.

* Volume III, page 337.

† Crooke, Volume IV, page 362.

‡ See Crooke, Volume III, page 92 et seq.

§ See Crooke, Volume III, page 95.

They have no idea of the origin of their name and their only tradition is that they are descended from the sun-god. I think no Kahars make such a claim. They form one endogamous group and have no sub-castes. The exogamous rule is simply that a man cannot marry into a family with which there exists relationship within living memory.

Marriage by exchange is practised.

The boy's father goes in search of a bride for his son. There is no bride-price and no dowry. The bride's father is expected to give his daughter the usual household utensils and clothes, but little more is expected.

A Brahman is usually consulted about the suitability of a proposed match:

No ceremony takes place at the bride's home. The bridegroom comes to her house with some new clothes, takes her to his house and puts *sendhur* (red lead) on the parting of her hair. A priest is present there. There is no necessity to feed the *biradari* though usually from Re.1-4 to Rs.5 is paid into the *panchayat* funds.

Widow re-marriage is freely allowed, and a younger brother may take his elder brother's widow to wife if he chooses. Polygamy is permissible, but is seldom practised. The Turahas cremate their dead.

They are allowed to drink liquor and toddy. Of flesh they eat only mutton and will not eat fowls nor eggs. They eat fish.

Brahmans will not eat *pakki* cooked by a Turaha but all other castes can. Turahas eat *kachcha* food prepared by any Brahman but not by any other caste. This is in contrast to the Kewats who will not eat any food cooked by a Brahman. Turahas take *pakki* from Ahirs, Kahars and Nais but not from Pasis, Kumhars, Kalwars and Telis. There is one custom which places Turahas quite apart from Kahars. They will not clean household utensils and for this reason they will not enter domestic service. They have, however, no objection to acting as litter bearers. This difference is important as it differentiates the Turahas from the Kahars, and suggests how they may have broken away from them.

They have an impermanent *panchayat* which consists of the whole *biradari*. The *chaudhri* presides and acts as the executive officer of the community as in the case of the Dhimar Kahars of the Jhansi division.* Stern action is taken against anyone who fails to obey the *panchayat* which does not hesitate, if necessary and possible to take the matter into a court of law.

The great deity of the Turahas is *Sanichar Raja*. Exhaustive enquiries failed to elicit who this god was but the Turahas could give no help except that *Sanichar* was the son of *Suraj Bhagwan*. They helpfully added that they were making investigations into the origin of their belief. This god cannot be identified with any worshipped by Kahars or Mallahs.

The great festival of the Turahas is held on a Saturday in the month of *Sawan*. Each Turaha locality has an *asthan* (shrine) of *Sanichar Raja*. To this all Turahas men, women and children flock with offerings which consist of goats, *kir* (rice cooked in milk), bread, and a mixture of the seven chief grains (wheat, rice, gram, *urd*, barley, peas and *til*). A Brahman performs the *havan* ceremony at the shrine.

The chief occupation of the Gorakhpur Turahas is to take fruit gardens and fisheries on contract. In fact they are the chief fruit-sellers. But they will not sell vegetables, unlike the hill Turahas referred to by Mr. Atkinson. They will also never fish themselves but take round the fish for sale when caught. A few are agriculturists and also act as palanquin bearers to their *zamindars*.

* See Crooke, Volume III, page 96.

SUBSIDIARY TABLE I.—*Variation in caste, tribe, etc. since 1901.*

Caste, tribe or race.	Persons—(000's omitted).				Percentage variation, increase (+), decrease (—).				Number per 10,000 of total population in 1931.
	1931.	1921.	1911.	1901.	1921-31.	1911-21.	1901-11.	1901-31.	
1	2	3	4	5	6	7	8	9	10
Ahar	427	420	270	246	+1·7	+55·8	+9·5	+73·5	86
Ahir	3,897	3,691	3,904	3,846	+5·6	—5·4	+1·5	+1·3	785
Anglo-Indians	11	9	8	5	+21·6	+14·5	+54·8	+115·5	2
Baghban	149	†134	135	*	+11·5	—1·2	*	†+10·2	30
Barai	153	142	140	138	+7·9	+1·7	+0·9	+10·7	31
Barhai	591	550	601	633	+7·5	—8·5	—5·1	—6·7	119
Bhangi	504	488	547	590	+3·1	—10·8	—7·3	—14·6	101
Bhar (including Raj Bhar)	462	420	394	381	+10·0	+6·7	+3·2	+21·1	93
Bharbhunja	286	†269	302	327	+6·4	—10·8	—7·8	—12·4	58
Bhat	104	†71	146	168	+46·8	—51·3	—13·5	—38·1	21
Bhisti	97	78	98	85	+24·3	—20·8	+15·8	+14·0	19
Bhuinhar	191	188	135	209	+1·5	+39·6	—35·6	—8·7	38
Brahman	4,556	4,513	4,678	4,787	+0·9	—3·5	—2·3	—4·8	918
Chamar	6,312	†5,843	6,083	5,933	+8·0	—4·0	+2·5	+6·4	1,272
Darzi	243	229	253	267	+6·5	—9·6	—5·2	—8·8	49
Dhobi	776	709	726	712	+9·5	—2·3	+1·9	+9·0	156
Dhunia	415	353	405	382	+17·3	—12·7	+5·8	+8·4	84
Dusadh	74	73	71	72	+0·1	+3·5	—1·8	+1·8	15
Europeans and allied races (including Armenians).	24	25	33	29	—6·6	—24·4	+17·1	—17·4	5
(i) British subjects	22	24	33	28	—9·7	—25·5	+18·9	—20·1	5
(ii) Others	2	1	..	1	+101·6	+47·1	—41·7	+72·0	..
Faqir	431	444	528	645	—3·0	—15·9	—18·1	—33·1	87
Gadariya	1,020	939	983	950	+8·6	—4·5	+3·5	+7·4	205
Gaddi	84	61	55	60	+37·4	+10·8	—7·7	+40·5	17
Goriya	89	†82	87	23	+7·7	—5·7	+282·0	+287·7	18
Goshain	148	111	94	*	+34·0	+17·8	*	†+57·8	30
Gujar	369	337	366	363	+9·2	—7·9	+0·9	+1·6	74
Halwai	91	†54	91	98	+68·0	—40·4	—7·0	—6·8	18
Indian Christians	173	169	138	69	+2·6	+22·1	+99·4	+15·0	35
Jat	810	†726	745	810	+11·6	—2·5	—8·1	+0·1	163
Julaha	1,005	882	991	923	+14·0	—11·0	+7·4	+8·9	203
Kachhi	701	679	729	714	+3·3	—6·8	+2·0	—1·9	141
Kahar	1,155	†1,084	1,112	1,262	+6·6	—2·6	—11·9	—8·5	233
Kalwar	248	269	288	326	—8·3	—6·4	—11·5	—23·8	50
Kayastha	479	†453	485	528	+5·7	—6·6	—15·7	—9·3	96
Kowat	550	483	445	429	+13·9	+8·5	+3·7	+28·2	111
Khatik	216	*	198	200	+9·1		—1·3	+7·6	43

NOTE.—1. These figures are for the whole province including the States.

2. They represent in each case persons of all religions who returned these castes.

* Figures not available.

† 1911-1931.

‡ Includes Brahmanic Hindu figures only. Muslim and Arya figures are not available.

§ Omits Aryas.

SUBSIDIARY TABLE I.—*Variation in caste, tribe, etc. since 1901—(concluded).*

Caste, tribe or race.	Persons—(000's omitted).				Percentage variation, increase (+), decrease (—).				Number per 10,000 of total population in 1931.
	1931.	1921.	1911.	1901.	1921-31.	1911-21.	1901-11.	1901-31.	
1	2	3	4	5	6	7	8	9	10
Khatttri	48	*	44	51	+7·3		—12·6	—6·2	10
Kisan	330	321	354	375	+2·8	—9·3	—5·6	—12·0	66
Koeri	455	445	446	506	+2·2	—0·3	—11·7	—10·1	92
Kol	77	69	66	50	+11·5	+5·0	+32·2	+54·8	15
Kori	923	799	860	996	+15·6	—7·2	—13·6	—7·3	186
Kumhar	783	†700	726	731	+11·9	—3·7	—0·7	+7·0	158
Kunjra	84	80	74	88	+5·9	+8·3	—16·3	—4·0	17
Kurmi	1,756	§1,748	1,890	1,990	+0·5	—7·5	—5·0	—11·8	354
Lodh	1,099	§1,044	1,114	1,098	+5·3	—6·3	+1·5	+0·1	222
Lohar	591	569	589	618	+3·9	—3·4	—4·6	—4·3	119
Luniya	471	424	409	400	+11·3	+3·5	+2·3	+17·8	95
Mali	181	†186	187	292	—2·6	—0·5	—36·0	—38·0	36
Mallah	298	215	249	235	+38·9	—13·7	+5·6	+26·6	60
Manihar	110	90	75	81	+22·8	+18·6	—6·6	+35·8	22
Meo	30	50	74	70	—38·8	—31·5	+5·2	—56·8	6
Mochi	9	*	9	16	+3·8		—43·3	—41·1	2
Mughal	59	59	60	84	+0·9	—2·5	—28·3	—29·4	12
Mutao	640	613	674	659	+4·5	—9·2	+2·3	—2·9	129
Nai	906	§857	913	803	+5·7	—6·1	+13·7	+12·9	183
Nat	58	72	68	83	—19·0	+5·2	—17·5	—29·7	12
Nau-Muslim	86	56	35	45	+53·4	+57·9	—20·7	+92·1	17
Pasi	1,461	1,338	1,311	1,241	+9·2	+2·1	+5·7	+17·8	294
Pathan	1,094	911	961	816	+20·2	—5·2	+17·8	+34·1	221
Qassab	166	152	172	184	+9·3	—11·5	—6·7	—9·8	33
Rajput	3,757	3,469	3,658	3,949	+8·3	—5·2	—7·4	—4·9	757
Saini	90	†58	69	74	+54·8	—16·1	—6·2	+28·8	18
Sainthwar	130	123	119	*	+5·2	+3·6	*	†+8·9	26
Saiyid	312	279	250	153	+11·7	+11·7	+63·9	+104·5	63
Shaikh	1,592	1,438	1,315	1,366	+10·7	+9·4	—3·7	+16·6	321
Silpkar	333	§286	301	256	+16·5	—5·0	+17·6	+30·1	67
Sonar	275	†253	267	292	+8·8	—5·3	—8·5	—5·7	55
Taga	133	†95	137	152	+40·9	—30·9	—9·7	—12·2	27
Tamboli	60	63	70	85	—5·7	+10·1	—17·2	—29·8	12
Teli	1,006	938	968	950	+7·2	—3·1	—1·9	+5·8	203
Thathera	18	17	20	21	+4·6	—14·7	—0·8	—11·5	4
Tark	81	71	77	40	+14·0	—7·7	+95·3	+51·4	16
Vaishya	1,262	(3)	(3)	(3)	(3)	(3)	(3)	(3)	254

Notes.—1. These figures are for the whole province including the States.

2. They represent in each case persons of all religions who returned these castes.

3. The figures for Vaishyas of previous censuses included only certain sub-castes so have been omitted as they fail to provide an accurate comparison.

* Figures not available. † 1911-1931.

† Includes Brahminic Hindu figures only. Muslim and Arya figures are not available.

§ Omits Aryas.

APPENDIX No. 1.

Index to Social Map (Frontispiece).

District.	Tahsil.	Total population.	Class.							
			Depressed Hindus.*		Other Hindus.		Muslims.		Others.	
			Actuals.	Percentage to total population.	Actuals.	Percentage to total population.	Actuals.	Percentage to total population.	Actuals.	Percentage to total population.
1	2	3	4	5	6	7	8	9	10	11
United Provinces ..	..	49,614,833	12,869,227	25·9	28,987,083	58·4	7,434,058	15·0	324,465	0·7
British Territory ..	..	48,408,763	12,640,706	26·1	28,264,880	58·4	7,181,927	14·8	321,250	0·7
Agra Province ..	..	35,613,784	8,848,695	24·9	21,145,717	59·4	5,318,077	14·9	301,295	0·8
Meerut Division ..	..	4,907,632	1,128,301	23·0	2,454,183	50·0	1,231,562	25·1	93,586	1·9
Dohra Dun {	Chakrata ..	56,775	18,836	33·2	36,777	64·8	897	1·6	265	0·4
	Dehra Dun ..	173,472	39,070	22·5	94,932	54·7	32,890	19·0	6,580	3·8
Saharanpur {	Deoband ..	221,210	64,929	29·3	99,547	45·0	54,168	24·5	2,566	1·2
	Nakur ..	183,036	42,591	23·3	78,195	42·7	60,389	33·0	1,861	1·0
	Roorkee ..	309,145	84,864	27·5	119,939	38·8	101,730	32·9	2,612	0·8
	Saharanpur ..	330,529	85,832	26·0	104,026	31·5	136,881	41·4	3,790	1·1
Muzaffarnagar	Whole district ..	894,662	181,606	20·3	435,821	48·7	257,075	28·7	20,160	2·3
Meerut .. {	Meerut ..	319,361	70,325	22·0	141,448	44·3	99,736	31·2	7,852	2·5
	Rest of district ..	1,282,557	281,281	21·9	695,925	54·3	272,718	21·3	32,633	2·5
Bulandshahr ..	Whole district ..	1,136,885	258,967	22·8	647,573	57·0	215,078	18·9	15,267	1·3
Agra Division ..	..	4,498,246	1,069,685	23·8	2,875,628	63·9	484,909	10·8	68,024	1·5
Aligarh ..	Whole district ..	1,171,745	313,321	26·7	682,982	58·3	154,493	13·2	20,949	1·8
Muttra ..	Whole district ..	668,074	151,160	22·6	450,867	67·5	58,200	8·7	7,847	1·2
Agra .. {	Agra ..	337,282	85,475	25·3	157,511	46·7	84,143	25·0	10,153	3·0
	Rest of district ..	711,034	183,018	25·7	465,712	65·5	53,008	7·5	9,296	1·3
Mainpuri ..	Whole district ..	749,633	162,560	21·7	538,742	71·9	40,466	5·4	7,865	1·0
Etah ..	Whole district ..	860,478	174,151	20·2	579,814	67·4	94,599	11·0	11,914	1·4
Rohilkhand Division ..	..	5,556,105	1,023,639	18·4	2,947,948	53·1	1,498,761	27·0	85,757	1·5
Bareilly {	Baheri ..	191,869	28,613	14·9	99,573	51·9	61,833	32·2	1,850	1·0
	Bareilly ..	422,580	48,457	11·5	218,615	51·7	148,612	35·2	6,896	1·6
	Rest of district ..	457,930	79,801	17·4	288,993	63·1	83,586	18·3	5,550	1·2
Bijnor ..	Whole district ..	835,469	165,382	19·8	349,478	41·8	314,056	37·6	6,553	0·8
Budaun .. {	Budaun ..	259,163	46,674	18·0	142,141	54·9	66,925	25·8	3,423	1·3
	Dataganj ..	203,058	38,112	18·8	135,495	66·7	27,473	13·5	1,978	1·0
	Rest of district ..	547,959	110,360	20·1	341,903	62·4	85,338	15·6	10,358	1·9
Moradabad	Whole district ..	1,284,108	236,598	18·4	523,330	40·8	478,847	37·3	45,333	3·5
Shahjahanpur {	Shahjahanpur ..	267,538	50,212	18·8	148,354	55·4	67,937	25·4	1,035	0·4
	Rest of district ..	637,593	139,517	21·9	419,803	65·9	77,383	12·1	890	0·1
Pilibhit {	Pilibhit ..	179,679	24,765	13·8	102,563	57·1	51,114	28·4	1,297	0·7
	Rest of district ..	269,159	55,148	20·5	177,700	66·0	35,657	13·3	654	0·2

* These include the castes listed as depressed in Appendix 2 whether they returned their religion as Brahmanic or reformed Hinduism.

APPENDIX No. 1.—(continued).

Index to Social Map (Frontispiece)—(continued).

District.	Tahsil.	Total population.	Class.							
			Depressed Hindus.*		Other Hindus.		Muslims.		Others.	
			Actuals.	Percentage to total population.	Actuals.	Percentage to total population.	Actuals.	Percentage to total population.	Actuals.	Percentage to total population.
1	2	3	4	5	6	7	8	9	10	11
<i>Allahabad Division</i> ..		5,016,352	1,271,739	25·4	3,146,523	62·7	575,497	11·5	22,593	0·4
Farrukhabad	Whole district ..	877,392	169,515	19·3	594,153	67·7	108,999	12·4	4,725	0·6
Etawah	Whole district ..	746,005	202,824	27·2	494,131	66·2	45,848	6·2	3,202	0·4
Cawnpore	Cawnpore ..	426,962	88,208	20·7	250,643	58·7	82,457	19·3	5,654	1·3
	Rest of district ..	785,291	214,779	27·4	519,651	66·2	50,495	6·4	366	0·0
Fatehpur	Whole district ..	688,789	175,371	25·5	430,169	62·5	82,910	12·0	339	0·0
Allahabad	Chail ..	349,441	93,679	26·8	161,784	46·3	86,910	24·9	7,068	2·0
	Manjhanpur and Sirathu.	252,572	86,251	34·2	133,912	53·0	32,297	12·8	112	0·0
	Rest of district ..	889,900	241,112	27·1	562,080	63·2	85,581	9·6	1,127	0·1
<i>Jhansi Division</i> ..		2,244,895	677,989	30·2	1,412,301	62·9	137,585	6·1	17,020	0·8
Jhansi	Garotha ..	85,035	33,806	39·8	47,990	56·4	2,847	3·3	392	0·5
	Jhansi ..	175,181	45,186	25·8	99,352	56·7	25,110	14·3	5,533	3·2
	Lalitpur ..	159,626	32,873	20·6	117,612	73·7	4,386	2·7	4,755	3·0
	Mahroni ..	112,983	26,319	23·3	81,245	71·9	1,648	1·5	3,771	3·3
	Mau ..	102,106	35,348	34·6	61,898	60·6	3,934	3·9	926	0·9
	Moth ..	55,482	18,197	32·8	35,597	64·1	1,479	2·7	209	0·4
Jalaun	Whole district ..	426,022	138,686	32·5	258,180	60·6	28,883	6·8	273	0·1
Hamirpur	Whole district ..	502,689	157,198	31·3	312,154	62·1	32,795	6·5	542	0·1
Banda	Whole district ..	625,771	190,376	30·4	398,273	63·7	36,503	5·8	619	0·1
<i>Benares Division</i> ..		4,778,919	1,338,620	28·0	3,030,312	63·4	404,547	8·5	5,440	0·1
Benares	Benares ..	702,325	157,740	22·5	457,232	65·1	85,139	12·1	2,214	0·3
	Chandauli ..	314,053	95,814	30·5	192,534	61·3	25,085	8·0	620	0·2
Mirzapur	Chunar ..	191,283	45,021	23·5	133,107	69·6	12,997	6·8	158	0·1
	Dudhi ..	96,818	58,681	60·6	35,326	36·5	2,662	2·7	149	0·2
	Mirzapur ..	330,412	114,211	34·6	191,499	58·0	24,226	7·3	476	0·1
	Robertganj ..	169,896	74,372	43·8	88,574	52·1	6,940	4·1	10	0·0
Jaunpur	Whole district ..	1,236,071	332,953	27·0	792,585	64·1	110,385	8·9	148	0·0
Ghazipur	Ghazipur ..	294,265	54,770	18·6	198,319	67·4	40,806	13·9	370	0·1
	Rest of district ..	530,706	178,891	33·7	314,234	59·2	37,462	7·1	119	0·0
Ballia	Whole district ..	913,090	226,167	24·8	626,902	68·7	58,845	6·4	1,176	0·1
<i>Gorakhpur Division</i> ..		7,217,162	2,047,908	28·4	4,240,523	58·8	925,586	12·8	3,145	0·0
Gorakhpur	Maharajganj ..	702,969	213,281	30·3	401,847	57·2	87,778	12·5	63	0·0
	Padrauna ..	705,110	171,807	24·4	422,394	59·9	110,838	15·7	71	0·0
	Rest of district	2,159,482	554,885	25·7	1,427,257	66·1	174,976	8·1	2,364	0·1

* These include the castes listed as depressed in Appendix 2 whether they returned their religion as Brahmanic or reformed Hinduism.

APPENDIX No. 1.—(continued).

Index to Social Map (Frontispiece)—(continued).

District.	Tahsil.	Total population.	Class.							
			Depressed Hindus.*		Other Hindus.		Muslims.		Others.	
			Actuals.	Percentage to total population.	Actuals.	Percentage to total population.	Actuals.	Percentage to total population.	Actuals.	Percentage to total population.
1	2	3	4	5	6	7	8	9	10	11
Basti	Bansi ..	476,352	119,028	25·0	265,792	55·8	91,404	19·2	128	0·0
	Basti ..	418,295	125,798	30·1	239,118	57·2	53,299	12·7	80	0·0
	Domariaganj ..	376,371	92,617	24·6	178,918	47·5	104,811	27·9	25	0·0
	Harraiya ..	353,129	97,934	27·7	225,298	63·8	29,887	8·5	10	0·0
	Khalilabad ..	453,877	117,289	25·8	254,500	56·1	28,088	18·1	..	..
Azamgarh ..	Whole district ..	1,571,577	555,269	35·4	825,399	52·5	190,505	12·1	404	0·0
Kumaun Division ..		1,394,473	290,814	20·8	1,038,299	74·5	59,630	4·3	5,730	0·4
Naini Tal	Haldwani ..	77,983	19,273	24·7	47,531	61·0	10,537	13·5	642	0·8
	Kashipur ..	44,696	6,898	15·4	20,169	45·2	17,308	38·7	321	0·7
	Kichha ..	87,991	31,778	36·1	33,575	38·1	22,313	25·4	325	0·4
	Naini Tal ..	66,616	16,504	24·8	47,293	71·0	1,742	2·6	1,077	1·6
Almora ..	Whole district ..	583,302	125,332	21·5	452,672	77·6	3,158	0·5	2,140	0·4
Garhwal ..	Whole district ..	533,885	91,029	17·0	437,059	81·9	4,572	0·9	1,225	0·2
Oudh ..	..	12,794,979	3,792,011	29·6	7,119,163	55·6	1,863,850	14·6	19,955	0·2
Lucknow Division ..		5,856,543	1,915,480	32·7	3,139,213	53·6	787,408	13·4	14,442	0·3
Lucknow	Lucknow ..	474,839	115,343	24·3	217,703	45·8	130,571	27·5	11,222	2·4
	Malihabad ..	175,101	67,673	38·7	81,797	46·7	25,591	14·6	40	0·0
	Mohanlalaganj ..	137,532	57,157	41·6	67,201	48·9	13,115	9·5	59	0·0
Unao ..	Whole district	855,700	266,878	31·2	511,218	59·8	77,354	9·0	250	0·0
Rae Bareilly	Dalmau ..	260,789	76,258	29·2	170,813	65·5	13,708	5·3	10	0·0
	Maharajganj ..	247,027	85,487	34·6	136,323	55·2	25,197	10·2	20	0·0
	Rae Bareilly ..	212,584	63,850	30·0	130,595	61·4	17,975	8·5	164	0·1
Sitapur	Salon ..	253,727	83,603	32·9	136,166	53·7	33,892	13·4	66	0·0
	Biswan ..	288,734	97,585	33·8	142,431	49·3	48,662	16·9	56	0·0
	Misrikh ..	276,497	105,307	38·1	149,668	54·1	21,471	7·8	51	0·0
	Sidhauli ..	291,819	93,788	32·1	153,784	52·7	44,066	15·1	181	0·1
	Sitapur ..	310,089	103,566	33·4	142,244	45·9	63,707	20·5	572	0·2
Hardoi	Bilgram ..	270,096	66,656	24·7	176,958	65·5	26,327	9·7	155	0·1
	Hardoi ..	316,160	136,154	43·0	155,500	49·2	24,244	7·7	262	0·1
	Sandila ..	275,202	113,566	41·3	125,308	45·5	36,301	13·2	27	0·0
	Shahabad ..	266,168	76,530	28·8	150,198	56·4	39,205	14·7	235	0·1
Kheri ..	Whole district ..	944,479	306,079	32·4	491,306	52·0	146,022	15·5	1,072	0·1
Fyzabad Division ..		6,938,436	1,876,531	27·0	3,979,950	57·4	1,076,442	15·5	5,513	0·1
Fyzabad	Akbarpur ..	364,283	134,026	36·8	194,250	53·3	35,931	9·9	76	0·0
	Bikapur ..	290,349	78,759	27·1	192,865	66·4	18,720	6·5	5	0·0
	Fyzabad ..	287,338	79,519	27·7	167,323	58·2	38,665	13·5	1,831	0·6
	Tanda ..	262,819	91,467	34·8	130,128	49·5	41,190	15·7	34	0·0

* These include the castes listed as depressed in Appendix 2 whether they returned their religion as Brahmanic or reformed Hinduism.

APPENDIX No. 1.—(continued).

Index to Social Map (Frontispiece).

District.	Tahsil.	Total population.	Class.							
			Depressed Hindus.*		Other Hindus.		Muslims.		Others.	
			Actuals.	Percentage to total population.	Actuals.	Percentage to total population.	Actuals.	Percentage to total population.	Actuals.	Percentage to total population.
1	2	3	4	5	6	7	8	9	10	11
Gonda ..	Gonda ..	411,418	87,257	21·2	254,374	61·8	69,315	16·9	472	0·1
	Tarabganj ..	375,146	80,894	21·5	260,305	69·4	33,668	9·0	279	0·1
	Utraula ..	789,439	190,557	24·1	419,532	53·2	179,152	22·7	198	0·0
Bahraich ..	Bahraich ..	432,647	109,698	25·3	243,959	56·4	78,606	18·2	384	0·1
	Kaisarganj ..	355,060	71,528	20·2	206,627	58·2	76,845	21·6	60	0·0
	Nanpara ..	348,641	88,310	25·3	168,363	48·3	91,082	26·1	886	0·3
Sultanpur ..	Amethi ..	196,582	55,572	28·3	129,917	66·1	11,081	5·6	12	0·0
	Kadipur ..	261,537	78,630	30·1	164,983	63·1	17,914	6·8	10	0·0
	Musafirkhana ..	251,509	70,322	27·9	136,997	54·5	44,184	17·6	6	0·0
	Sultanpur ..	341,656	85,155	24·9	205,649	60·2	50,696	14·9	116	0·0
Partabgarh	Whole district ..	906,233	247,390	27·3	556,559	61·4	102,021	11·3	263	0·0
Bara Banki	Fatehpur ..	294,779	91,560	31·0	149,712	50·8	53,265	18·1	242	0·1
	Haidargarh ..	185,177	65,095	35·2	99,896	53·9	20,148	10·9	38	0·0
	Nawabganj ..	252,150	78,045	31·0	118,938	47·2	54,840	21·7	327	0·1
	Ramsanehighat	331,673	92,707	28·0	179,573	54·1	59,119	17·8	274	0·1
States ..	..	1,206,070	228,521	18·9	722,203	59·9	252,131	20·9	3,215	0·3
Rampur ..	Whole State ..	465,225	66,375	14·3	178,504	38·4	217,297	46·7	3,049	0·6
Tehri-Garhwal	Whole State ..	349,573	61,805	17·7	285,701	81·7	1,999	0·6	68	0·0
Benares ..	Bhadohi and Ramnagar. Chakia ..	309,330	71,975	23·3	210,722	68·1	26,551	8·6	82	0·0
	..	81,942	28,366	34·6	47,276	57·7	6,284	7·7	16	0·0

* These include the castes listed as depressed in Appendix 2 whether they returned their religion as Brahmanic or reformed Hinduism.

APPENDIX No. 1—(concluded).

Social figures by natural divisions.

Natural division.	Total population.	Class.							
		Depressed Hindus.*		Other Hindus.		Muslims.		Others.	
		Actuals.	Percentage to total population.	Actuals.	Percentage to total population.	Actuals.	Percentage to total population.	Actuals.	Percentage to total population.
1	2	3	4	5	6	7	8	9	10
United Provinces (British Territory)	48,408,763	12,640,706	26·1	28,264,880	58·4	7,181,927	14·8	321,250	0·7
Himalaya, West	1,624,720	348,720	21·5	1,170,008	72·0	93,417	5·7	12,575	0·8
Sub-Himalaya, West ..	4,345,085	966,461	22·7	2,129,935	49·0	1,194,048	27·5	34,641	0·8
Indo-Gangetic Plain, West ..	12,954,527	2,855,676	22·0	7,595,705	58·6	2,288,266	17·7	214,880	1·7
Indo-Gangetic Plain, Central ..	12,531,104	3,757,088	30·0	7,132,936	56·9	1,609,810	12·8	31,270	0·3
Central India Plateau ..	2,244,895	677,989	30·2	1,412,301	62·9	137,585	6·1	17,020	0·8
East Satpuras	788,409	292,285	37·1	448,506	56·9	46,825	5·9	793	0·1
Sub-Himalaya, East ..	8,357,936	2,120,883	25·4	4,968,284	59·4	1,263,749	15·1	5,020	0·1
Indo-Gangetic Plain, East	5,562,087	1,601,604	28·8	3,407,205	61·3	548,227	9·8	5,051	0·1

* These include the castes listed as depressed in Appendix 2 whether they returned their religion as Brahmaric or reformed Hinduism.

APPENDIX No. 2.

Notes on (i) untouchables, (ii) depressed classes, and (iii) backward classes.

Introductory.

1. These notes are written with no intention of injuring the feelings or adversely affecting the interests or social position of any community or caste. It is the duty of the Census Department to record facts past and present, and it is hoped that, by attracting the attention of social reformers, some amelioration may result in the position and condition of those now classed as untouchable or depressed.

2. The untouchable and depressed classes are entirely a creation of Brahmanic Hindu society, finding no equivalent in any other religious or social community. Backward classes naturally are met with in all communities.

Origin of untouchables and the depressed classes.

3. To understand the nature of the untouchables and depressed classes and their position in the Hindu social structure, a brief reference is necessary to the very early history of India. The earliest invaders about whom anything definite is known were the Aryans from the plains of Persia and central Asia, who, from 2000 B.C. onwards (the exact date is largely a matter of conjecture) penetrated into northern India and conquered the aborigines. We can gather a good deal of information about the Aryans from the *Rigveda*, a collection of hymns they used. They were tall and fair-skinned and in an advanced stage of civilisation, being well skilled in agricultural and pastoral pursuits. The unit of their society was the family with the father as supreme head.

"There were no temples and no idols; each patriarch of a family lighted the sacrificial fire on his own hearth, and offered milk and rice offerings or animals, or libations of the *soma* juice to the fire, and invoked the 'bright' gods for blessings and health and wealth for himself and his children. Chiefs of tribes were kings, and had professional priests to perform sacrifices and utter hymns for them; but there was no priestly caste and no royal caste. The people were free, enjoying the freedom which belongs to vigorous pastoral and agricultural tribes".

(*Civilisation in Ancient India*—Ramesh Chandar Datt.)

At first they occupied the Punjab with the Sutlej as their frontier. During this period their contact with the aborigines was slight and intermarriage was not common. Their hymns refer to the "fiends" or "black-skins" who lived beyond the Sutlej. Through the ensuing centuries they continued their advance down the course of the Indus and south-eastwards across the country north of Delhi on to the lands flanking the Ganges and Jumna, overcoming and subduing as they went, the aborigines whom they usually called Dasyus.

During this advance the custom of employing professional priests appears to have spread very considerably and it was at this stage that the distinctive Brahmanical system was evolved. This was but natural as the invaders must have been too pre-occupied with fighting and settling to devote much time to learning and religion. This class of professional priests soon out-stripped the rest of the community in literacy and learning, so that by the time the famous *Purusha-Sukta* hymn in the last book of the *Rigveda* was composed, they were recognized as a separate *varna* or section of the community (but not as a separate caste). The community then was divided into four main sections or groups (*not castes*), viz.:—

- (1) the learned priestly group or Brahmins,
- (2) the fighting and ruling group or Kshatriyas,
- (3) the trading and agricultural group or Vaishyas,
- (4) the humble folk including artisans, day labourers and so forth, whose duty was to serve their betters. They were known as Sudras.

Outside these existed various primitive or semi-primitive tribes and certain people following degraded and unclean occupations. It is from these that our present untouchable and depressed classes had their origin. But at this stage there appears to have been no such thing as caste.

*When the Aryan settlers crossed the Sutlej and proceeded farther eastwards they naturally came into closer contact with the aborigines or Dasyus, and the farther they went the more acute became their shortage of womenfolk so that they were to an increasing extent compelled to take wives from among the subjugated Dasyus. Had the two races been of similar blood and equal civilisation this very close contact would have resulted in complete fusion and the production of a single more or less homogeneous race; but such was not the case. The tall, fair-skinned, highly civilised Aryans thoroughly disliked and despised the short, black-skinned, primitive Dasyus, and as a result they kept them as much as possible outside their society. It was chiefly the men of the lower sections of the Aryans who took wives from the Dasyus, and of course no Aryan would think of marrying his daughter to a Dasyu. Further the Aryans refused to eat food cooked by or to drink water offered by a Dasyu, refused to admit them to their religious rites and ceremonies

* I would make it clear that the following is a purely hypothetical and not historical account of a possible origin of caste.

and as far as possible avoided all personal contact with them. The intellectually superior priestly group or Brahmans very naturally led the way in this exclusive movement and gradually they framed extremely strict rules for preserving their own ceremonial purity from defilement by undesirable marriages or unholy food and water, making the observance of these rules imperative. This attitude on the part of the much-respected Brahmans naturally evoked emulation from the other groups of society, and so partly because they inherently disliked the Dasyus and partly as a result of the Brahman influence the taking of Dasyu women for wives decreased and ceased altogether when sufficient women had been bred for the needs of the invaders. The half-breds were perforce admitted to the Hindu fold but the pure Dasyus, those communities following unclean occupations and the descendants of certain degraded marriages were rigidly excluded. It should, however, not be overlooked that the Dasyus as a whole did not wish to enter the Aryan social structure. They hated and feared them and did not willingly give their daughters to them in marriage. They had their own religions and rites, and were also, through superstition, averse from eating food cooked by or drinking water offered by the Aryans.

It was quite evident that soldiers, tradesmen, peasants, labourers and servants could not possibly observe the same high standards in these matters of ceremonial purity as the professional priests, and so gradually different standards of *dharma* or practical religious duties grew up for various sections of the community. This was the origin of caste and under Brahman guidance it was developed throughout the ages, and in developing the system the Brahmans were naturally not slow to secure their own supreme position and glorification. Even those communities outside the pale of the four *varnas* to a large extent imitated those within the pale and developed an elaborate caste system of their own. By the time the Institutes of Manu were composed (anywhere between 200 B.C. and 200 A.D.) the whole country between the Himalayas and the Vindhya from sea to sea had been occupied and was recognized as *Aryavarta* or "Arya Territory," and by this time the caste system was thoroughly well established.

In the ensuing years some of the communities who were originally outside the four *varnas* have succeeded in gaining full admission into Hindu society. It is those castes and tribes who still remain outside that are commonly known as the depressed classes.

4. At this stage it may be as well to mention that the view taken by many people that the untouchables and the depressed classes are identical is not correct. There are untouchables who are in no sense depressed and conversely there are depressed classes who are not untouchable. Again, the whole subject is much complicated by the fact that different castes and even the same caste in different localities have varying standards of touchability. The average Brahman standard is naturally much higher than that of Kshatriyas and Vaishyas; that of Kshatriyas and Vaishyas is higher than that of the Sudra castes; and the standard and observance varies considerably even among Brahmans. The extremely orthodox will state that they regard all the Sudra and more humble castes, Muslims, Christians and in fact those of any but the Hindu religion as untouchable, whereas other Brahmans will include only those castes who are outside the four *varnas* and even then will not strictly observe the rules for purification after contact.

Untouchability.

5. Therefore, before attempting to estimate the numbers of the untouchables and depressed classes it is necessary to fix some standard viewpoint. I have selected that of an average Brahman. The Ethnographical Officer in each district and state was asked to consult the local *pandits* and other influential Brahmans and report their views on the subject to me. These replies have all been scrutinized and consolidated and may be taken as affording a representative body of opinion.

Standard view-point.

6. The definition generally agreed upon is as follows :—*

An untouchable is a person physical contact with whom entails purification on the part of a high caste or twice-born Hindu, i.e. a Brahman, Kshatriya or Vaishya. There are no castes in this province who pollute by merely coming within a specified distance as in the south of India. Even today there are castes in the south of India who pollute a Brahman at a distance of twenty-four, thirty-six or even sixty-four feet. In these provinces it is only personal touch which causes defilement.

Definition of untouchability.

7. Disabilities which follow from untouchability are :—

- (1) exclusion from temples ;
- (2) refusal of Brahmans to perform religious ceremonies ;
- (3) exclusion from village wells.

Disabilities suffered by the untouchables.

The law provides that caste shall never bar a person from government employment of any kind, but so far in actual practice, the difficulties arising from the employment of untouchables as anything but menials have proved insuperable. This difficulty about employment both government and otherwise is perhaps the severest handicap of all.

* I cannot accept the definition of one Ethnographical Officer which read as follows :—
" That class of persons who lead an impure life ".

Castes now considered as untouchable who are at the same time depressed.

8. As mentioned in paragraph 3 *supra*, the earliest depressed classes consisted of certain primitive or semi-primitive tribes and those people who followed unclean occupations. The Dasyus were regarded as despicable and eventually became untouchables partly because of their black, undersized appearance and partly because of their unclean habits, especially in the matter of diet.

This is still the attitude of Brahmans today, and they regard as untouchable the following three groups :—

- (1) Those who keep pigs, or eat pork or beef. The latter are especially despised on account of the Brahman's extreme veneration of the cow.
- (2) Wandering tribes who have no settled home to which they return, and who often have unclean habits.
- (3) Those who follow unclean occupations or who, though not actually engaged in unclean occupations now, are off-shoots of castes that do.

List A at the end of this appendix gives the castes (and their numbers) grouped under the above heads who are now generally regarded by Brahmans in these provinces as untouchables, and are at the same time depressed.

The summarized figures are as follows :—

List A.—Untouchable and depressed.

	Persons.	
	British territory.	The States.
1. Tribes and castes who are untouchable and depressed on account of their unclean habits chiefly in the matter of diet	2,840,078	91,538
2. Vagrant tribes	110,447	922
3. Those who follow unclean occupations	8,253,323	116,404
Total	11,203,848	208,864

Castes and tribes who are not untouchable but who are depressed.

9. There are some castes and tribes the members of which whilst not causing pollution to high caste Hindus by personal contact must nevertheless be included in the depressed classes. These may be divided into two groups, *viz.* :—

- (1) those who are degraded tribally through their habits and customs ; and
- (2) those who follow what are considered to be somewhat degrading occupations.

The tribes and castes concerned are shown in list B under these two heads at the end of this appendix.

The summarized figures are—

List B.—Touchable but depressed.

	Persons.	
	British territory.	The States.
1. Degraded tribally through their habits and customs	118,433	Nil.
2. Depressed on account of their traditional occupations	1,269,244	19,560
Total	1,387,677	19,560

This brings the total depressed classes including both untouchables and touchables to—

		Persons.	
British Territory	12,591,525	
The States	228,424	
Total for the province		12,819,949	

To these may be added in British territory 44,552 persons (males 23,478 ; females 21,074) who whilst returning their religion as Arya or Radhaswami have returned themselves as belonging to one of the depressed castes. The corresponding figures for the States are persons 54 ; males 30, females 24. Further in British territory 29,178 Hindus, both orthodox and reformed (males 16,741 ; females 12,437) returned no caste and in the States 241 (males 134 ; females 107). Some of these will belong to the depressed classes. Allowing for these the figures of the depressed classes both untouchable and touchable may be put at—

		Persons.*	Males.*	Females.*
British Territory	.. .. .	12,644	6,481	6,163
The States	.. .. .	229	116	113
Total		12,873	6,597	6,276

In other words the depressed classes in British territory amount to something over a quarter of the total population and 31 per cent. of the Hindu population.

In the States they form about one-fifth of the total population and 24 per cent. of the Hindu population.

* 000's omitted.

Many people will not agree with this classification,* but I would again emphasize the point that ideas on this subject vary so much from place to place and between members of different castes or even the same caste, that in considering the question some standard view-point must be adopted. I have adopted the outlook of an average Brahman based on inquiries made in all districts and states of this province, and the figures must be viewed in this light.

10. The attitude of the higher castes, including even the average Brahman, towards the untouchables and depressed classes in this province is slowly undergoing change. The reasons are threefold.

Changes in attitude towards the untouchables and depressed classes.

(1) First from the side of the depressed classes. The more advanced members of this community have in recent years awakened to a new social and political consciousness. They have done much towards organizing their community, through *sabhas*, and are resenting the treatment they receive at the hands of the higher castes. They have in many cases changed their social habits and customs, have adopted what they consider less odious caste names and often seek to prove themselves the descendants of the "twice-born". (In this connexion see Chapter XII, paragraph 3.) Others are attempting to dissociate their communities altogether from Brahmanic Hinduism, some embracing the Arya Samaj creed, some the Christian religion, while some in other provinces call themselves *Adi-Hindus* (i.e., the original inhabitants of Hindustan †).

(2) On the other hand the average Brahman and still more so the other "twice-born" castes are becoming far less strict in their observance of the rules of untouchability and the other restrictions placed on the depressed classes. This is due partly to the spread of education but probably more to convenience. It is noticeable in the following ways:—

(a) The average Brahman of this province is now less careful to avoid personal contact with untouchables, and is far less particular in the observance of the purification ceremonies necessary after defilement by such contact. Formerly such pollution could only be removed by bathing with all clothes on, drinking Ganges water, and changing the sacred thread. But now either a little water is sprinkled over the person or the polluted Brahman waits till his return home after the day's work, when the bath that he would in any case take as a matter of personal cleanliness will also suffice to remove the pollution caused by any accidental personal contact with an untouchable during the day. This growing carelessness in the matter of ceremonial purification is naturally more marked in cities and towns where the chances of pollution through contact are necessarily so much greater. The continued growth of city and industrial life must, at any rate in this province, lead to still further relaxation of the former strict rules of untouchability, though it may not affect the food and water observances so quickly.

Again, the orthodox used to wash out again in ordinary well-water clothes that had been washed by a Dhobi, before putting them on. Many still do so, but most purify them by sprinkling water over them, while others put them straight on without any ado.

(b) The children of the depressed classes are now very largely admitted to the ordinary schools‡ and it is a common sight in the village schools to see them sitting with high caste children and no one objecting on the score of pollution by contact.

(c) There is a marked and growing tendency on the part of the higher castes to limit untouchability to those persons who are still actually following unclean and degrading occupations. Formerly every person born into any of the castes concerned was treated as a permanent untouchable. Now it is quite common to regard as untouchable only those of the untouchable castes who still follow the unclean traditional occupations of those castes, while the others are not so regarded. Recognizing this fact those members of an untouchable caste who have left the traditional occupation and are now engaged in a more respectable mode of livelihood will often form a separate branch of the caste, usually under a new caste name, and endeavour to dissociate themselves with the old parent caste. For instance in some parts Chamars who no longer flay carcasses style themselves *Jatavs* or even *Jatav Rajputs*, and those who still eat meat are

*This is what the Indian Franchise Committee found—vide Report of the Indian Franchise Committee, Volume I, pages 114—116.

†It must, however, be realized that these movements have as yet scarcely touched the masses. Only 3 per cent. of the depressed classes are literate (vide the table in paragraph 12 of Chapter IX). The leaders are working hard to enlighten their community but they naturally have an enormous task ahead of them.

‡In 1931 there were 88,000 depressed classes scholars attending the ordinary schools as against 25,000 attending the schools provided especially for the depressed classes.

known as *Pharraiya Chamars*. Kalwars who no longer distil or sell liquor call themselves *Kshattriyas* or *Vaishyas* of sorts. Julahas who no longer weave call themselves *Shaikh Momins* or *Ansaris* and so on. This tendency is responsible for reports from several districts that the average Brahman now treats as an untouchable only those actually employed on scavenging and handling dead animals, or who eat flesh.

A specific instance of an individual may also be quoted. Some years ago an untouchable youth was working as a latrine-cleaner in a municipality not a hundred miles from Lucknow. He rose to be a *jamadar* of the municipal scavengers and finally left that post and took up a more respectable profession. Today he is no longer regarded by most of his fellow-citizens as an untouchable.

(d) Again several districts report that the strict exclusion from temples of the untouchables is being relaxed to some extent and in some places. There is a temple at Mahadeva, tahsil Fatehpur, district Bara Banki, where a large fair is held on *Shiv Ratri* day. Thousands of all castes visit this *mela*, and Chamars and sweepers with the others go with their *gangajal* (Ganges water) and offer it to the deity without any restrictions whatever. From another district it is reported that a Chamar is allowed to enter some temples to a certain distance, provided he stands there in a wet *dhoti*, this condition being imposed presumably to ensure that he has purified himself by a bath before coming.

(e) Brahmans are gradually performing priestly duties for more and more of the untouchable and depressed classes.

(f) The exclusion of untouchables from the use of the village well is another practice which is now declining. Formerly where the untouchables had no separate well they had to sit by the village well and wait until some kindly-disposed member of a "clean" caste came, drew water, and filled their *lotas* for them. They were not allowed to draw water with their own vessels. In some parts wells are now open to all, but generally speaking the disability still exists in the case of the Bhangi because of his unclean occupation.

(g) With the spread of education it is but natural that some members of the untouchable and depressed classes manage to accumulate a goodly share of worldly wealth. Money can buy most things and amongst the things it can buy is touchability. Several instances could be quoted. A successful member of the depressed classes usually takes a *Singh* or similar name on to his real name and claims to be a "twice-born". He may not be so regarded by the other "twice-born" castes, but at any rate he ceases to be regarded as untouchable or depressed; and instances are certainly not unknown where a man's wealth and influence have proved sufficiently great to admit him to one of the "twice-born" castes. This process will be accelerated with time.

(3) But perhaps the factor which will in the long run yield the emancipation of the untouchables and depressed classes is the communal or political factor*. If Hindus wish to include these millions in their community for political reasons they cannot logically exclude them socially, and what is more, if they persist in excluding them socially, the depressed classes will completely throw over Hinduism. In these days of growing democracy (growing in India, firmly established in almost every other country in the world), the millions comprising the depressed classes will not be content to endure the lot of out-castes in the present life in hope of finding themselves in a higher social plane at their next re-incarnation. Educated Hindus realize this, and hence the uplift of the untouchable and depressed classes figures prominently in the programmes of Hindu political leaders and social reformers.

Backward
classes.

11. The untouchables and depressed classes are of course backward as well, but in addition to these there are other tribes and castes both Hindu and Muslim who whilst not being depressed are more conspicuously backward than the average tribe or caste. These can be divided into :

(i) Criminal tribes ;

(ii) Other tribes and castes both Hindu and Muslim.

(i) For a complete account of the criminal tribes of the province the reader is referred to the Annual Reports on the Operations in the United Provinces under the Criminal Tribes Act, which are published by the Government Central Press at Allahabad. The following

*This Appendix was written in 1931 before the Indian Franchise Committee arrived in India and long before the announcement of His Majesty's Government's Communal Award and the subsequent fast of Mr. Cerdhi followed by his championship of the cause of the untouchables.

is a list of tribes and castes which have been gazetted as criminal in the whole or in any part of the province. Those with an asterisk are also included under the untouchable and depressed classes. All can safely be regarded as backward classes.

- | | |
|------------------------------|------------------------------------|
| 1. Aheria * | 17. Khatik * |
| 2. Badak* (Badhik) | 18. Kisan |
| 3. Bahelia* (includes Pasia) | 19. Lodh |
| 4. Banjarā | 20. Mallah |
| 5. Barwar * | 21. Meo, Mewati, Mina or Mina Meo. |
| 6. Beria * | 22. Musahar * |
| 7. Bhar * | 23. Nat * |
| 8. Bhawapurīa | 24. Ondhia |
| 9. Bauria * | 25. Palwar Dusadh * |
| 10. Chamar * | 26. Pasi * |
| 11. Dom* (plains) | 27. Rajput Muslim |
| 12. Gandhila | 28. Ranghar |
| 13. Ghosi (Hindu) | 29. Rind |
| 14. Gujar | 30. Sanaurhiya * |
| 15. Habura * | 31. Sansia * |
| 16. Kewat | 32. Taga Bhat. |

(ii) In this class I would include the tribes and castes shown in the last group in Imperial Table XIV who are undoubtedly backward. I would also include the following tribes and castes for whom figures for Table XIV have not been tabulated :—

Serial number.	Caste or tribe.	Religion.	Occupation.	Where chiefly found.	Remarks.
1	Atishbaz ..	M.	Making fire-works	Everywhere ..	Purely an occupational caste.
2	Atit ..	H.	Originally Saiva ascetics, now largely cultivators.	East of the province	Sannyasi Atits are still regular ascetics.
3	Bairagi ..	H.	Vaishnava ascetics	Everywhere ..	The term is often loosely applied to any Hindu ascetic.
4	Baiswar ..	H.	Landholders and cultivators.	Mirzapur ..	Claim to be Rajputs.
5	Bargahi (Bargah or Bargaha).	H.	Making leaf-platters, domestic service and cultivation.	Mirzapur ..	In some places they claim to be Rajputs.
6	Belwar ..	H.	Carrying trade and cattle-dealing.	Oudh ..	Allied to Banjaras.
7	Bhagat ..	H.	Dancing girls ..	(i) Agra division .. (ii) Farrukhabad, Etah and Benares.	(i) Caste name. (ii) A term applied to men of any caste who have taken a vow of abstinence from meat, wine, etc.
8	Bhand or Naqqal	M.	Jesters ..	Everywhere.	
9	Bhathiyara ..	M.	Keeping inns and cookshops. Tobacco selling.	Everywhere.	
10	Bhotia ..	H.	Cultivation and labour.	Kumaun ..	The descendants of immigrants either from Tibet or Bhutwal in Nepal. Now completely Hinduized and have Brahman priests.
11	Bhurtiya ..	H.	Cattle-rearing and cultivation.	Allahabad and Mirzapur.	Claim to be an offshoot from Ahirs.
12	Bind ..	H.	Labouring, ploughing, fishing, earth work, etc.	East of the province.	
13	Bisati ..	M.	Peddling ..	Everywhere.	
14	Bishnoi ..	H.	..	Meerut and Rohilkhand divisions.	Rather a religious sect than a caste or tribe.
15	Biyar ..	H.	Rice cultivation and construction of tanks and embankments.	East of the province.	
16	Chai (Chain or Chaini).	H.	Cultivation, fishing and thieving.	Oudh and the east of the province.	Closely allied to Mallahs.

Backward classes—(continued).

Serial number.	Caste or tribe.	Religion.	Occupation.	Where chiefly found.	Remarks.
17	Chhipi ..	H. and M.	Calico printing ..	Everywhere ..	The Hindus claim to be Rajputs.
18	Churihar ..	M.	Making glass bangles	Agra and Bundelkhand divisions.	
19	Dafali ..	M.	Beggars and drummers.	Everywhere.	
20	Dhigar ..	H.	Boatmen and fishermen.	Bundelkhand ..	An offshoot of Kahars.
21	Gandharb ..	H.	Singers and prostitutes.	Benares division.	
22	Gandhi ..	H and M.	Making perfumes ..	Scattered.	
23	Gharuk ..	H.	Fishing and cultivation.	East of the province	An offshoot from Kahars.
24	Gorva ..	H. and M.	Fishing and cultivating.	East of the province	An offshoot from Mallahs and Kahars.
25	Gosain ..	H.	..	Everywhere ..	Loosely used for any ascetic.
26	Hajjala ..	H.	Begging and day-labouring.	Sitapur and Kheri	Allied to Ahirs.
27	Hukia ..	M.	Musicians and attendants on dancing girls.	West of the province.	
28	Jhalha ..	M.	Cultivation ..	West of the province.	
29	Jogi ..	H.	..	Everywhere ..	Rather a sect of philosophers than a caste.
30	Joshi ..	H.	Astrologers ..	Everywhere.	
31	Kalhera ..	H.	Riverside cultivation.	Everywhere ..	Allied to Mallahs.
32	Kankar ..	H.	Domestic service ..	East of the province	Closely allied to Kahars.
33	Kachan ..	H.	Singing, dancing and prostitution.	Bijnor.	
34	Kasera ..	H.	Brass-founders ..	Benares division and Oudh.	
35	Kagi ..	H.	Cultivation ..	Rohilkhand.	
36	Kangar ..	H.	Village watchmen and thieves.	Bundelkhand.	
37	Kasera ..	H.	Village turners. Making <i>hugga</i> stems.	Eastern districts.	
38	Lakhera ..	H.	Making glass and lac bangles.	Scattered ..	Closely allied to the Churihars and Manihar.
39	Masi ..	M.	Singing, dancing and genealogy.	Scattered ..	An offshoot of the Doms.
40	Naik (Hills) ..	H.	Singing and prostitution.	Kumaun.	
41	Naik (Plains) ..	H.	Carrying trade ..	Eastern districts ..	Closely allied to Banjaras.
42	Nalband ..	M.	Farriers ..	Scattered.	
43	Orh ..	H.	Weaving, cultivation, trading and money-lending.	Western districts ..	Most probably an offshoot of the Koris though of far higher status. May be from the Od tribe of Central India. They claim to be Rajputs.
44	Paturia ..	H.	Singing, dancing and prostitution.	Eastern districts, Oudh and Kumaun.	
45	Patwa ..	H. and M.	Making braid and silk fringes.	Everywhere ..	A purely occupational caste.
46	Phansiya ..	H.	Formerly hunters and fowlers, now largely cultivators and fruit-sellers.	Rohilkhand ..	An offshoot of the Pasis.

Backward classes—(concluded).

Serial number.	Caste or tribe.	Religion.	Occupation.	Where chiefly found.	Remarks.
47	Qalaigar ..	M.	Tinning copper vessels.	Scattered ..	Purely an occupational caste.
48	Qalandar ..	M.	Bear and monkey-leaders.	Scattered but more numerous in the east.	A caste of Faqirs.
49	Radha ..	H.	Singing, dancing and prostitution.	Rohilkhand and Oudh.	Closely allied to Bhagats.
50	Rain ..	H. and M.	Cultivation and gardening.	Meerut and Rohilkhand divisions.	Closely allied with Mali, Murao and Saini.
51	Raj ..	H. and M.	Masons and bricklayers.	Everywhere ..	A purely occupational caste.
52	Ramaiya ..	H.	Begging and peddling	West of the province	They were originally Sikhs but are now largely Hinduized.
53	Rangrez ..	H. and M.	Dyeing ..	Everywhere ..	A purely occupational caste.
54	Rangsaz ..	H. and M.	Painting ..	Everywhere ..	A purely occupational caste.
55	Saiqalgar ..	M.	Armourers and metal polishers. Now chiefly cuttlers and knife grinders.	Everywhere ..	An offshoot from Kalars.
56	Sejwari ..	H.	Menial servants and village watchmen.	Lalitpur sub-division	A very small tribe.
57	Singharia ..	H.	Cultivation of water-nuts.	Moradabad ..	An offshoot from Kahars.
58	Soeri ..	H.	Day-labouring and stone-cutting.	Lalitpur sub-division, Allahabad and Benares divisions.	A small tribe who claim to be Rajputs.
59	Sorahiya ..	H.	Boatmen, fishing and cultivation.	Eastern districts ..	Closely allied to Mallahs, etc.
60	Sunkar ..	H.	Dyeing cloth, and labouring.	Bundelkhand.	
61	Tarkihar ..	H. and M.	Making palm-leaf ornaments.	East of the province, and Oudh.	A purely occupational caste.
62	Tawaif ..	H. and M.	Singing, dancing and prostitution.	Everywhere ..	A purely occupational caste.
63	Tiyar ..	H.	Boating and fishing	Eastern districts ..	Closely allied to Mallahs, etc.

List A.—Untouchable and depressed.

(1) *Those tribes and castes who are untouchable and depressed on account of their unclean habits chiefly in the matter of diet.*

Group.	Serial number.	Caste or tribe.	Population.						Where chiefly found.	Remarks.
			British territory.			The States.				
			Persons.	Males.	Females.	Persons.	Males.	Females		
1	2	3	4	5	6	7	8	9	10	11
Non-Aryan tribes of Mirzapur, or Kolarian group.	1	Agariya ..	68,044	33,685	34,359	Mirzapur district.	(a) Not to be confused with Bhuinhar or Bhumihaar.
	2	Bhuiya (a) ..								
	3	Bhuiyar (a) ..								
	4	Chero ..								
	5	Ghasiya ..								
	6	Khairaha ..								
	7	Kharwar (excluding Benbansi) (b).	75,391	38,150	37,241	1,454	781	673	Mirzapur, Allahabad and Banda districts.	(b) Do not eat pork nor beef. The other tribes all eat pork and some eat beef.
	8	Majhwar (Manjhi).								
	9	Panka ..								
	10	Parahiya ..								
	11	Patari (b) ..								
Eastern group.	12	Kol ..	467	222	245	Mirzapur and Benares districts.	
	13	Korwa ..								
	14	Banmanu ..								
	15	Bayar ..								
Hill tribes	16	Dhangar ..	71,326	35,714	35,612	7,444	3,787	3,657	Benares and Gorakhpur divisions, Benares State, and Allahabad district.	All eat pork and other unclean foods.
	17	Musahar ..								
	18	Saun ..								
	19	Silpkar ..								
Doms (plains only).	20	Balahar ..	252,403	130,456	121,947	61,334	31,419	29,915	Kumaun division, Dehra Dun district and Tehri-Garhwal State.	
	21	Bansphor ..								
	22	Basor ..								
	23	Dharkar ..								
	24	Dom ..								
	25	Domar ..								
Pasi Group	26	Aheria ..	108,581	54,951	53,630	1,32	667	658	Throughout the plains.	Probably the lowest castes in the province.
	27	Bahelia ..								
	28	Pasia ..								
			23,084	11,992	11,092	Western half of the province.	Hunters and fowlers. Aherias eat pork etc. Bahelias do not.
			43,785	23,072	20,713	1,673	854	819	Rohilkhand and Allahabad divisions, and scattered throughout Oudh.	

List A.—Untouchable and depressed—(continued).

(1) *Those tribes and castes who are untouchable and depressed on account of their unclean habits chiefly in the matter of diet—(concluded).*

Group.	Serial number.	Caste or number.	Population.						Where chiefly found	Remarks.
			British territory.			The States.				
			Persons.	Males.	Females.	Persons.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10	11
Pasi Group —(concl.).	29	Bandi ..	513	228	285	..	..	..	Tarai .. Mirzapur district and Fyzabad division.	Birdcatchers and drummers. Kabarias are a section of Kha- tikis.
	30	Kabaria ..								
	31	Khatik ..	208,288	109,197	99,091	1,380	712	668	Everywhere ..	Nos. 29—33 eat pork and other unclean foods.
	32	Chik ..								
	33	Pasi (including Tarmali).	1,446,155	739,350	706,805	13,785	6,777	7,008	Everywhere, but especially in Oudh and the east of the province.	
Misc	34	Balai ..	136	63	73	..	..	..	Muttra and Agra districts.	Eat pork. Un- touchable, prob- ably on border line of de- pressed castes. Keep pigs, eat pork, etc.
	35	Bhar (exclud- ing Rajbhar).	460,663	232,196	228,467	961	432	529	East of the prov- ince.	
	36	Bhil ..	28	15	13	..	..	..	Jhansi district ..	Eat unclean food.
	37	Dhari ..	7,599	3,870	3,729	..	..	..	Gorakhpur divis- ion.	Ditto.
	38	Kingharia ..								
	39	Pawariya ..	71,340	35,780	35,560	2,182	1,122	1,060	Benares and Go- rakhpur divi- sions and Bena- res State.	Eat flesh and drink liquor.
	40	Dusadh ..								
Total A(1) ..			2,840,078	1,449,984	1,390,094	91,538	46,551	44,987		

List A.—Untouchable and depressed—(continued).

(2) *Vagrant tribes.*

Group.	Serial number.	Caste or tribe.	Population.						Where chiefly found.	Remarks.
			British territory.			The States.				
			Persons.	Males.	Females.	Persons.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10	11
Habura group.	41	Beriya ..	12,089	5,513	6,576	16	8	8	Scattered, but chiefly in Benares district and Allahabad division.	These are all closely allied. Many are vagrant criminals.
	42	Bengali ..								
	43	Bhantu ..								
	44	Habura ..	1,915	1,053	862	..	..	..	West of the province.	
	45	Kanjar (including Sapera and Saparia).	23,211	12,476	10,735	100	44	56	Everywhere.	
	46	Karwal (or Karaul).	108	57	51	..	..	..	Bara Banki and Partabgarh districts.	
	47	Sansia ..	886	471	415	..	..	..	Meerut division and Moradabad district.	
Nat group.	48	Badi ..	34	19	15	..	..	..	Scattered ..	These are all closely allied. They include dancers, acrobats, jugglers, conjurers, makers of small articles, etc. They wander from fair to fair throughout the country.
	49	Bajaniya ..								
	50	Bajgi ..								
	51	Gual ..								
	52	Kalabaz ..								
Miscellaneous	53	Nat ..	36,232	18,360	17,872	806	458	348	Everywhere.	
	54	Badhik ..	1,367	738	629	..	..	..	Gorakhpur and Shahjahanpur districts.	Nos. 54—56, 58 and 59 are castes of mixed origin formed originally of outcastes of all kinds.
	55	Barwar ..	4,314	2,091	2,223	..	..	..	Gonda district and scattered elsewhere.	
	56	Bawaria (Bauria)—excluding those of Mirzapur district.	15,956	8,363	7,593	..	..	..	Cawnpore district	
	57	Gidhiya ..	191	130	61	..	..	..	Agra and Moradabad districts.	Probably an offshoot of Bawaria.
	58	Saharia ..	14,113	7,122	6,991	..	..	..	Jhansi district.	
	59	Sanaurhiya	31	16	15	..	..	..	Ballia district.	
Total A(2) ..			110,447	56,409	54,038	922	510	412		

List A.—Untouchable and depressed—(concluded).**(3) Those who follow unclean occupations.**

NOTE.—These castes are found all over the province.

Serial number.	Caste or tribe.			Population.						Occupation.	Remarks.
				British territory.			The States.				
				Persons.	Males.	Females.	Persons.	Males.	Females.		
1	2			3	4	5	6	7	8	9	10
60	Bhangi	..		476,634	251,480	225,154	6,084	3,226	2,858	Scavenging ..	Bhangi here includes the following main sweeper castes—Bhangi, Balmiki, Dhanuk, Hari, Hela, Lal Begi, Rawat, Shaikh Mehtar, Shaikh Bhangi and Turaiha.
61	Chamar	..	..	6,197,113	3,168,339	3,028,774	95,225	47,387	47,838	Leather working.	Offshoots from the Chamar caste.
62	Dhabgar	..	..	657	322	335	..	..	..	Making raw hide jars. Thatching.	
63	Gharami	..	..						
64	Dhobi	..	..	656,913	339,575	317,338	8,992	4,587	4,405	Washing clothes.	
65	Kori	..	..	916,472	469,447	447,025	5,885	3,257	2,628	Weaving.	
66	Mochi	..	..	5,534	3,157	2,377	218	124	94	Shoemaking.	
	Total A(3) ..			8,253,323	4,232,320	4,021,003	116,404	58,581	57,823		
	Total List A.—Untouchable and Depressed.			11,203,848	5,738,713	5,465,135	208,864	105,642	103,222		

List B.—Touchable but depressed.

(1) *Degraded tribally through their habits and customs.*

Serial number.	Caste or tribe.	Population (British territory only).			Where chiefly found.*	Remarks.
		Persons.	Males.	Females.		
1	2	3	4	5	6	7
1	Arakh	85,907	44,618	41,289	Bundelkhand and central parts of the province.	An offshoot of Khangar.
2	Kaparia	803	381	422	Cawnpore, Fatehpur, Allahabad, and Lucknow districts.	They live by begging, and selling domestic animals.
3	Khairwa	81	44	37	Jhansi district ..	A small tribe of catechu makers.
4	Kotwar	64	48	16	Mirzapur district ..	An offshoot of Khangar.
5	Tharu	31,578	16,718	14,860	Tarai and Bhabar ..	His status varies considerably and is improving.
	<i>Total B(1) ..</i>	<i>118,433</i>	<i>61,809</i>	<i>56,624</i>		

* None are found in the States.

(2) *Depressed on account of their traditional occupations.*

NOTE.—Nos. 6, 8 and 9 are found all over the province.

Serial number.	Caste or tribe.	Population.						Occupation.	Remarks.
		British territory.			The States.				
		Persons.	Males.	Females.	Persons.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10
6	Beldar ..	44,117	22,406	21,711	89	50	39	Earthwork	Members of castes nos. 6, 7, and 9 are only untouchable if they eat unclean food. They are all descended from Luniya.
7	Kharot ..	356	186	170	..	..	..	Making mats.	Found in Basti and Gorakhpur districts only.
8	Kumhar ..	760,609	394,212	366,397	12,336	6,294	6,042	Potters ..	In five districts the Kumhar is reported to be considered untouchable, but this is not the general view. In fact, it is a little difficult to decide whether he is depressed or not. On the whole I think he is.
9	Luniya ..	464,162	235,508	228,654	7,135	3,540	3,595	Earthwork and making salt-petre.	
Total B(2) ..		1,269,244	652,312	616,932	19,560	9,884	9,676		
Total List B. .		1,387,677	714,121	673,556	19,560	9,884	9,676		
Total Depressed classes (A+B)		12,591,525	6,452,834	6,138,691	228,424	115,526	112,898		

APPENDIX No. 3.

Miscellaneous notes.

(1) *Note on migration in the Garhwal district.*

1. The Bhotiyas of Painkhanda alone are permitted by the Tibetans to cross the border. The chief articles of import are salt, wool, sheep and goats, ponies and borax, which are paid for in cash or by the export of grain and cloth. The merchandise is carried on pack animals or by the Bhotiyas themselves. The grain, etc., is carried in a kind of pack-saddle (*phancha*) hanging on either side of the animal's back. For cloth the animals used are yaks (*chaur gaz*) or *jubas* and asses. The frontier remains open from the end of June up to the middle of October. Though the Bhotiyas only are allowed to trade direct with Tibet yet the people of Western Nagpur, Malla Kaliphat and Maikhanda also take grain through Niti and Mana passes and bring salt in exchange. During the winter the Bhotiyas move down the Gangetic valley and reach Kotdwara or Ramnagar.

*Bhotiya or Tibetan trade.**

2. The people of Badhan, Kapiri, Karakot, Pindarwar, and West Pindarpar, the poorer people of Malla Dasoli and Nandak export mustard oil to Johar and bring wool back from there.

Johar trade.

3. During the winter there is a general exodus to the markets at the foot of the hills to obtain the year's supply of sugar, cloth and salt. Such a journey to the *bhabhar* is known as *dhakarjana*. Throughout the *pattis* adjoining the belt of the reserved forest, i.e., in the southern *pattis* of Malla Salan and the greater part of Talla and Ganga Salan, labour in the forests during the winter is a considerable source of income. The work takes the form of the annual repairs to roads and the cutting of bamboos and timber.

The Bhabhar trade.

4. The furnishing of supplies to pilgrims visiting the shrines of Badrinath and Kedarnath is one of the important trades in the district. Some *bantias* from Bijnor and Almora districts have migrated to and settled on the pilgrim route. Some men of the district take their milch cattle to the pilgrim route during the season to supply milk to the pilgrims. (Very few Garhwalis have migrated out of the district for trade.)

The pilgrim route trade.

Some *bantias* from the plains have settled at Kotdwara, Dogadda and Lansdowne.

About fifty thousand pilgrims from all over India visit the shrines of Badrinath and Kedarnath every year from May to October. The improved roads have increased the flow of the pilgrim traffic.

5. There are very few industries in this district and the pressure on the available land for cultivation is rapidly increasing with the growing population. As a result large numbers of Garhwalis have emigrated to Simla, Mussoorie, Naini Tal and other parts of India in search of employment.

Emigration from the district.

The Garhwalis generally emigrate between the ages of 15 and 25, leaving their young wives at home, and often remain away for 5 or 6 years. The absence from home upsets their domestic arrangements and their young wives often go into the keeping of other persons. This leads to criminal prosecutions and divorces. The chief object in launching prosecutions is, however, not to get back the wife but to obtain the bride-price from the co-respondent. When the money is obtained a *ladawa* (deed of relinquishment) is executed. The absence of the father from home also prejudicially affects the education of the children.

(2) *Contacts between Nepal and district Gorakhpur.*

1. A periodic movement of population takes place twice a year between the north of Gorakhpur district and the *tarai* of Nepal. Although rents in Nepal have gone up within the last 10 years land is still cheaper there than in the north of Gorakhpur where the pressure on the land is greater.

For cultivation.

A very large number of persons go to Nepal at the time of paddy sowings. The exact number cannot be estimated. Half of them actually take land on rent, sow *jarhan* (transplanted rice) and return to their homes. The other half go there to work as farm labourers, for labour in the Nepal *tarai* is scarce. The success of these *pahi-kasht* (absentee) cultivators depends on the honesty of the people in Nepal. The young plants are left entirely to the care of Nature, but mischief to these crops by the people settled in the Nepal *tarai* is rarely heard of. When the crops ripen the second emigration of the year takes place. The cultivators go to their respective fields, cut the crops, and bring them back to Gorakhpur. A large number of labourers again accompany them, for farm labourers are necessary to harvest the crops. This second emigrant stream is naturally bigger as it is accompanied by numbers of bullock-carts and their drivers, to bring in the grain. The emigrants are all male as Indian women do not go far from their homes to work in the fields.

It may be noted that these two emigrations of the year do not affect the census figures, as the only crop concerned is *jarhan* which is always harvested by the month of November.

2. Another interesting form of periodic migration from all over Gorakhpur district is that of a large number of Brahmans, Bhats and Dasaundhis to Nepal soon after the *Dashera*. They return about *Jeth*. The Bhats of Kana Dih (a village in Bansgaon tahsil)

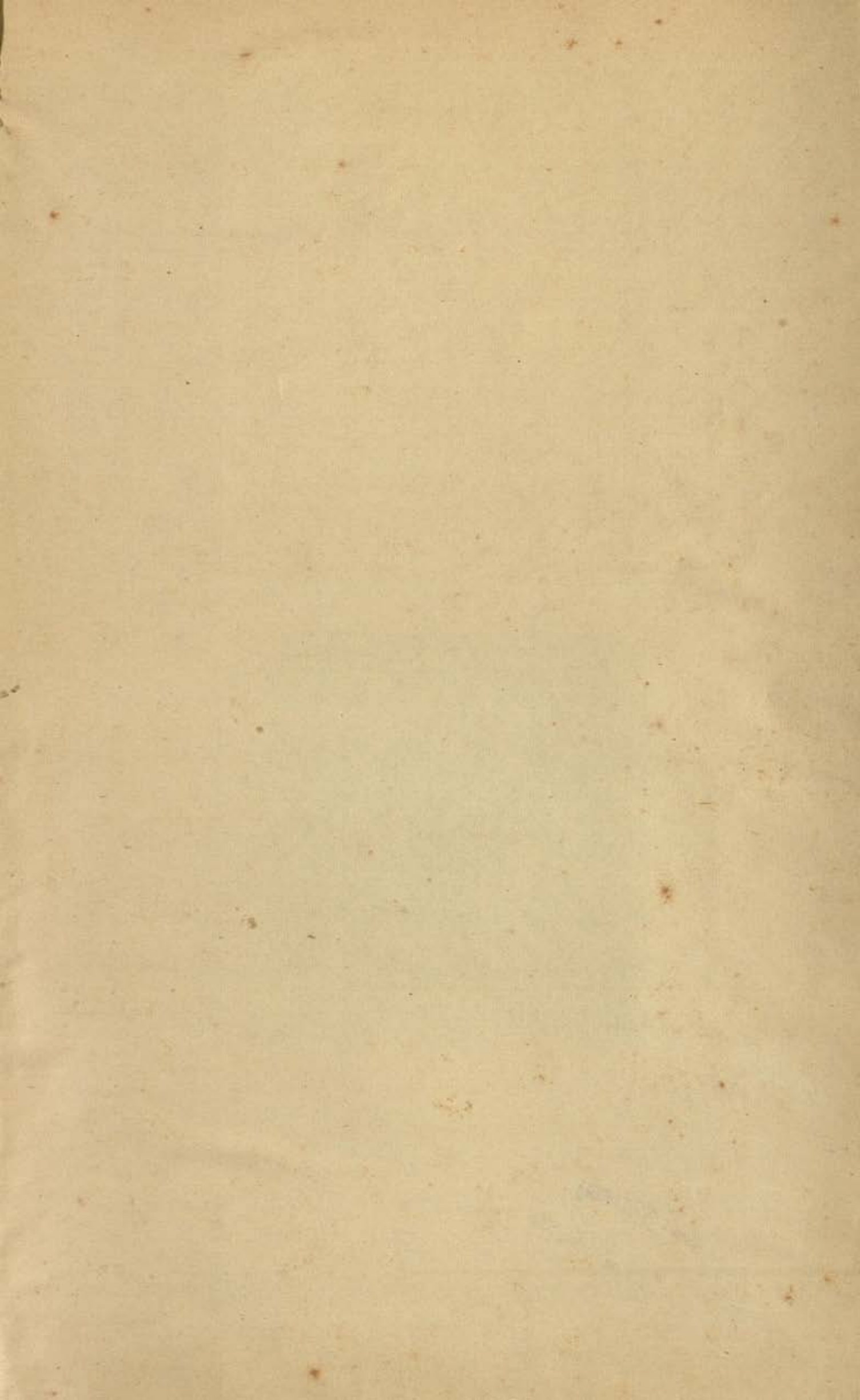
Religious contacts.

* See also the note on Bhotiyas in Appendix F to Chapter XII.

make it a point to return before the *Holi* lest they be counted as dead. The reason for this migration is that Indians have practically a monopoly of spiritual leadership of the Nepalese. They go as priests, palmists and *gurus*. The contact is purely a religious one and the influence of these people is no doubt very great. No estimate of their numbers can be made.

Gurkha soldiers. 3. There is of course a constant stream of Gurkhas passing down to Gorakhpur itself to be enrolled as recruits for the Army, and of soldiers passing backwards and forwards on leave or returning home to Nepal on retirement. Pensioners also come down. Their contact with the *Gorakhpuris* is, however, slight though of course it has been continuous over a considerable period.

Permanent migration. 4. The only form of permanent migration which appears to have taken place over the border in recent times is that of the Tharus which has been referred to in paragraph 12 of the note on Tharus in Appendix D to Chapter XII.



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